

ੴ ਸ੍ਰੀ ਗੁਰਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਕੀ ਫਤਹਿ ॥

# Sri Dasam Granth Sahib

Facts Beyond Doubt

ਸ੍ਰੀ ਗੁਰਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਕੀ ਫਤਹਿ ॥  
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SRI GURU GRANTH SAHIB JI ACADEMY  
*Publication*

ਗੁਰਸਿਖੀ ਦਾ ਕਰਮ ਏਹੁ ਗੁਰ ਫੁਰਮਾਏ ਗੁਰਸਿਖ ਕਰਣਾ

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The only act required in Gursikhi is to  
perform whatever the Guru has uttered.



ਕਾਦਿਰਿ ਹਰ ਕਾਰ ਗੁਰ ਗੋਬਿੰਦ ਸਿੰਘ

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Sri Guru Gobind Singh Ji  
is all-capable.

وَالْحَمْدُ لِلَّهِ الَّذِي  
بِهِ نَعْلَمُ أَنَّكَ تَعْلَمُ  
أَنَّكَ تَعْلَمُ أَنَّكَ تَعْلَمُ

وَالْحَمْدُ لِلَّهِ الَّذِي  
بِهِ نَعْلَمُ أَنَّكَ تَعْلَمُ  
أَنَّكَ تَعْلَمُ أَنَّكَ تَعْلَمُ  
وَالْحَمْدُ لِلَّهِ الَّذِي  
بِهِ نَعْلَمُ أَنَّكَ تَعْلَمُ  
أَنَّكَ تَعْلَمُ أَنَّكَ تَعْلَمُ



## *Foreword*

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ਜੁਗ ਜੁਗ ਅਟਲ ਇਹ ਗਰੰਥ ਹਮਾਰਾ ਕਛੂ ਕੁ ਦਿਨ ਅਲੋਪ ਰਹੇ  
ਪੁਨ ਪ੍ਰਗਟ ਤੀਨ ਲੋਕ ਮਝਾਰ ਜੀ

This immutable scripture of mine will remain out of sight for sometime.  
Subsequently, it will be revealed again in all the three worlds.

*(left) Handwritten by Guru Gobind Singh Ji in the  
Anandpuri Bir. See page 115 for further reading.*



## *Dedication*

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Sri Guru Gobind Singh Ji's 354<sup>th</sup> Perakash Diharra.

ੴ ਸ੍ਰੀ ਦਾਸਗ੍ਰੰਥੁ ਜੀ ਕੀ ਫਤਹਿ ॥

# Sri Dasam Granth Sahib

## Facts Beyond Doubt

SRI GURU GRANTH SAHIB JI ACADEMY  
*Publication*





### COVER PAINTING :

Portrait of Sri Guru Gobind Singh Ji writing his composition in early adolescence on the backdrop of scenic Shivalik Hills and pristine Satluj River. Guru Ji is seated in splendour, decorated with precious jewels and weapons. This painting is specially commissioned for Sri Dasam Granth Sahib: Facts Beyond Doubt. Painting by Gurvinderpal Singh in the year 2020 CE (India).



### Sri Guru Granth Sahib Ji Academy

2nd floor, Wisma Tatt Khalsa,  
No 24. Jalan Raja Alang,  
50480 Kuala Lumpur,  
Malaysia.

Telephone: +603-2697 1350

Email: [sggsacademy@hotmail.com](mailto:sggsacademy@hotmail.com)

Website: [www.sggsacademy.com](http://www.sggsacademy.com)

Facebook: [www.facebook.com/sggsacademy](http://www.facebook.com/sggsacademy)

Soundcloud: [www.soundcloud.com/sggs-academy](http://www.soundcloud.com/sggs-academy)

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## LEGEND

No	Colour Reference	Description
1.		Reference stanzas from Sri Guru Granth Sahib Ji
2.		Reference stanzas from Sri Dasam Granth Sahib Ji
3.		Reference stanzas from Bhai Gurdas Ji
4.		Other References

The typical arrangement of the Reference Stanza is in the following format:

ਪ੍ਰਮਾਣ ॥

*Translation of the Referenced Text*

ਗੁਰਬਾਣੀ ॥

*Translation of the Gurbani*

*(Ang)*

*- Page of Reference*

---

**This book contains Gurbani.  
Kindly handle this book with utmost respect.**

*i.e. place the book on a higher, clean surface and do not place it on your legs. While reading, please cover your head, do not consume anything and always handle with clean dry hands*

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# ACADEMY'S INTRODUCTION

*“Aayoo sunan paren ko Bani”*

THE MORTAL HAS COME TO THIS WORLD TO HEAR AND UTTER THE GURU'S WORD.

In 1708, our beloved 10<sup>th</sup> Master Sri Guru Gobind Singh Ji, blessed us with an everlasting gift of life -

***DHAN SRI GURU GRANTH SAHIB JI.***

The alphabet, content and the message of the one Almighty was presented to us directly by our Gurus. Sikhs are truly blessed with an original and authentic source.

*Gurbani* is our Guru. Reading and understanding His words is our first step towards knowing our Guru.

The Sri Guru Granth Sahib Ji Academy Trust was specifically set-up to address this need - to develop a systematic modular method for Gurmat Studies that helps bring *Gurbani* to everyone. Today, the Academy brings to you a systematic and comprehensive Gurmat education syllabus organized in a modular format, tailored to today's lifestyle.

The Academy's programs are designed with the aim of developing learned Sikhs who will be able to read and understand *Gurbani*, have pride in their rich heritage and celebrate the greatness of the Sikh religion.

The Academy currently offers the following courses:

- Learn Gurmukhi in 3-months
- Gurmukhi Reading
- *Gurbani* Foundation
- Diploma in Sri Guru Granth Sahib Ji
- Advance Diploma
  - Sri Dasam Granth Sahib Ji Santhia
  - Varaan of Bhai Gurdas Ji



## COURSES OFFERED

### Learn Gurmukhi in 3-months Course



This course is designed for adults. Using speed learning techniques and the phonics method, a beginner with no previous knowledge of the Gurmukhi alphabet is taught to read Sri Jap Ji Sahib over a period of 12 hours. The course is conducted over a period of 12 weekends. This method has been tried and tested and over 3,000 students, with little or no knowledge of Gurmukhi, were able to read Gurmukhi and Gurbani.

### Gurmukhi Reading Course



This course is presented to students who have successfully completed the Learn Gurmukhi in 3-months and for those who wish to improve their fluency reading in Gurmukhi.

### Gurbani Foundation Course



Designed for individuals with basic and intermediate knowledge of Gurmukhi, this course is to introduce foundation knowledge for the reading of Gurbani. This is an interactive course that works on developing confidence and interest of the participant. The focus will be on the pronunciation of alphabets, practice of muharni and understanding Gurmukhi phonics.

### Diploma in Sri Guru Granth Sahib Ji (“SGGS”) Course



This course is designed to give students a comprehensive knowledge on the reading and deeper understanding of Sri Guru Granth Sahib Ji as well as an in-depth history of the Bhagats and Gurus.

*[Continues on the next page]*

## COURSES OFFERED

- **SGGS READING**

Provide the essential techniques and knowledge in reading Gurbani with proper pronunciations and punctuations. The subject is delivered over 8-volumes which covers Ang 1 to Ang 1430 of Sri Guru Granth Sahib Ji, with guided notes on pronunciation and punctuations. The delivery adopts a collective interactive method to encourage students to read in a group and thereby improve by listening. Includes a line-by-line English Translation based on Sri Guru Granth Sahib Ji translation with added information in simple day to day English language.

- **UNDERSTANDING GURBANI**

Uses a contemplative learning method to enhance the understanding by describing the word, adding on the line-by-line approach and the entire shabad's conceptual meaning. Includes learning the historical facts to when Gurbani was recited.

- **SIKH HISTORY**

Adopts correct method which emphasises the learning of Sikh history including major milestones that helped shape the course of the Sikh religion. The syllabus contains various authentic historical references.

***The course is conducted over 4 years which is divided into 8 semesters  
(17 weeks per semester) = 48 months = 128 weeks = 256 hours only***

### Advance Diploma Course



SGGS Academy offers the following courses for all the post-graduate students who have successfully completed the Diploma in Sri Guru Granth Sahib Ji. These courses are designed to build a strong foundation and further enhance the knowledge of Gurbani. The student would cover all the aspects of reading, understanding and cross reference research. The student would appreciate the in-depth knowledge to comprehend Sikhi in its true contexts.

## COURSES OFFERED

- Sri Dasam Granth Sahib Ji
- Varaan of Bhai Gurdas Ji
- Gurbani Ucharan (Pronunciation)
- Gurbani Kav (Poetry)
- Gurbani Viakaran (Grammar)
- Gurbani Raag (Musical Ragas)
- Gurbani Terteeb (Arrangement)

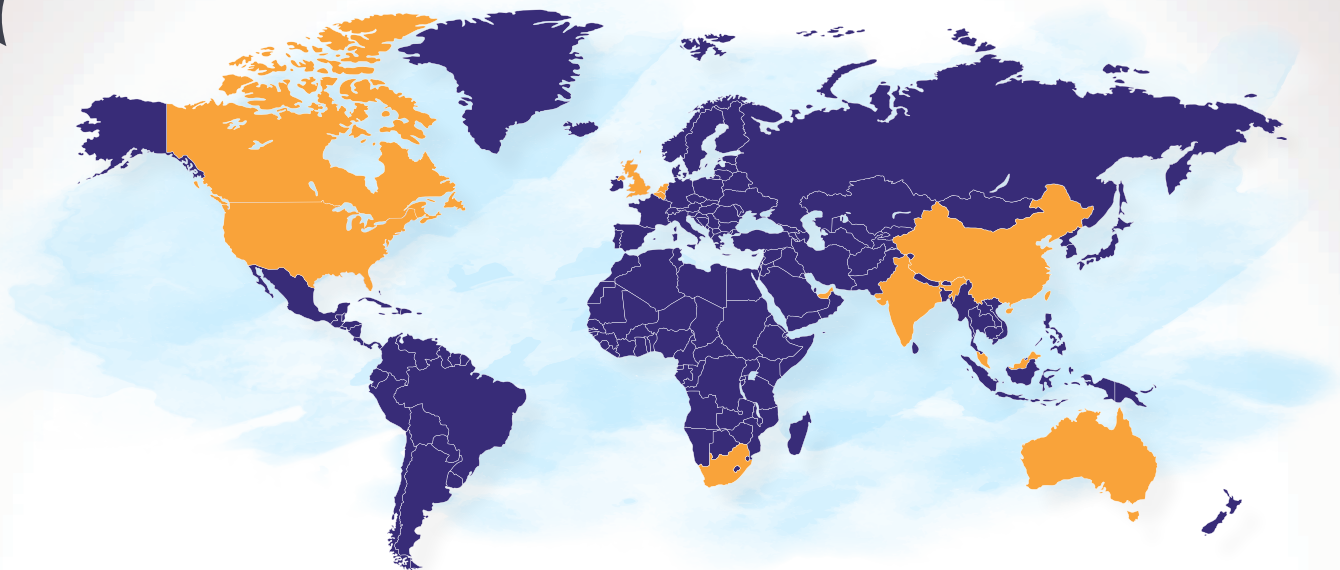
All these courses provide a means for Sikhs to understand Sikhi, learn about their heritage and most importantly, connect us with the Almighty.

Besides the above formal courses, SGGGS Academy has also published the following:

- Numerous written publications such as Our Guru, Shabad Hazare Patshahi 10, Exegesis of Akaal Ustat, Sikh Calendar, Sikh Ceremonies and Glossary of Gursikhs; Regular dissemination of short / quick read materials on Gurbani and topical issues through our social media platforms.
- Numerous audio / video recordings of Katha on various historical events and topics along with consistent uploading of Sri Gurpuratna Suraj Granth, Bhai Gurdas Varan and Gurbilas Patshahi 6 on SoundCloud and Youtube.

The above is a humble effort to support fellow Gursikhs who want to know our Guru and HIS divine philosophy that today stands as an example before the world. Our materials and syllabus are prepared by Sikh Scholars based on universally accepted references within the Sikh Diaspora.





***Our courses are now offered in Malaysia, Singapore, United States, United Kingdom, India, Dubai, China, Europe, Canada, South Africa and Australia with over 50,000 students worldwide, in collaboration with local Gurdwaras and Sikh Societies.***

Do join the Sri Guru Granth Sahib Ji Academy to develop your spiritual interest. Learn to read Gurbani and relate it with the history of our Gurus, in order to have a better understanding of Gurbani. It is the divine route towards a spiritual enlightened life, which gives a precise meaning to life by which the reality of truth is understood through our eternal Guru. This is the true path to a blissful, contented, merciful and meaningful life.

All you need to bring along is the thirst for knowledge and your commitment to achieve your goal, for Bhai Gurdas Ji says in his Kabit 111:

*Charan saran gur aek paindaa jaa-i chal  
Satgur kot paindaa aagay ho-i layt hai*

WALK EVEN ONE STEP TOWARDS THE FEET OF THE GURU;  
AND THE TRUE GURU WILL WALK MILLIONS OF STEPS TO WELCOME YOU.

***To Know Your Guru, Is To Love Your Guru***



*Sri Akaal Takhat Sahib, grants Akaal Takhat Sahib's official recognition (Perman Petar) to the Academy.*



# ACCREDITATION OF SRI GURU GRANTH SAHIB JI ACADEMY

116/5-05  
500

१६ ਵੀਂ ਗੁਰੂ ਜੀ ਜੀ ਕੀ ਵਰਤ ॥

01655-220236 (ਵ)  
220036 (ਸਰ)  
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**ਜਥੇਦਾਰ ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ**  
ਤਲਵੰਡੀ ਸਾਬੋ, ਗੁਰੂ ਕਾਂਸੀ (ਬਠਿੰਡਾ)  
Jathedar Takhat Sri Damdama Sahib Talwandi Sabo  
GURU KASHI (BHATINDA)

ਨੰਬਰ 15 ਪ੍ਰਸ਼ੰਸਾ-ਪੱਤਰ ਮਿਤੀ 7/12/10

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਕੈਡਮੀ ਵਿਸਮਾ ਤੋਂ ਖਾਲਸਾ ਮਲੇਸ਼ੀਆ ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਸਿੱਖ ਬੱਚਿਆਂ ਨੂੰ ਪੰਜਾਬੀ ਸਿਖਾਉਣ, ਗੁਰਬਾਣੀ ਪਾਠ ਸੰਬੰਧੀ ਤੇ ਸਿੱਖ ਇਤਿਹਾਸ ਪੜ੍ਹਾਉਣ ਦੀ ਵਡਮੁੱਲੀ ਸੇਵਾ ਕਰ ਰਹੀ ਹੈ। ਸਿੱਖ ਪੰਥ ਦੇ ਨਿਆਰੇਪਣ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਅਤੇ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਬਾਣੀ ਤੇ ਬਾਣੇ ਦੇ ਧਾਰਨੀ ਬਣਾਉਣ ਲਈ ਇਸ ਪ੍ਰਕਾਰ ਦੇ ਉਪਰਾਲਿਆਂ ਦੀ ਬਹੁਤ ਹੀ ਜ਼ਰੂਰਤ ਹੈ। ਅਜਿਹਾ ਕਰਕੇ ਹੀ ਨੌਜਵਾਨ ਵਰਗ ਨੂੰ ਆਪਣੇ ਸ਼ਾਨਮੱਤੇ ਇਤਿਹਾਸ ਤੇ ਗੌਰਵਸ਼ਾਲੀ ਵਿਰਸੇ ਤੋਂ ਜਾਣੂ ਕਰਵਾ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਮਨਾਂ ਅੰਦਰ ਸਿੱਖ ਹੋਣ ਦੇ ਫਰਕ ਦਾ ਅਹਿਸਾਸ ਪੈਦਾ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਇਹ ਬੜੀ ਖੁਸ਼ੀ ਦੀ ਗੱਲ ਹੈ ਕਿ ਇਸ ਸੰਸਥਾ ਵੱਲੋਂ ਮਲੇਸ਼ੀਆ ਤੋਂ ਇਲਾਵਾ ਅਸਟ੍ਰੇਲੀਆ, ਇੰਗਲੈਂਡ, ਅਮਰੀਕਾ ਤੇ ਹੋਰ ਮੁਲਕਾਂ ਵਿਚ ਵੀ ਸਿੱਖ ਬੱਚਿਆਂ ਨੂੰ ਸਿੱਖ ਧਰਮ ਦੀ ਜਾਣਕਾਰੀ ਦੇਣ ਲਈ ਢੁਕਵੇਂ ਪ੍ਰਬੰਧ ਕੀਤੇ ਜਾ ਰਹੇ ਹਨ ਜਿਸ ਲਈ ਇਸ ਸੰਸਥਾ ਦੇ ਮੈਂਬਰ ਵਧਾਈ ਦੇ ਪਾਤਰ ਹਨ।

ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿਚ ਜੋਦਤੀ ਹੈ ਕਿ ਇਸ ਸੰਸਥਾ ਨੂੰ "ਪੂਜਾ ਅਕਾਲ ਕੀ, ਪਰਚਾ ਸ਼ਬਦ ਕਾ, ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ" ਦੇ ਆਦੇਸ਼ ਨੂੰ ਮਨ, ਬਚਨ, ਕਰਮ ਦੁਆਰਾ ਨਿਭਾਉਣ ਲਈ ਬਲ ਤੇ ਸਮਰਥਾ ਪ੍ਰਦਾਨ ਕਰਨ।

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ  
ਮੁਖਤਿਆਰ ਸਿੰਘ ਨੰਦੇਡਾ  
(ਬਲਵੰਤ ਸਿੰਘ ਨੰਦੇਡਾ)  
ਜਥੇਦਾਰ,  
ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ

Dec 2010

Takhat Damdama Sahib, Sabo Ki Talwandi,  
endorses Academy's work and materials.

१६ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਅਭਿਚਲ ਨਗਰ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ਰਾਮ ॥  
ਮਨ ਇਛੋ ਸੋਈ ਫਲ ਪਾਵ ਕਰਤੇ ਆਪਿ ਵਸਾਇਆ ਰਾਮ ॥

**ਜਥੇਦਾਰ ਕੁਲਵੰਤ ਸਿੰਘ**  
Jathedar Kulwant Singh

Takhat Sachkhand Shri Hazur Abchalnagar Sahib,  
NANDED - 431 601 M.S. (India). Ph.: 02462-238222

੧੧-੧੧-੨੦੧੦

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਅਕੈਡਮੀ ਮਲੇਸ਼ੀਆ ਵਿਚ ਗੁਰਮਤਿ ਪ੍ਰਚਾਰ ਅਤੇ ਗੁਰਮਤਿ ਪ੍ਰਕਾਸ਼ਕ ਪੇਥੀਆ ( ਗੁਰਬਾਣੀ ਪਾਠ ਸੰਬੰਧੀ ਅਤੇ ਗੁਰਬਾਣੀ ਵਿਚਾਰ ਗੁਰੂ ਸਾਹਿਬਾਨ ਦੇ ਇਤਿਹਾਸ ) ਦੇ ਨਾਲ ਜੋੜਨ ਲਈ ਸਿੱਖ ਪੰਥ ਵਿਚ ਮਹਾਨ ਸੇਵਾ ਨਿਰੋਲ ਸਿਧਾਂਤਾਂ ਨੂੰ ਮੁਖ ਰੱਖਕੇ ਨਿਬਾਹ ਰਹੇ ਹਨ।

ਇਨ੍ਹਾਂ ਅਕੈਡਮੀ ਦੇ ਸੇਵਕਾਂ ਦੀ ਪੰਥਕ ਸੇਵਾ ਅਤੇ ਉਤਸ਼ਾਹ ਨੂੰ ਮੁਖ ਰੱਖਦੇ ਹੋਏ ਕਲਗੀਧਰ ਪਾਤਸ਼ਾਹ ਦੇ ਚਰਨਾਂ ਵਿਚ ਅਰਦਾਸ ਹੈ ਇਨ੍ਹਾਂ ਸੇਵਕਾਂ ਨੂੰ ਇਸੇ ਤਰਾ ਪੰਥ ਦੀ ਹੋਰ ਦੋਸਾਂ ਪਰਦੇਸਾਂ ਵਿਚ ਚੜਦੀ ਕਲਾਂ ਵਿਚ ਸੇਵਾ ਕਰਨ ਦਾ ਬਲ ਬਖਸ਼ਣ।

ਮੁਖਤਿਆਰ ਸਿੰਘ

Nov 2010

Takhat Sachkhand Sri Hazur Sahib, Nanded  
endorses Academy's work and materials.

ਗਿ: ਤਰਲੋਚਨ ਸਿੰਘ  
ਜਥੇਦਾਰ

ਫੋਨ : 01887-232100  
ਫੈਕਸ : 01887-232523  
ਮੋਬਾਇਲ : 98159-61407

ਤਖਤ ਸ੍ਰੀ ਕੇਸਗਰ ਸਾਹਿਬ  
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ (ਰੋਪੜ)  
TAKHAT SRI KESGARH SAHIB  
SRI ANANDPUR SAHIB (ROPAH)

ਮਿਤੀ ੨੬-੧੧-੧੧

ਪ੍ਰਸ਼ੰਸਾ - ਪੱਤਰ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਕੈਡਮੀ ਮਲੇਸ਼ੀਆ ਵਿਦੇਸ਼ਾਂ ਵਿਚ ਸਿੱਖ ਬੱਚਿਆਂ ਨੂੰ ਪੰਜਾਬੀ ਸਿਖਾਉਣ, ਗੁਰਬਾਣੀ ਪਾਠ ਸੰਬੰਧੀ ਤੇ ਸਿੱਖ ਇਤਿਹਾਸ ਪੜ੍ਹਾਉਣ ਦੀ ਵਡਮੁੱਲੀ ਸੇਵਾ ਕਰ ਰਹੀ ਹੈ। ਸਿੱਖ ਪੰਥ ਦੇ ਨਿਆਰੇਪਣ ਨੂੰ ਕਾਇਮ ਰੱਖਣ ਅਤੇ ਆਪਣੇ ਬੱਚਿਆਂ ਨੂੰ ਬਾਣੀ ਅਤੇ ਬਾਣੇ ਦੇ ਧਾਰਨੀ ਬਣਾਉਣ ਲਈ ਇਸ ਪ੍ਰਕਾਰ ਦੇ ਉਪਰਾਲਿਆਂ ਦੀ ਬਹੁਤ ਜ਼ਰੂਰਤ ਹੈ। ਅਜਿਹਾ ਕਰਕੇ ਹੀ ਨੌਜਵਾਨ ਵਰਗ ਨੂੰ ਆਪਣੇ ਸ਼ਾਨਮੱਤੇ ਇਤਿਹਾਸ ਤੇ ਗੌਰਵਸ਼ਾਲੀ ਵਿਰਸੇ ਤੋਂ ਜਾਣੂ ਕਰਵਾ ਕੇ ਉਨ੍ਹਾਂ ਦੇ ਮਨਾਂ ਅੰਦਰ ਸਿੱਖ ਹੋਣ ਦੇ ਫਰਕ ਦਾ ਅਹਿਸਾਸ ਪੈਦਾ ਕੀਤਾ ਜਾ ਸਕਦਾ ਹੈ। ਇਹ ਬੜੀ ਖੁਸ਼ੀ ਦੀ ਗੱਲ ਹੈ ਕਿ ਇਸ ਸੰਸਥਾ ਵੱਲੋਂ ਮਲੇਸ਼ੀਆ ਤੋਂ ਇਲਾਵਾ ਅਸਟ੍ਰੇਲੀਆ, ਇੰਗਲੈਂਡ, ਅਮਰੀਕਾ ਅਤੇ ਹੋਰ ਮੁਲਕਾਂ ਵਿਚ ਵੀ ਸਿੱਖ ਬੱਚਿਆਂ ਨੂੰ ਸਿੱਖ ਧਰਮ ਦੀ ਜਾਣਕਾਰੀ ਦੇਣ ਲਈ ਢੁਕਵੇਂ ਪ੍ਰਬੰਧ ਕੀਤੇ ਜਾ ਰਹੇ ਹਨ ਜਿਸ ਲਈ ਇਸ ਸੰਸਥਾ ਦੇ ਪ੍ਰਬੰਧਕ ਵਧਾਈ ਦੇ ਪਾਤਰ ਹਨ।

ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਚਰਨਾਂ ਵਿਚ ਜੋਦਤੀ ਹੈ ਕਿ ਇਸ ਸੰਸਥਾ ਨੂੰ "ਪੂਜਾ ਅਕਾਲ ਕੀ, ਪਰਚਾ ਸ਼ਬਦ ਕਾ, ਦੀਦਾਰ ਖਾਲਸੇ ਕਾ" ਦੇ ਆਦੇਸ਼ ਨੂੰ ਮਨ, ਬਚਨ, ਕਰਮ ਦੁਆਰਾ ਨਿਭਾਉਣ ਲਈ ਬਲ ਤੇ ਸਮਰਥਾ ਪ੍ਰਦਾਨ ਕਰਨ।

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ  
ਤਰਲੋਚਨ ਸਿੰਘ  
(ਗਿਆਨੀ ਤਰਲੋਚਨ ਸਿੰਘ)  
ਜਥੇਦਾਰ  
ਤਖਤ ਸ੍ਰੀ ਕੇਸਗਰ ਸਾਹਿਬ  
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ (ਰੋਪੜ)

June 2011

Takhat Sri Kesgarh Sahib, Sri Anandpur Sahib  
endorses Academy's work and materials.



# PREFACE

With the grace of Sri Guru Granth Sahib Ji, we are honoured to present, **Sri Dasam Granth Sahib: *Facts Beyond Doubt***, a one of a kind repository on the facts surrounding the composition of Sri Guru Gobind Singh Ji.

The aim of this publication is to document the evidences available today on Sri Dasam Granth through various facets for the future generations in a simple and clear manner. Efforts have been made to keep the book as accessible and simple as possible. This illustrated book starts from the basic introduction on Sri Dasam Granth and progresses to the principal text where facts from the era of Sri Guru Gobind Singh Ji till the early 20<sup>th</sup> century are covered.

At the introductory chapters, certain major questions and doubts on Sri Dasam Granth Sahib are addressed by means of illustrations, providing references, and photographs wherever possible. A detailed timeline on the life of Guru Gobind Singh Ji has been made by reconciling various references to demonstrate when Sri Dasam Granth Sahib was actually written by Guru Ji. Within the folios of this book, readers will encounter many full-colour photographs of never seen before manuscripts that have remained unexposed to the public. A full chapter has been dedicated to the writings of Guru Gobind Singh Ji with its transliteration (in Gurmukhi) covering almost all of the compositions present within Sri Dasam Granth Sahib.

Various primary and secondary sources have been included and wherever the reference to the composition of Guru Gobind Singh Ji is made, it has been extracted, translated and referenced. Original quotes of the reference have been used to maintain the validity. As the readers will go through the book, it will become clear that almost all of the historical references of the Sikh faith of the 18<sup>th</sup> to the 19<sup>th</sup> century has made reference to Sri Dasam Granth. To note, not even one denied the existence of Sri Dasam Granth. Which then brings us to a point that a reference can be maligned with inaccuracies but the presence of few dozen emphasising the same fact that, Sri Guru Gobind Singh Ji indeed composed His Bani should facilitate the reader to draw a conclusion.

The composition of Sri Guru Gobind Singh Ji, invokes the spirit within to perform tasks beyond the human capability. It also gives birth to the unwithering faith in Sikhi and its tenets. Which is why, the writers of Sri Dasam Granth have given their lives for the Guru and Sikhi like Bhai Nihal Singh, Bhai Hardas Singh, Bhai Mani Singh, Baba Deep Singh, etc.

Bhai Nand Lal Ji (Bhai Anand Singh) writes on the composition of Guru Gobind Singh as follows within his Jot Bigas:

**ਚਿ ਜੌਹਰ ਚੁਨਾਂ ਜੌਹਰਿ ਹੱਕ ਜਲਾ ਚਿ ਮਾਨਕ ਚੁਨਾਂ ਮਾਨਕਿ ਹੱਕ ਜ਼ਿਆ ॥੨੯॥**

*Guru Gobind Singh Ji's Shabad is like the priced Damascus steel which is quenched in truth. Guru Gobind Singh Ji's Shabad is liken to a pearl which has the glistening of truth.*

*(Jot Bigas Bhai Nand Lal Ji Stanza 29)*

Once we are done looking at it from a historical and factual point of view, Guru Ji has said that at the end of the day, what matters is the intention or the sentiments by which a task is performed. Guru Ji writes within His Charitropakhyan:

**ਫਲਤ ਆਪਨੀ ਭਾਵਨਾ ਯਾ ਮੈ ਭੇਦ ਨ ਕੋਇ ॥**

*The only thing that bears fruit is our intention. There is no question on this.*

*(Sri Dasam Granth: Charitropakhyan- Charitr 88)*

Within Sikhi, the most important facet of all is faith. The faith that Guru is Almighty. The faith that Guru is all-capable. The faith that without Guru, there is no salvation. Everything that happens is by the grace of Guru. We as Sikhs should never question the capability of the Guru. Sri Guru Arjan Dev Ji says:

**ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਤੀ ॥**

*The Flawless Guru has done it perfectly.*

*(Sri Guru Granth Sahib Ang 630)*

In conclusion, this book is the result of our humble effort to restore faith in Sikhs that the Guru should not be doubted and believe that He is all capable. The objective of this book is to present the facts available to us on Sri Dasam Granth Sahib with interpretations and analysis. This book is meant for Sikhs of all walks of life and age who are interested to know the available facts surrounding Sri Dasam Granth Sahib. Our efforts are insignificant compared to the towering benevolence of Sri Guru Gobind Singh Ji who has guided us all the way in completing a task, which seemed impossible. We ask for forgiveness of any mistake that may arise therein.

***Sri Guru Granth Sahib Ji Academy***

***Kuala Lumpur, Malaysia***

***Poh Sudhi 7, 2077 Bikarmi (20<sup>th</sup> January 2021 CE)***



# INTRODUCTION





*Sri Guru Gobind Singh Ji with His falcon and arrow, seated in courtly splendour*

*Source: Wall painting at Baoli Sahib,  
Sri Goindwal Sahib*



# INTRODUCTION TO THE COMPOSITIONS WITHIN SRI DASAM GRANTH JI

## *Jaap Sahib*

### Salutations to Waheguru

Written in 1677 CE at Anandpur Sahib, it is the first composition of Sri Dasam Granth and the 2<sup>nd</sup> Nitnem Bani of a Sikh. It is a splendid composition in which Guru Ji describes the all-pervading nature of Waheguru by mentioning each characteristic with a dedicated name. Using various metres, the devotion to One Waheguru is done.

## *Akaal Ustat*

### Praise of the Timeless Waheguru

Composed in the year 1677 CE, Akaal Ustat brings the readers on a journey from finite to infinite. Sri Guru Gobind Singh Ji wonderfully describes the omnipresence, omniscient Waheguru and says that without love within, one can never attain such indescribable and boundless Waheguru. The 3<sup>rd</sup> Nitnem Bani, Tva Parsad Sevaiye is also from this composition.



Gold Plate of Guru Gobind Singh at Hazur Sahib





A fresco painting of the Chaar Sahibzade from Gurdwara Baba Atal Rai Ji, Amritsar.

## *Bachitar Natak* An Autobiography

Sri Guru Gobind Singh Ji in the year 1681 CE began the writing of Bachitar Natak meaning 'The Wonderful Play' where Guru Ji starts his autobiography right from the beginning of this creation. After a marvelously flowing history of the clan, Guru Ji goes on to mention the manifestation of Sri Guru Nanak Dev Ji and how the Guruship went on to Sri Guru Tegh Bahadur Sahib Ji. Subsequently, Guru Ji dedicates 3 stanzas to the martyrdom of Sri Guru Tegh Bahadur Sahib Ji and finally Guru Ji starts the description from the events in His own life.

## *Chandi Charitr 1 & 2* Warrior Spirit of the Khalsa

Sri Guru Gobind Singh Ji in the year 1685 CE composed a mind-blowing Gurbani in two parts where Guru Ji describes the power of Waheguru in a feminine form assigned to eliminate the evil. In a literal context, this Bani consists of the battles between Waheguru's aggressive power, Chandi and the arrogant demons of the time such as Dhumar, Mehkhasur, etc. In a deeper context, this composition is an illustration of a battle within between virtues and vices. Towards the conclusion, Sri Guru Gobind Singh Ji writes his prayer, “ ਦੇਹ ਸਿਵਾ ਬਰੁ ਮੋਹਿ ਇਹ ... ”.

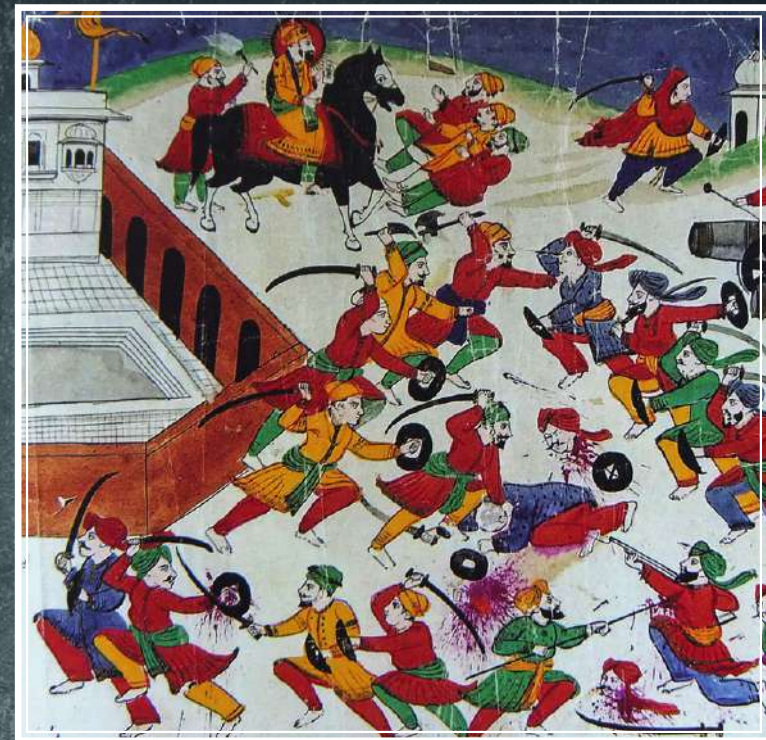


## *Chandi Di Vaar*    The Ballad of Power

Composed in the same year as Chandi Charitr in 1685 CE, Sri Guru Gobind Singh Ji writes a spectacular ballad in which the power of Waheguru takes the form of a Sword (ਭਗਉਤੀ). Guru Ji begins the composition with an invocation to the nine (9) Gurus, which is read daily in the Ardaas and then proceeds to mention that both of the spectrums of this creation are from Almighty. Written in authentic Punjabi, this ballad expresses the value of bravery and courage and to eliminate every sign of fear. Historically, this Bani has been read by Sikhs before battles to gain spirit and valour such as during the Battle of Mukatsar.



*Guru Gobind Singh, The Epitome of Knowledge*



*19<sup>th</sup> Century depiction of the Battle of Muktsar.*

## *Gyan Parboddh*    The Awakening of Knowledge

This composition invokes the self-realisation where dialogues between Atma (the real-self) and Parmatma (Almighty) are written to explore complex spiritual concepts.



## *Chaubis Avtar*

### History of Ancient India

In the year 1678 CE while residing at Anandpur Sahib, Sri Guru Gobind Singh Ji began the narration of the history of the incarnations of Vishnu. Guru Ji begins by describing how these incarnations were sent as messengers to complete a certain task; therefore they are not to be confused as the physical form of Waheguru. The narrations of these incarnations and their exemplary deeds are narrated in detail. Guru Ji has infused valour and the spirit to fight especially in the battle of Kharag Singh. Portions of this composition are read daily by Sikhs within Rehras Sahib.

## *Brahma Avtar*

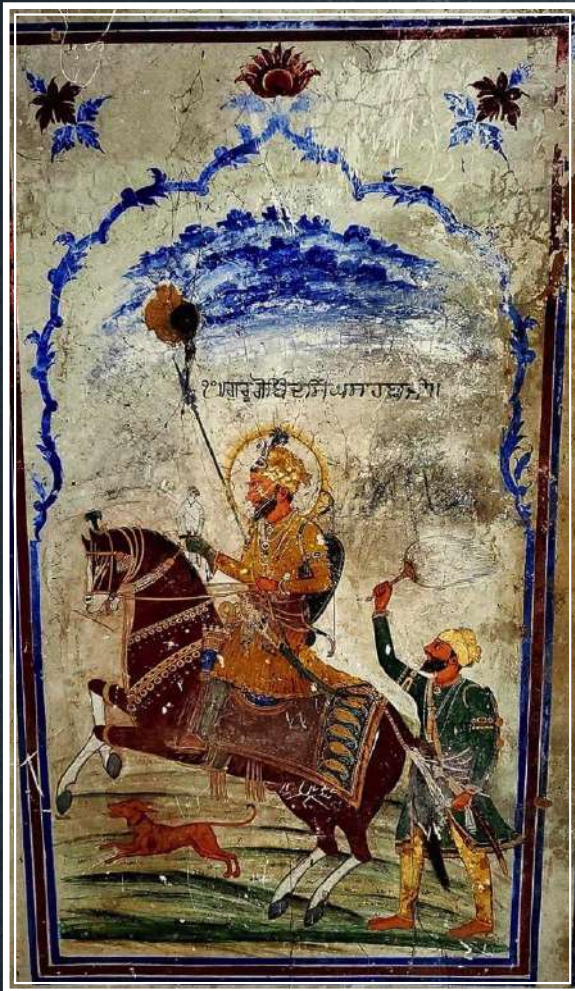
### The origin of Indian philosophy and theology

This chapter covers the lives of the incarnations of Brahma onto this world that were the progenitors of the complex Indian social, political and spiritual treatise.

## *Rudra Avtar*

### The War Between Wisdom and Ignorance

Sri Guru Gobind Singh Ji narrates the life of Datta Treya and Paras Nath who were the incarnation of Shiva. Guru Ji within this composition has beautifully explained the need for a True Guru.



Fresco of Guru Gobind Singh Ji mounted on a horse at Bedi Mahal, Kallar Syedan, Rawalpindi



## Shabad Hazare Patrahi 10

### Truthfulness

In this set of 10 Shabads (hymns), Sri Guru Gobind Singh Ji emphasizes on practicing the truth instead of ritualistic practices which has misguided many prominent religious sect and schools of thought into futility of idolatry, hypocrisy, human and deities worship. Within this composition, Guru Ji uttered the first *Khyal* (thought) in music history of India, the verse is ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ ॥.

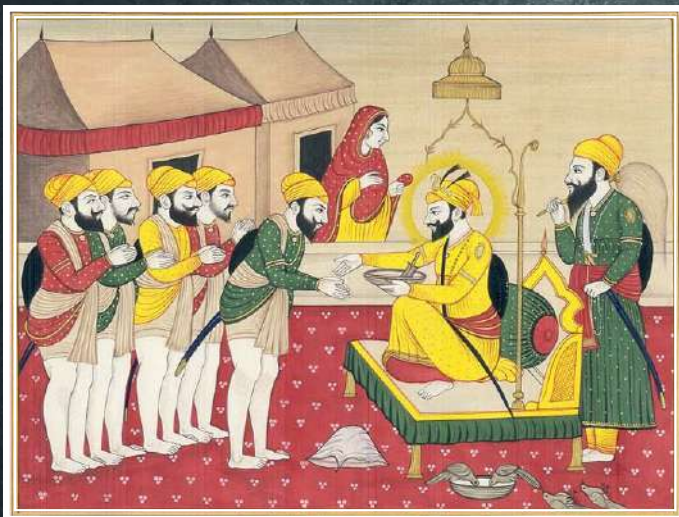


Guru Gobind Singh Ji in Machiwara jungle post Chamkaur battle.

## 33 Sevaiye

### Conduct of a Khalsa

Literally meaning 33 metres, are sets of quatrains where Sri Guru Gobind Singh Ji writes the code of conduct of Sikh.



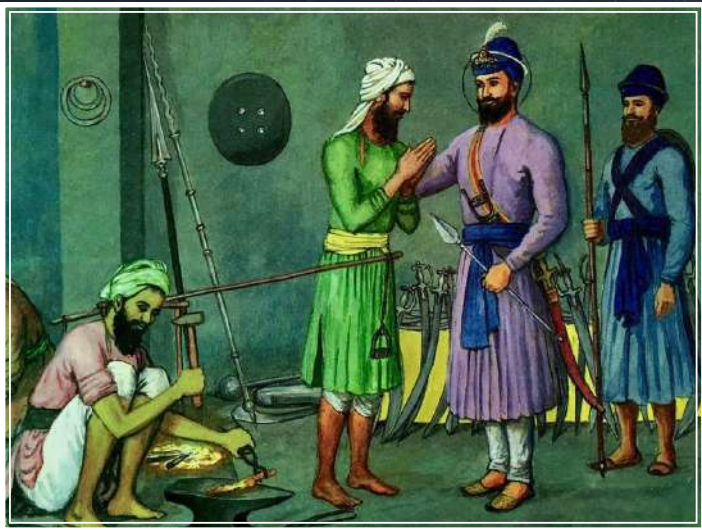
Guru Gobind Singh administering Amrit to the Panj Pyare on the day of the Birth of Khalsa in 1699 CE.

## Khalsa Mahima

### Praise and Greatness of Khalsa

Sri Guru Gobind Singh Ji has written this beautiful composition wherein He describes the importance of Khalsa to Him.





*Ironsmiths being appreciated by Guru Gobind Singh Ji for their work. Painting by H.S. Naz*

## *Shastar Naam Mala*

*The Infusion of  
Devotion within Power*

Sri Guru Gobind Singh Ji, in His early twenties composed a magnum opus wherein He has merged the two (2) perspectives, Saintly Virtues and The Aggressive Power of Waheguru into one concept of Saint-Soldier. Guru Ji praises Waheguru through the names and characteristics of countless weapons. Thus, it forms the basis of Kirpan in Sikh faith.

## *Charitropakhyan*

*Living in Truth within Maya*

In the year 1684 CE on the banks of River Satluj, Anandpur Sahib, the 10<sup>th</sup> Master Sri Guru Gobind Singh Ji seated in the splendour of His imperial court, began writing the largest Bani of Sri Dasam Granth Sahib, Charitopakhyan. Literally meaning the Narration of Tales, Guru Ji takes tales from the past and narrates them in a way that is applicable both physically and spiritually. In a physical manner, Sri Guru Gobind Singh Ji presents a brilliant set of moral values for a Sikh to abide and in detail, Guru Ji expresses the negativity in this dark age of Kalyug which affects the value of faith continuously and creates an illusionary believe that brings down the moral of the person. Sri Guru Gobind Singh Ji describes everything a Sikh should refrain from indulging into, forming a set of ethics to be implemented in every Sikh's life. Apart from that, it also serves as to how to maintain the sovereign nature of Khalsa.

If interpreted in a spiritual manner, Guru Ji describes how Maya tries its level best to destroy one's dedication to Waheguru by performing various acts. The 4<sup>th</sup> Nitnem Bani, Chaupai Sahib is also from this composition. Charitopakhyan is an advice to us from Sri Guru Gobind Singh Ji.

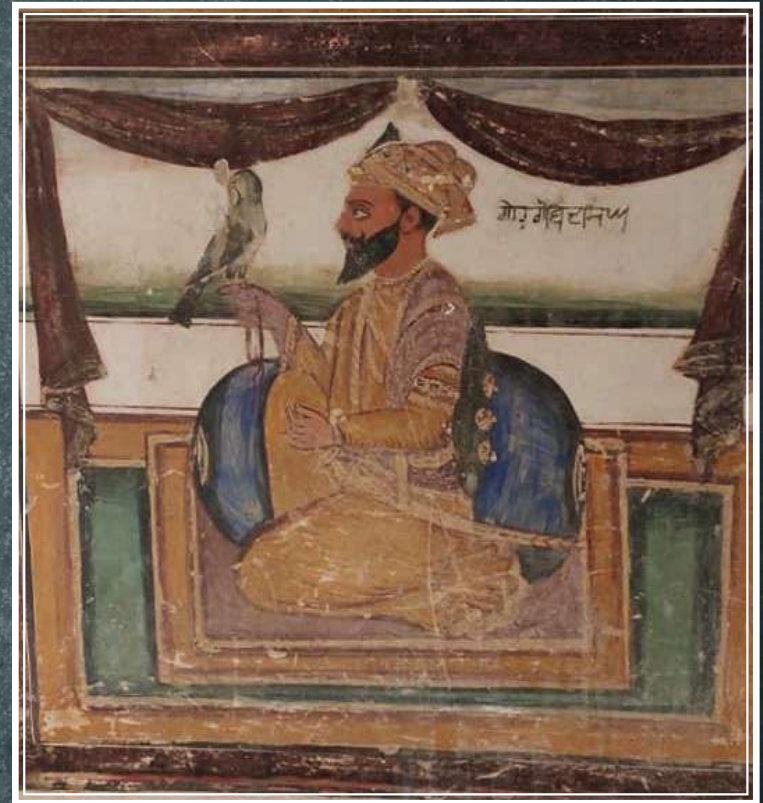


## *Zafarnama*    The Epistle of Victory

Zafarnama means the The Letter of Victory. Sri Guru Gobind Singh Ji while at Dina wrote a masterpiece of Persian poetry to Aurangzeb in 1705 CE, where he exposes his hypocrite nature, unfaithfulness to the faith, injustice and tyranny. On the other hand, Guru Ji demonstrates the high spirits of the Khalsa and Aurangzeb's failure in subduing it.

## *Hikayat*    The Tales from Around the World

Present as the appendices to the Zafarnama, Sri Guru Gobind Singh Ji illustrates royal tales from around the world to Aurangzeb where Guru Ji shows that truth has always been victorious despite the attempts made by many Kings and Queens. Guru Ji tells Aurangzeb how one's cleverness and cunningness does not bring any benefit as Waheguru is the only Truth and no one can harm those who stay in the will of Waheguru. Similar to Charitropakhyan, each Hikayat carries its own moral values.



Fresco Painting of Sri Guru Gobind Singh Ji

**TABLE 1-1: YEARS OF COMPLETION OF GURU GOBIND SINGH JI'S HYMNS**

No.	Composition	Year completed	Guru's Age	Reference
1.	<i>Dohra within Salok Mahalla 9</i>	1732 Bk. (1675 CE)	9	<i>Manuscripts of Sri Guru Granth Sahib Ji</i>
2.	<i>Jaap Sahib</i>	1734 Bk. (1677 CE)	11	<i>Chaupa Singh Rehitnama</i>
3.	<i>Akaal Ustat</i>	1734 Bk. (1677 CE)	11	<i>Chaupa Singh Rehitnama</i>
4.	<i>Bachitar Natak (commenced circa 1738 Bk. [1681 CE])</i>	1755 Bk. (1698 CE)	32	<i>Bachitar Natak completion date <sup>1</sup></i>
5.	<i>Chandi Charitr I</i>	1742 Bk. (1685 CE)	19	<i>Sikh Itihas De Partakh Darshan</i>
6.	<i>Chandi Charitr II</i>	1752 Bk. (1696 CE)	29	<i>Sikh Itihas De Partakh Darshan</i>
7.	<i>Chandi Di Vaar</i>	1742 Bk. (1685 CE)	19	<i>Sikh Itihas De Partakh Darshan</i>
8.	<i>Gian Parbodh</i>	1742 Bk. (1685 CE)	19	<i>Khas Patra <sup>2</sup></i>
9.	<i>Chaubis Avtar <sup>3</sup> (commenced circa 1735 Bk. [1678 CE])</i>	1755 Bk. (1698 CE)	32	<i>Bachitar Natak completion date</i>
10.	<i>Brahma Avtar</i>	1755 Bk. (1698 CE)	32	<i>Bachitar Natak completion date</i>
11.	<i>Rudra Avtar</i>	1755 Bk. (1698 CE)	32	<i>Bachitar Natak completion date</i>
12.	<i>Shabad Hazare</i>	1755 Bk. (1698 CE)	32	<i>Bachitar Natak completion date</i>
13.	<i>33 Sevaiye</i>	1755 Bk. (1698 CE)	32	<i>Bachitar Natak completion date</i>
14.	<i>Khalsa Mahima</i>	1755 Bk. (1698 CE)	32	<i>Bachitar Natak completion date</i>
15.	<i>Shastar Naam Mala</i>	1745 Bk. (1688 CE)	22	<i>Khas Patra Guru Gobind Singh at Krishna Avtar</i>
16.	<i>Charitropakhyan (commenced circa 1741 Bk. [1684 CE])</i>	1753 Bk. (1696 CE)	30	<i>Internal Date (Written as part of Gurbani)</i>
17.	<i>Zafarnama &amp; Hikayat</i>	1761 Bk. (1705 CE)	39	<i>Gurdwara Darshan</i>
18.	<i>Lakhi Jangal</i>	1763 Bk. (1706 CE)	40	<i>Guru Kian Sakhian</i>

<sup>1</sup> Harh Vadi 1, 1755 Bk. (1698 CE). Reference: Sri Dasam Granth: Ang 289.

<sup>2</sup> The estimation is based on the similar sizes of Khas Patra found with Chandi Charitr and Chandi Di Vaar which suggest the similar date.

<sup>3</sup> There are four (4) internal dates present within Chaubis Avtar at Krishna Avtar and Rama Avtar. The dates available within Krishna Avtar are, (1) Gopi-Udhav Chapter: Wednesday, Savan Sudi, 1744 Bk. (1687 CE), (2) Ras Mandal Chapter: 1745 Bk. (1688 CE) and (3) Conclusion: Savan Sudi, 1745 Bk. (1688 CE).



# GURU GOBIND SINGH JI & THE POETS

**I**t is commonly known that Guru Ji deployed a number of poets but besides them, Guru Ji also had scholars and writers. So, for ease of reading, we shall subdivide the three (3) and briefly cover those aspects.

It is recorded in history<sup>1</sup> that Sri Gobind Rai Ji started to listen and contemplate on the works of the poets as early as 1671 CE. Furthermore, Mahankosh<sup>2</sup> records the presence of handwritten Gurmukhi alphabets of Gobind Rai Ji present at Takht Sri Harmandir Ji Patna Sahib which were written during his childhood. Upon the Guruship in 1675 CE, Guru Gobind Singh Ji just within 3 years, wrote Hukamnamas (edicts) to Sikhs summoning the writers to be present before him.<sup>3</sup> According to Saroop Singh Kaushish, Guru Ji wrote edicts in 1680 CE that whoever who brings a good book, healthy horse, and armaments shall receive His happiness.

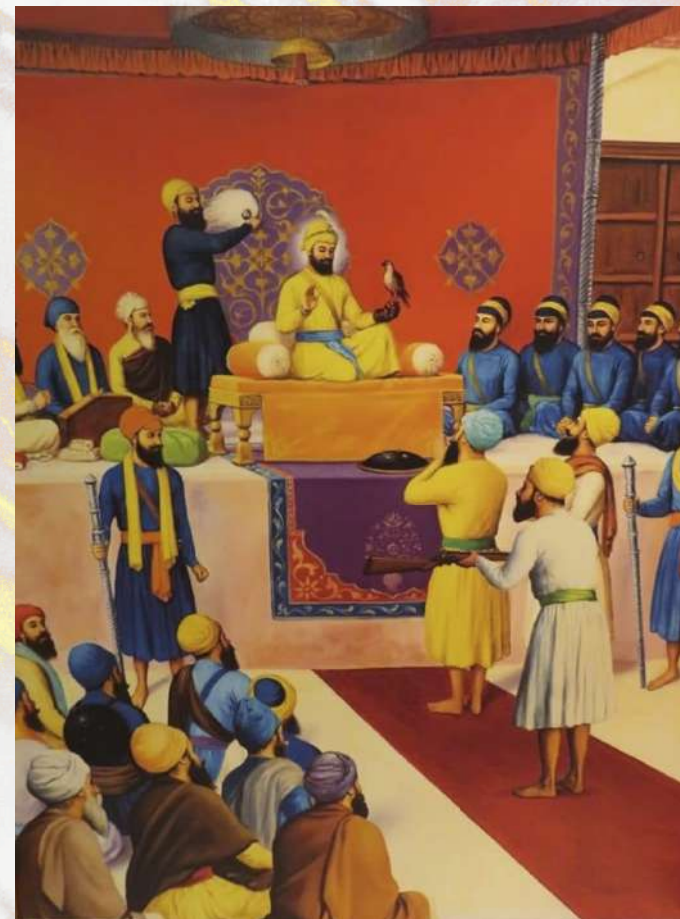
From the above, one thing becomes clear that Guru Ji had started to make Anandpur Sahib the knowledge hub. Even earlier than this was His own literary work which started in 1675 CE with a Shabad within Salok Mahalla 9<sup>4</sup> and in 1677 CE, the Jaap Sahib and Akaal Ustat.

<sup>1</sup> *Rehitnama Bhai Chaupa Singh*: “ਸੰਮਤ ੧੭੨੮... ਜੋ ਹੁਣ ਦੇ ਕਵੀਸਰਾਂ ਦੀ ਬਾਣੀ ਸੁਣੀਐ ਅਰੁ ਵਿਚਾਰੀਐ ।”

<sup>2</sup> *Under the entry of 'Patna'.*

<sup>3</sup> *Rehitnama Bhai Chaupa Singh- Stanza 174*

<sup>4</sup> *The aforementioned Shabad is, “ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥...” This Shabad appears in many contemporary manuscripts as, Mahalla 10.*



*A scene from the court of Sri Guru Gobind Singh depicting the offering of armaments by Sikhs to the Guru.*



*Aurangzeb was a radical Islamic ruler who had a dream of converting everyone into Islam and the scholars who were from various backgrounds were unwilling.*

*Sri Guru Gobind Singh Ji Himself was an accomplished poet and it gave the other poets an opportunity to learn from Guru Ji.*

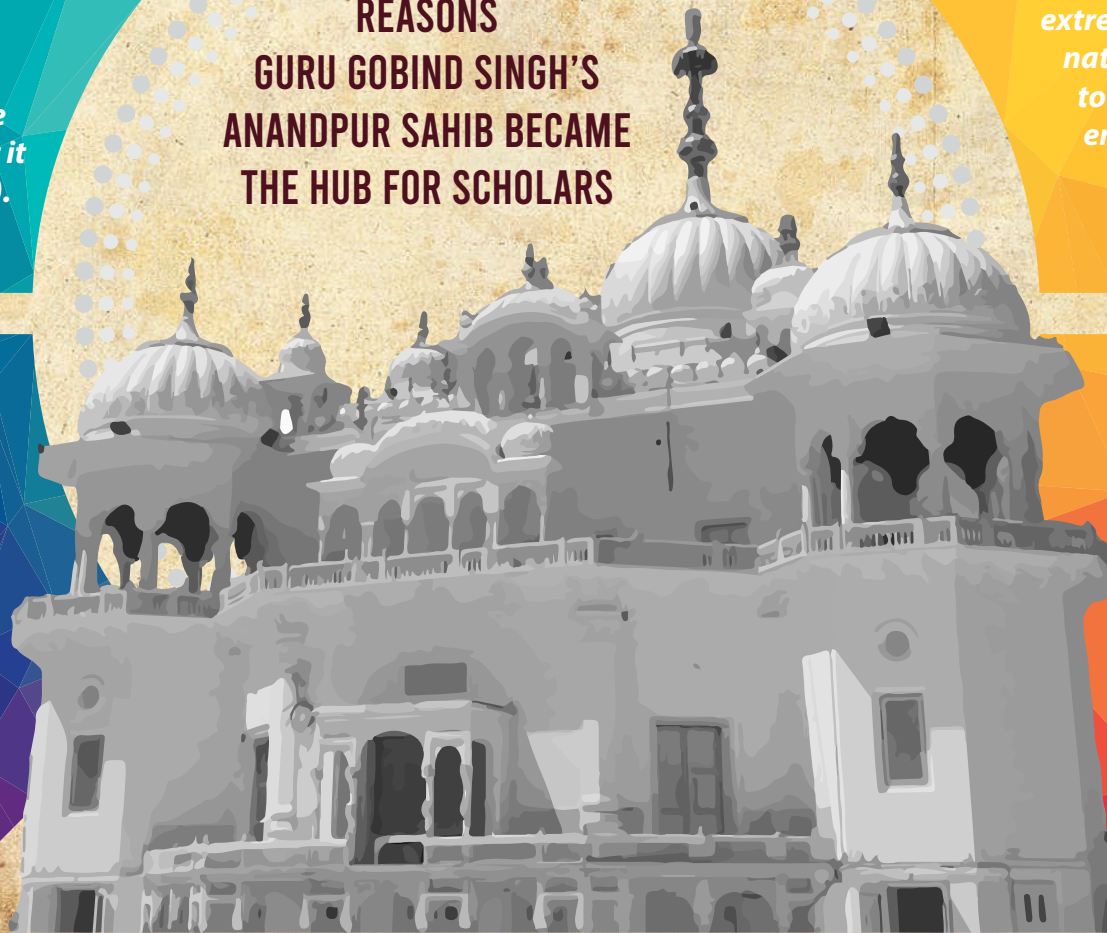
*The scholars who had arrived and experienced the hospitality and conducive environment made poets to write about it (e.g. Kavi Mangal<sup>5</sup>).*

**REASONS  
GURU GOBIND SINGH'S  
ANANDPUR SAHIB BECAME  
THE HUB FOR SCHOLARS**

*Guru Ji had an extremely benevolent nature<sup>6</sup> compared to the kings who employed them earlier.*

*The pay and respect accorded by Guru Ji to the scholars was well known.*

*Guru Ji was a connoisseur of their poetry.*





The beginning of the influx of poets, scholars and writers into Anandpur Sahib begun as early as 1678 CE and we are able to find evidences of works being done by the various poets. In 1680 CE Kavi Lakhan and in 1684 CE Kavi Tansukh had translated the Hitopadesha into Bhakha. In 1683 CE Kavi Jagannath had written, 'Moh Mard Rajey Di Katha'. The abovementioned dated manuscripts were studied by Prof. Piara Singh Padam.<sup>7</sup>

## Kavi - Poets

Sri Guru Gobind Singh Ji besides being an accomplished poet Himself was also a connoisseur of literary works. Sri Guru Ji had with Him a large number of highly regarded poets and scholars each an expert in their respective field. The services that were rendered from the poets were to translate various ancient texts into the Bhakha (common language) so that the general public especially the Sikhs may benefit. Guru Gobind Singh Ji wanted to create a self sufficient Khalsa that had the global knowledge available to them without the need to seek from the outside. Not only the Sanskrit texts but even the Arabic, Persian, Pali, etc. were translated. Subjects covering governance (Panchtantra, Gulistan), socio-politic (Chanakya, Athshastra), history (Mahabharat, Ramayan), dictionaries (Amar Kosh), poetry, romance (Kok Shastra), spirituality (Masnavi, Upnishads), devotion (Sur Sagar, Geet Govind) and stories (Katha Sarit Sagar) were accomplished at Anandpur Sahib. The magnum opus covered the knowledge of the entire world under the tutelage of the master, Sri Guru Gobind Singh Ji. Previously, even Dara Shikoh embarked on translating ancient Indian texts into Farsi but it holds no comparison to the magnitude in which Sri Guru Gobind Singh executed it.

[Continues on the next page]

<sup>5</sup> Mangal Kavi who had translated the Shalye Purab of Mahabharat in 1696 CE writes :

ਆਨੰਦ ਕੇ ਦਾਤਾ ਗੁਰੂ ਸਾਹਿਬ ਗੋਬਿੰਦ ਰਾਇ ਚਾਹੇ ਜੋ ਅਨੰਦ ਤਉ ਅਨੰਦਪੁਰ ਆਈਏ ।

The Master Guru Gobind Rai is the giver of bliss. Whosoever, who wishes to experience it, come to Anandpur.

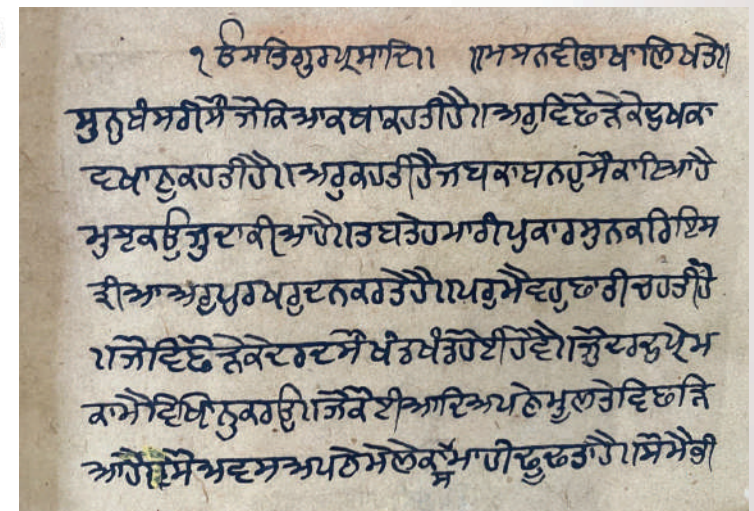
<sup>6</sup> Kavi Kuvresh who had translated the Dron Purab of Mahabharat writes:

ਦ੍ਰੋਣ ਪਰਬਤ ਭਾਖਾ ਕਿਯੋ ਗੁਰ ਗੋਬਿੰਦ ਸੁਜਾਨ । ਕਹਯੋ ਸੁਕਵਿ ਕੁੰਵਰੇਸ ਕੋ ਦੀਏ ਕੋਰਨ ਦਾਨ ।

The translation of Dron chapter into Bhakha has been completed under the tutelage of the wise Guru Gobind. Kavi

Kuvresh says, Guru Ji has blessed me with gifts worth tens of million.

<sup>7</sup> Guru Gobind Singh Ji De Darbari Kavi by Prof. Piara Singh Padam page 27



Manuscript of Masnavi Bhaka (Spiritual treatise of the Sufis)  
The Collection of Paramjit Singh SGGGS Academy.

The most prominent amongst them was Bhai Nand Lal Ji (Anand Singh<sup>8</sup>) who hailed from the town of Ghazni, Afghanistan and had worked with the Mughal royals. Once in 1682 CE on the day of Vaisakhi, he came over to Guru Ji and presented two (2) books, which were Hanuman Natak by Hirde Ram Bhalla<sup>9</sup>, and the other was Bandginama by him. Reading Bandginama, Guru Ji was very pleased with him and initiated him into Sikhi<sup>10</sup> and said:

ਨੰਦ ਲਾਲ ਤੇਰੀ ਰਚਨਾ ਮਨ ਕੋ ਮੋਹਨੇ ਵਾਲੀ ਤੇ ਜਿੰਦਗੀ ਕੋ ਨਏ ਸਿਰੇ ਤਾਜਾ ਕਰਨੈ ਵਾਲੀ ਹੈ,  
ਅਸਾਂ ਆਜ ਸੇ ਏਸ ਕਿਤਾਬ ਕਾ ਨਾਉਂ ਬੰਦਗੀਨਾਮਾ ਸੇ ਜਿੰਦਗੀਨਾਮਾ ਰਾਖਤੇ ਹੈਂ, ਇਸ ਦਾ ਸਤਿਕਾਰ ਹਮਾਰੀ ਰਚਨਾ ਕੇ ਤੁਲ ਹੋਇਗਾ ।

*Nand Lal, Your composition enchants the heart and rejuvenates the life. From now on it should be given the name of the Epistle of Life (Zindagi) instead of Epistle of Worship (Bandgi). It will be revered as much as my own compositions.*

- Guru Kian Sakhian by Svaroop Singh Kaushish: Sakhi 37

This is probably the reason why the Sikhs have widely read the Ghazals and other form of poetry of Bhai Nand Lal. Besides Bhai Nand Lal, Sikh scholars have varied opinion on the number of Kavis (poets) within the Darbar of Guru Gobind Singh Ji. Sau Sakhi has many names of the poets, Sri Gur Pertap Suraj Granth by Kavi Santokh Singh names 41 poets, Bhai Vir Singh writes that there were 59 or more poets<sup>11</sup>, Baba Sumer Singh within Gurpadh Prem Perkash writes them to be 52<sup>12</sup>, Giani Gian Singh within Tvarikh Gur Khalsa gives the number to be 52<sup>13</sup>, Kahn Singh Nabha within Mahankosh puts the figure at 52<sup>14</sup> and Professor Piara Singh Padam has recorded more than 78 poets.



*Illustrated manuscript of Hanuman Natak dated 1849 CE  
Contribution of scholars in Sikh theology.  
The Collection of Paramjit Singh SGGS Academy.*

[Continues on the next page]

<sup>8</sup> Upon partaking Amrit in 1699 CE, Nand Lal was renamed as Anand Singh. Ref: Sri Gurmukh Perkash by Sant Giani Gurbachan Singh Ji Khalsa Bhindranwale: Chapter 10 Canto 79

<sup>9</sup> Guru Ji upon reading this book said that this book is full of fervor and by reading it a coward has the ability to become a warrior. The manuscript that was gifted had four (4) pages missing which Amrit Rai (a poet in His Darbar) completed upon the instruction of Guru Ji. Guru Ji had a special fondness with this book that he even referenced it within his Ram Avtar stanza 17. Sikhs since then have always read and contemplated it.

<sup>10</sup> Bhai Nand Lal would have been a Nanakpanthi who was initiated into Sikhi by Guru Ji.

<sup>11</sup> For the both, see Gur Pertap Suraj Granth: Rut 5, Chapter 27- Stanza 10 (footnote).

<sup>12</sup> See, Gur Pad Prem Perkash page 338, 339.

<sup>13</sup> See, Tvarikh Gur Khalsa page 298.

<sup>14</sup> See, under 'Bavanja Kavi'.



We can safely derive that there were at least fifty-two (52) poets at any one point of time in the Anandpur Darbar of Sri Guru Gobind Singh Ji.<sup>15</sup> However, the names of the poets differ between the scholars. The later sources starting from Gurpadh Prem Perakash started adding names like Ram and Shyam, which was followed suit by the consequent scholars. Both these names are not found in the earlier sources like Sau Sakhi and Sri Gur Pertap Suraj Granth (more details on this subject will be dealt in the following chapter).

Once the works of the poets was complete up to the satisfaction of the Guru, the scribes would then make copies for distribution and safekeeping. Besides Sri Dasam Granth, which was, the compendium of the utterances of Sri Guru Gobind Singh Ji, the compositions of the poets was compiled into a compendium called as Vidya Sagar Granth. Kavi Santokh Singh within his Sri Gur Pertap Suraj Granth writes:

ਤਿਨ ਕਵੀਅਨਿ ਬਾਨੀ ਰਚੀ, ਲਿਖਿ ਕਾਗਦ ਤੁਲਵਾਇ । ਨੌ ਮਣ ਹੋਏ ਤੋਲ ਮਹਿੰ, ਸੂਖਮ ਲਿਖਤ ਲਿਖਾਇ ॥੨॥  
ਵਿੱਦਯਾ ਸਰ ਤਿਸ ਗ੍ਰੰਥ ਕੋ, ਨਾਮ ਧਰਯੋ ਕਰਿ ਪ੍ਰੀਤ । ਨਾਨਾ ਬਿਧਿ ਕਵਿਤਾ ਰਚੀ, ਰਖਿ ਰਖਿ ਨੌ ਰਸ ਰੀਤਿ ॥੩॥

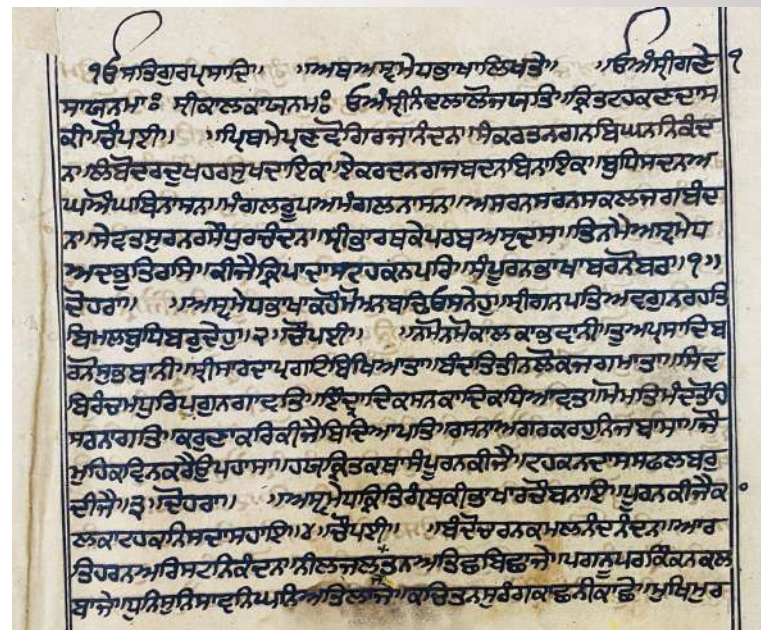
*The works of the poets were written on paper and the compilation of this weighed nine (9) Mann (360 kilograms). The whole compendium was written in a very fine script. The name of this compendium was kept with utmost affection as, 'Vidya Sagar'. It contained various sorts of poetry and had all the nine (9) genre of poetry.*

Unfortunately, this compendium was lost in the Battle of Anandpur. Parts of this once magnificent Granth, are present at various places notably, the Sikh Reference Library, Anandpur Sahib, Patiala State Libraries and in private collections. Prof. Piara Singh Padam, during his research on the Darbari Kavis, found few segments of this Vidya Sagar that he has recorded within his book, Guru Gobind Singh Ji De Darbari Ratan (Punjabi). Till today we are able to see the individual compositions of the court poets of Guru Ji at various places that were unharmed during the battles.

<sup>15</sup> This is supported by Kavi Santokh Singh Ji as follows (Sri Gur Pertap Suraj Granth: Rut 5- Chapter 52):

ਬਾਵਨ ਕਵੀ ਹਜੂਰ ਗੁਰ, ਰਹਿਤ ਸਦਾ ਹੀ ਪਾਸ । ਆਵੈਣ ਜਾਹਿੰ ਅਨੇਕ ਹੀ, ਕਹਿ ਜਸ, ਲੋਂ ਧਨ ਰਾਸ ॥੧॥

*Fifty-two (52) poets remained with Guru Gobind Singh at all times. Uncountable were those who used to come and go. What more praise can I say?*



Asvamedh Bhakha by Kavi Tehkan, dated 1743 CE.  
Contribution of poets in Sikh literary works.  
The Collection of Paramjit Singh SGGS Academy.

Since the times of Sri Guru Nanak Dev Ji, there were scholars present with the Gurus who performed expositions of Gurbani and other spiritual texts for the benefit of the Sangat. The Gurus have always placed importance in the gaining of knowledge that even gardeners of Sri Guru Gobind Singh Ji like Bhai Dhanna Singh were full-fledged scholars.<sup>16</sup> During the times of the earlier Gurus, the following were some of the scholars:

**TABLE 1-2: SCHOLARS DURING THE TIMES OF THE EARLIER GURUS**

No.	Guru Sahiban	Scholars	Duties	Reference
1.	Sri Guru Nanak Dev Ji	Bhai Manga Ji	Performed Katha	Sikhan Di Bhagatmal: Pauri 13 Line 7
2.	Sri Guru Angad Dev Ji	Bhai Bala Ji	Performed the Katha on the life of Guru Nanak Dev Ji	Sri Nanak Perakash, Bhai Bala Janamsakhi, Suchak Parsang Guru Ka by Bhai Behlo <sup>17</sup>
		Bhai Paira Mokha Ji	Translated the birth certificate of Guru Nanak Dev Ji from Sanskrit to Gurmukhi	Sri Nanak Perakash Poorabaradh Chapter 2
		Baba Buddha Ji	Expert in Sikh theology (till Nanak VI) <sup>18</sup>	Sri Gur Pertap Suraj Granth
3.	Sri Guru Amar Das Ji	Bhai Keso Gopal Pandit	Performed Katha	Sri Guru Granth Sahib Ang 923
		Twenty-two Manjis	Percharak	Sri Gur Pertap Suraj Granth Ras 1, Chapter 7
		Seventy-two Pihrey	Percharak	Janamsakhi Baba Buddha Ji
		Fifty-two Bhangure	Percharak	Janamsakhi Baba Buddha Ji
4.	Sri Guru Ram Das Ji	Bhai Gurdas Ji	Expert in Sikh theology and the writer of Varaan and Kabitt	Sri Gur Pertap Suraj Granth, Gurbilas Patshahi 6
5.	Sri Guru Arjan Dev Ji	Bhai Bhanu Ji	Performed Katha	Sikhan Di Bhagatmal: Pauri 25 Line 6,8
		Pandit Gopal Rai Ji	Performed Katha	Gurbilas Patshahi 6 Chapter 6

<sup>16</sup> Once, a famous scholar-poet by the name of Chandan came to the Darbar of Guru Gobind Singh and with full of pride presented a quatrain and demanded its meanings. Upon listening to his quatrain, Guru Ji said that even his gardeners are proficient with this quality of poetry. Dhanna Singh was brought and he immediately told its meanings and in return presented a set of poems for Chandan to decipher. Chandan couldn't and was ashamed. Merciful Guru Ji accepted Chandan into his Kavis. (Darbari Ratan page 40)

<sup>17</sup> Bhai Behlo Ji, a Sikh from the times of Guru Arjan Dev Ji while writing on the summary of the life of Guru Nanak Dev Ji writes:

ਗੁਰ ਅੰਗਦ ਪਰ ਬਾਲਾ ਆਇਆ । ਜਨਮ ਪ੍ਰਸੰਗੁ ਸੁ ਭਾਖ ਸੁਨਾਇਆ । (Bhai Bala came to Guru Angad Dev Ji and narrated the life story of Guru Nanak Dev Ji.)

<sup>18</sup> Baba Buddha Ji also had the honour of becoming the tutor of Sri Hargobind Ji which was bestowed upon by Sri Guru Arjan Dev Ji.

No.	Guru Sahiban	Scholars	Duties	Reference
5.	Sri Guru Arjan Dev Ji	Bhai Banno Ji <sup>19</sup>	Sikh Scholar	Mehma Perakash Vartak <sup>20</sup> , Bhai Banno Perakash
		Bhai Ajab Ji	Performed Katha	Sikhan Di Bhagatmal: Pauri 22 Line 3
		Bhai Ajaib Ji	Performed Katha	Sikhan Di Bhagatmal: Pauri 22 Line 3
		Bhai Umar Ji	Performed Katha	Sikhan Di Bhagatmal: Pauri 22 Line 3
		Bhai Behlo Ji <sup>21</sup>	Wrote history and poetry	Suchak Parsang, Sri Gur Pertap Suraj Granth Raas 2, Ansu 46 & 47
6.	Sri Guru Hargobind Sahib Ji	Pandit Nitinand Ji	Performed Katha	Gurbilas Patshahi 6 Chapter 15
		Bhai Naval and Bhai Nihala Ji	Performed Katha	Sikhan Di Bhagatmal: Pauri 29 Line 3,4
		Bhai Sadhu Ji <sup>22</sup>	Wrote on Sikh theology and on various other subjects	Gurbilas Patshahi 6: Chapter 11
		Bhai Almast Ji	Percharak	Gurbilas Patshahi 6: Chapter 9
		Bhai Khawaja and Bhai Jani Sayid Ji	Percharak	Sri Gur Pertap Suraj Granth Ras 6 Ansu 48
7.	Sri Guru Har Rai Sahib Ji	Bhai Roop Chand Ji	Percharak	Bhai Roop chand ate Ona di Vans <sup>23</sup>
		Bhai Pheru Ji	Wrote on Sikh theology <sup>24</sup>	Udasi Sikhan Di Vithia
8.	Sri Guru Harkrishan Sahib Ji	Bhai Lal Chand Ji	Percharak	Sri Gur Pertap Suraj Granth Ras 10 Ansu 38
9.	Sri Guru Tegh Bahadur Sahib Ji	Bhai Mehan Ji <sup>25</sup> (ਮੀਂਹਾ)	Percharak	Sri Gur Pertap Suraj Granth Ras 11 Ansu 42; Mehma Perakash Sakhi 194
		Bhai Gurditta Ji (lineage of Baba Buddha Ji)	Percharak	Sri Gur Pertap Suraj Granth: Ras 12 Ansu 26

<sup>19</sup> He is famously known for making a copy of Kartarpuri Aad Granth known as Bhai Banno Vali Bir which was signed by both Guru Arjan Dev Ji and Guru Hargobind Sahib Ji.

<sup>20</sup> Also available from - Aad Sikh Aad Sakhian by Principal Satbir Singh: page 137

<sup>21</sup> One of Bhai Behlo Ji's poetry reads (Darbari Rattan page 20):

ਹਿੰਦੂ ਕਹਤੇ ਏਕ ਹੈ ਭਨੇ ਤੁਰਕ ਦੁਇ ਨਾਹਿ । ਬਹਿਲੋ ਬਿਨ ਸਤਸੰਗ ਤੇ ਧੀਰਜ ਨਾਹੀ ਪਾਹਿ ।੪।

Even the Hindus proclaim Almighty to be one and so does the Muslims but without the Satsanggat (congregation in the presence of Guru), one is never contented.

<sup>22</sup> Bhai Sadhu or Sadhu Jan was the son-in-law of Guru Hargobind Sahib Ji and was a scholar and writer. His writings cover the aspect of Gurmat in various poetic measures and through the study of various ancient texts. He writes at the conclusion of his translation of the Mahabharat Puraan (Manuscript available at GNDU MS 15 & 305):

ਸ੍ਰੀ ਮਹਾਂ ਭਾਰਤ ਪੁਰਾਣ ਜੋ ਜਨਸਾਧੂ ਕੀਓ ਬਖਾਨ । ਸਹੰਸਕ੍ਰਿਤ ਭਾਖਾ ਕਰੀ ਕ੍ਰਿਪਾ ਸ੍ਰੀ ਭਗਵਾਨ ।੩੫੭।

This is the conclusion of Mahabharat Puraan which has been translated from Sanskrit to Bhakha by Sadhu Jan with the grace of Almighty.

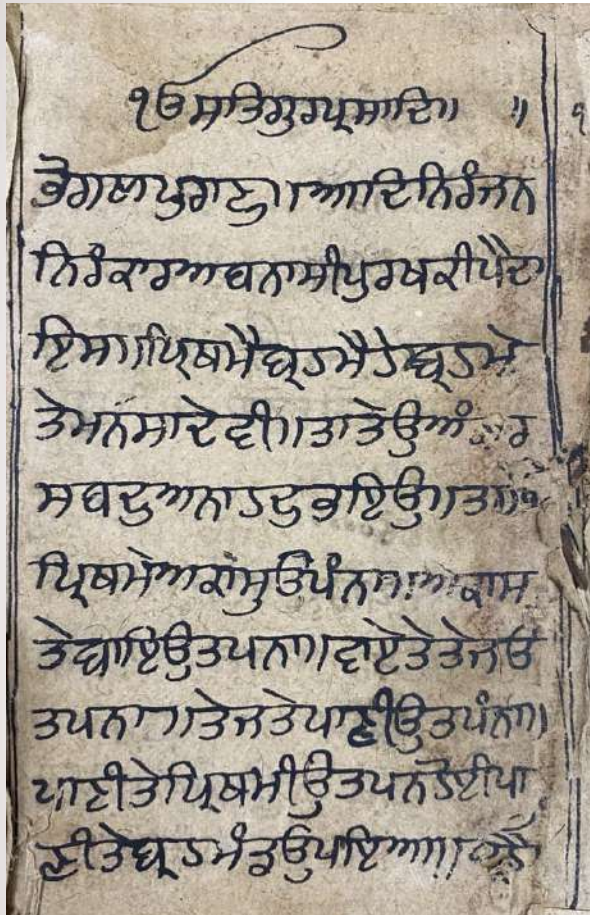


Likewise, Sri Guru Gobind Singh Ji from the beginning of His Guruship in 1675 CE, had a galaxy of scholars present with him at all times. Bava Saroop Das Bhalla writes within his Mehma Perakash:

ਆਗਿਆ ਕੀਨੀ ਸਤਿਗੁਰ ਦਯਾਲ । ਬਿਦਿਆਵਾਨ ਪੰਡਿਤ ਲੇਹੁ ਭਾਲ । ਜੋ ਜਿਸ ਬਿਦਿਆ ਗਿਆਤਾ ਹੋਇ । ਵਹੀ ਪੁਰਾਨ ਸੰਗ ਲਿਆਵੇ ਸੋਇ । ੨ ।

Guru Ji the merciful commanded that knowledgeable scholars are to be searched. Whoever who was proficient in a certain discipline brought along with them their texts.

- Mehma Perakash: Sakhi 220, Stanza 2)



Manuscript of Bhogal Puraan.  
Contribution of scholars in Sikh theology.  
The Collection of Paramjit Singh SGGS Academy.

<sup>23</sup> This book was authored by Giani Gurditt Singh - page 91 where it is mentioned that Bhai Roop Chand Ji the Sikh from Guru Hargobind Sahib Ji became a well-known Percharak in Malwa region during Sri Guru Har Rai Sahib Ji's time. Guru Har Rai visited him during his tours.

<sup>24</sup> Bhai Pheru was a prominent Sikh during Sri Guru Har Rai Sahib Ji and was one of the 6 Bakshisha of Udasis. Later during Guru Gobind Singh Ji's time, Bhai Pheru was called as Sachi Dhari (true beard) because he held his beard in his hand when Guru Ji had summoned all the Masands. Several of his poetry survive, one example is as follows (Bhai Vir Singh's footnote in Sri Gur Pertap Suraj Granth):

ਸਾਡੇ ਸਜਨਾ ਜੀ ਸਾਨੂੰ ਤੇਰੀ ਮਣੀ । ਨਿਮਾਣਿਆਂ ਦਾ ਮਾਣ ਸੁਣੀਵੇਂ ਸਾਡੀ ਬੀ ਤਾਂਘ ਤਣੀ । ਤੈਂ ਜੇਹਾਂ ਸਾਨੂੰ ਹੋਰ ਨ ਕੋਈ ਅਸੀਂ ਢੂੰਢੀ ਵਣੀ ਵਣੀ ।  
ਫੇਰੂ ਜਾਨ ਸਜਨ ਤੋਂ ਵਾਰੀ ਤਾਂ ਤੇ ਭਲੀ ਬਣੀ ॥੧॥

Dear beloved, I am steadfast onto you. Hearing that you are the honour of the unworthy of honour, I started to yearn for you. After searching everywhere, I realise there is no one like you. Pheru is sacrificed onto thee and only then can he be honoured.

<sup>25</sup> Bhai Mehan Ji (previously known as Bhai Ramdeva) was the son of Bhai Nand Lal Sohna who was an ardent Sikh of Guru Hargobind Sahib Ji and was blessed by Guru Ji with the title, 'Sohna' (handsome). Nand Lal's predecessors were Bhai Khwaja and Bhai Jani Sayid who after hard service were blessed by Guru Hargobind Sahib to preach Sikhi and before leaving, they placed Nand Lal on their place. Bhai Nand Lal served selflessly until the times of Guru Tegh Bahadur Sahib Ji and passed away on knowing that Guru Ji has accepted martyrdom in 1675 CE. Bhai Nand Lal had 3 sons, Ramdeva, Sant Ram and Gurdial. All were put to the service of the Guru but the eldest, Bhai Ramdeva was personally handed over to Guru Harkrishan Sahib Ji on the Divali of 1663 CE. Since then, Ramdeva Ji like his father dedicated his whole life into the service of Guru and he used to perform the hardest tasks. When Guru Tegh Bahadur Ji decided to go on his tour to the east, he went along. In Malva, he once played the war-drum (Nagara) with such vigour that it seemed like thunder. Pleased with him, Guru Ji gave him a new name, 'Mehan' which meant rain and told him to now shower the rain of Naam and Gurbani. He used to carry water on his head for Guru Ji and the Sanggat. While doing so, his head was wounded due to continued friction and trauma. Maggots started infesting his wound area but that did not deter him. Once, Mata Nanki Ji saw Mehan bringing water and a few maggots fell from his head. Seeing them on the floor and thinking that they will die, Mehan carried them and placed them back onto his head. When Guru Ji was notified of this, Guru Ji blessed him a buffalo, a large drum, a saffron flag and blessed him with the name of Mehan Mahant (preacher). (Udasi Sikhan Di Vithia by Randhir Singh page 419)



In addition to the rush of scholars from all around to Anandpur Sahib, there were also scholarly Sikhs present with Guru Gobind Singh Ji. Now we shall dwell into them and their works briefly:

## BHAI MANI SINGH JI SHAHEED

The foremost amongst the scholars was Shaheed Bhai Mani Singh Ji who had dictated a number of books during his stay there at Anandpur Sahib and later. The following is an example of poetry written by Bhai Mani Singh Ji (Mani Ram before Amrit) during his earlier years with Guru Ji <sup>26</sup>:

ਸਤਿ ਸਰੂਪ ਪਾਹੁ ਦਾ ਸਾਗਰ ਵਡ੍ਹ ਲਗੀ ਭਾਲ ਜਿਉਂ ਭਾਲਾ ।

*Guru Ji is the form of Truth and the ocean of benevolence. Therefore, this life in His sanctuary is a perfect ground to achieve the ultimate goal, which we came searching in this life.*

ਗੁਰ ਗੋਬਿੰਦ ਦੀ ਰੰਗਣ ਰੱਤੇ ਥੀਏ ਲਾਲ ਗੁਲਾਲਾ ।

*Intoxicated with Guru Gobind Singh Ji's nature, I have become his slave.*

ਸਿੱਕਾ ਸਿਕ ਸੱਜਣ ਦੀ ਦਿਲ ਵਿਚ ਜਰਬ ਅਨੂਪ ਬਣੀ ਅਤਿ ਆਲ੍ਹਾ ।

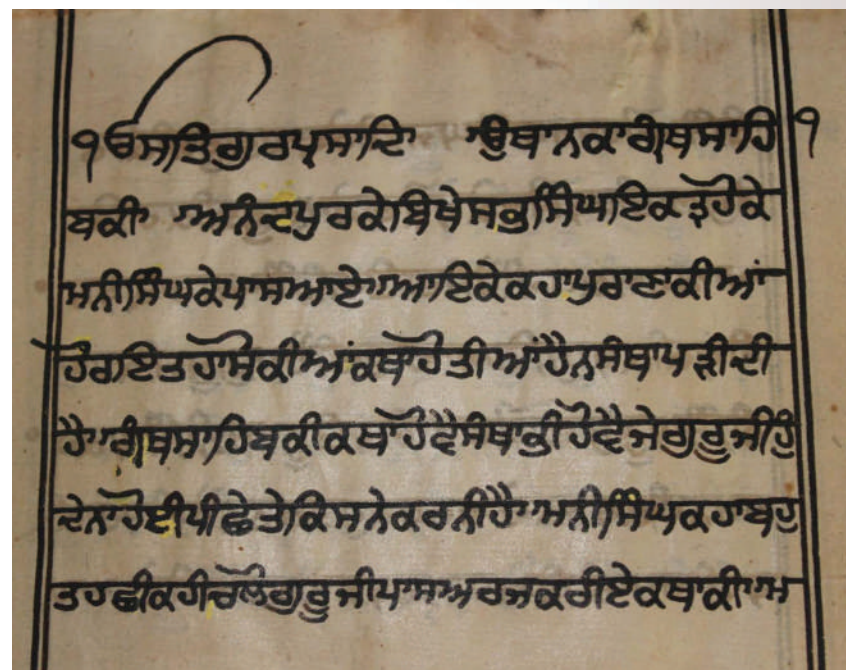
*I have intense yearning within me to meet my beloved. Even the wound of the separation from my Guru is dignified.*

ਮਨੀਰਾਮ ਨ ਕਾਣ ਕਹੀਂ ਦੀ ਸਿਰ ਪਰਿ ਕਲਗੀ ਵਾਲਾ ।

*Mani Ram says, I do not fear anyone or anything as long as the hand of the aigrette one (Guru Gobind Singh Ji) is on my head.*

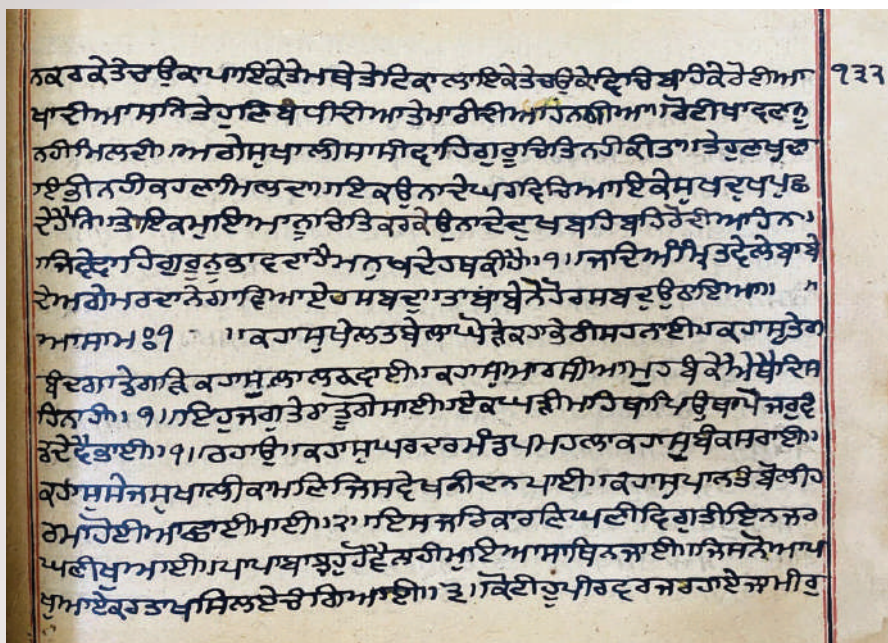
There are a few books ascribed to him like, Gyan Ratnavali, Uthanika Granth Sahib Ki, Sikhan Di Bhagatmaal, Sankat Mochan, Gurbilas Patshahi 6, Gurbilas Patshahi 10, etc. We shall go through some of his books to understand his role at Anandpur Sahib:

[Continues on the next page]



A handwritten manuscript of Uthanika Granth Sahib Ki (Prefaces of the Shabads within Sri Guru Granth Sahib) which was originally ascribed by Bhai Mani Singh Ji Shaheed.

<sup>26</sup> Ref: Gobind Sagar by Piara Singh Padam: Page 293.



Manuscript of Gyan Ratnavali.  
The Collection of Paramjit Singh SGGS Academy.

i) **Gyan Ratnavali**<sup>27</sup>, is a text by Bhai Mani Singh Ji. There is a small description towards the conclusion of the book on how Bhai Sahib had the book authorised by Guru Gobind Singh Ji at Anandpur Sahib:

ਸੋ ਏਹ ਵਾਰ ਦਾ ਟੀਕਾ ਲਿਖ ਕੇ ਮਨੀ ਸਿੰਘ ਜੀ ਦਸਵੇਂ ਪਾਤਿਸਾਹ ਦੇ ਹਜ਼ੂਰ ਲੈ ਗਏ ਤਾਂ ਬਚਨ ਹੋਇਆ ਗੋਸਟ ਸਿਖਾਂ ਦੇ ਪੜਨ ਦੀ ਹੈ ਤਾਂ ਮਨੀ ਸਿੰਘ ਅਰਦਾਸ ਕੀਤੀ ਗਰੀਬ ਨਿਵਾਜ ਇਸ ਦੇ ਉਪਰ ਦਸਤਖਤ ਪਵਣ ਜੋ ਸਹੀ ਹੋਵੇ ਤਾਂ ਸਾਹਿਬ ਕਰਨ ਕਾਰਨ ਸਹੀ ਪਾ ਦਿਤੀ ਤੇ ਕਹਾ ਜੋ ਪੜੇ ਸੁਨੇਗਾ ਸੋ ਸਿਖੀ ਨੂੰ ਪ੍ਰਾਪਤਿ ਹੋਵੇਗਾ

After writing the exegesis, Bhai Mani Singh Ji presented the book to Guru Gobind Singh Ji. Guru Ji said that this book is a must read for the Sikhs. Listening to which, Bhai Mani Singh prayed before Guru Ji to have this Gyan Ratnavali signed so that it is accepted. Thus the Master, the all-capable signed on it and uttered that whosoever who reads this book shall be blessed with Sikhi.

- Gyan Ratnavali: Bhai Mani Singh Ji Shaheed, Pauri 49

## ii) Uthanika Granth Sahib Ki (Prefaces of the Shabads within Sri Guru Granth Sahib):

ਆਨੰਦਪੁਰ ਮੇ ਸਿੰਘਾਂ ਨੇ ਮਨੀ ਸਿੰਘ ਨੂੰ ਕਹਾ ਜੇ ਗ੍ਰੰਥ ਸਾਹਿਬ ਕੀ ਕਥਾ ਗੁਰੂ ਜੀ ਹੁੰਦੇ ਨਾ ਹੋਈ ਪੀਛੇ ਤੇ ਕਿਸਨੇ ਕਰਨੀ ਹੈ। ਮਨੀ ਸਿੰਘ ਕਹਾ ਬਹੁਤ ਹਛੀ ਕਹੀ ਚਲੇ ਗੁਰੂ ਜੀ ਪਾਸ ਅਰਜ ਕਰੀਏ ਮਨੀ ਸਿੰਘ ਹੋਰ ਸਿੰਘ ਜਾ ਇਕੇ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ਬੁਲਾਈ ਹੱਥ ਜੋੜ ਕੇ ਖੜ ਗਏ। ਗੁਰੂ ਜੀ ਕਹਾ ਕਿਆ ਅਰਜ ਕਰਦੀ ਹੈ ਸੰਗਤਿ।  
ਮਨੀ ਸਿੰਘ ਕਹਾ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਕਥਾ ਸੁਣਿਆ ਚਾਹੁੰਦੀ ਹੈ। ਗੁਰੂ ਜੀ ਕਹਾ ਤੁਸੀਂ ਸੁਣਾਵੋ ਕਥਾ।

Once in Anandpur, Sikhs came to Bhai Mani Singh and said that if Guru Ji does not perform the meanings of Granth Sahib now, who would do so in the future? Bhai Mani Singh Ji liked the query of the Sikhs and said to them, lets go right now to Guru Ji and plea before Guru Ji. Coming before Guru Ji, all first folded their hands and uttered the Fateh. Guru Ji looked at them and asked, "What does the Sanggat seek?" Mani Singh said, "The Sanggat wishes to listen to the Katha of Granth Sahib". Guru Ji replies, "You can do it."

- Uthanika Granth Sahib Ki: Bhai Mani Singh Ji Shaheed, Introduction

[Continues on the next page]

<sup>27</sup> Gyan Ratnavali is an exegesis of the 1<sup>st</sup> Vaar of Bhai Gurdas Ji and it is also known as Janamsakhi Bhai Mani Singh Vali. SGGS Academy in the near future will be publishing it together with the English translation and transcreation



### iii) Sikhan Di Bhagatmaal (A rosary on the devotion of the Sikhs)

ਏਕ ਸਮੇਂ ਭਾਈ ਮਨੀ ਸਿੰਘ ਥੀਂ ਸਿਖਾਂ ਅਰਦਾਸ ਕੀਤੀ ਜੁ ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਨੇ ਜੋ ਸਿੱਖਾਂ ਦੇ ਪਰਿਥਾਇ ਵਾਰ ਕੀਤੀ ਹੈ ਤੇ ਸਭ ਦੇਸਾਂ ਦੇ ਸਿਖਾਂ ਦੇ ਨਾਮ ਲਿਖੇ ਹਨ, ਓਨਾਂ ਦੀਆਂ ਰਿਹਤਾਂ ਤੇ ਕਰਤੂਤਾਂ ਅਸਾਂ ਨੂੰ ਮਲੂਮ ਕਰਾਵੇ, ਜੋ ਅਸੀਂ ਭੀ ਜਾਣੀਏਂ ਜੋ ਸਿੱਖਾਂ ਦੀਆਂ ਐਸੀਆਂ ਵਰਤਣਾਂ ਹੁੰਦੀਆਂ ਹਨ ਅਸਾਨੂੰ ਭੀ ਰੀਸ ਆਵੇ । ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਵਚਨੁ ਕੀਤਾ: ਜੁ ਤੁਸਾਂ ਭਲਾ ਪਰਉਪਕਾਰ ਦਾ ਵਚਨੁ ਕੀਤਾ ਹੈ, ਅਸਾਂ ਭੀ ਇਕ ਸਮੇਂ ਸਾਹਿਬ ਕਰਨ ਕਾਰਨ, ਗਰੀਬ ਨਿਵਾਜ, ਪਾਤਸਾਹੀ ੧੦, ਦਸਵੇਂ ਪਾਤਸ਼ਾਹਿ ਥੀਂ ਅਰਦਾਸ ਕਰ ਕੇ ਪੁਛਿਆ ਸੀ । ਜੋ ਕੁਛ ਸਾਹਿਬਾਂ ਕ੍ਰਿਪਾ ਕਰਕੇ ਵਚਨੁ ਕੀਤਾ ਸੀ ਸੋ ਅਸੀਂ ਤੁਸਾਂਨੂੰ ਕਹਿੰਦੇ ਹਾਂ...

*Once, Sikhs came with a request to Bhai Mani Singh Ji to please elaborate the stories of the Sikhs mentioned in Bhai Gurdas Ji's 11<sup>th</sup> Vaar. This was so that the Sikhs may learn their conduct and nature. Furthermore, the Sikhs can see what is the way of life in Sikhi and try to follow their conduct. Bhai Mani Singh Ji replied, "What you have requested is for the betterment of everyone. I too once had requested the same to the all-capable Master, the nourisher of the meek, 10<sup>th</sup> King, the Dasve Patshah. Whatever the Master (Guru Gobind Singh) uttered at that time, I shall now narrate it to you..."*

### PYARE BHAI DYA SINGH JI

Bhai Dya Singh Ji has the honour of being the 1<sup>st</sup> Pyare. Such was the grace of Sri Guru Gobind Singh Ji onto Bhai Dya Singh that He transformed him into a formidable scholar and a par-excellence warrior. Guru Ji at times, used to direct the questions raised by the Sikhs to Bhai Dya Singh Ji and he used to answer them beautifully. Within the Sri Gur Pertap Suraj Granth, which has, its reference from the anecdote narrated by Baba Gurbaksh Singh, comes few chapters<sup>28</sup> where Bhai Dya Singh Ji explains on Karam and Atma (real self).

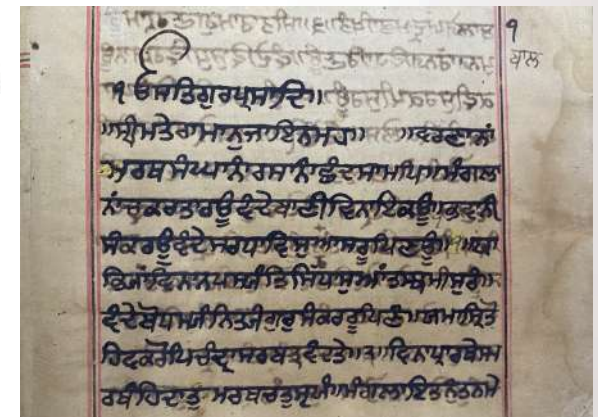
Besides being a focal point for Sikhs to clarify concepts of Sikhi, Bhai Dya Singh Ji also scribed Sri Guru Granth Sahib Ji dated Jeth Sudi 1, 1756 Bk. – 1699 CE (present Chandigarh Musuem) and Sri Dasam Granth Sahib Ji (present at Aurangabad).

There is also a Rehitnama (code of conduct) under the name of Pyare Bhai Dya Singh Ji which begins with:

ਸ੍ਰੀ ਦਸਵੀਂ ਪਾਤਸਾਹੀ ਅਨੰਦਪੁਰ ਮੈਂ ਬੈਠੇ ਥੇ ਦਯਾ ਸਿੰਘ ਜੀ ਪ੍ਰਸਨ ਕੀਆ  
ਜੁ ਮਹਾਰਾਜ ਜੀ ਰਹਿਤਨਾਮਾ ਕਹੀਏ ਜਿਸ ਕੇ ਸੁਨਨੇ ਸੇ ਮੁਕਤ ਹੋਇ ।

*While Sri Guru Gobind Singh Ji was at Anandpur Sahib, Bhai Dya Singh Ji raised a request, "Dear Master, please explain to us on the code of conduct by which we can be liberated?"*

Lastly, there is also a text called, Sudharam Marag which has the conversation between Bhai Dya Singh Ji and Guru Gobind Singh on various topics.



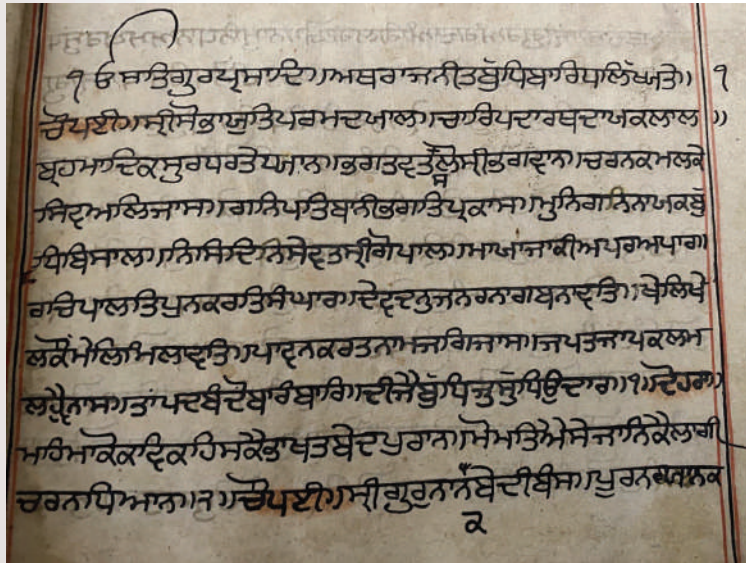
*Manuscript of Ramayan dated 1795 CE.  
Contribution of poets in Sikh literary works.  
The Collection of Paramjit Singh SGGGS Academy.*

<sup>28</sup> Sri Gur Pertap Suraj Granth Rut 5 Chapter 42 – 47

## BABA GURBAKSH SINGH JI (BABA RAM KOEIR JI)

Baba Gurbaksh Singh Ji was from the illustrious lineage of Baba Buddha Sahib. He was born on Jeth Sudi 14, 1729 Bk. (1672 CE) and was only 3 years old when his father, Bhai Gurditta Ji on learning of Guru Tegh Bhadur Sahib Ji's Shaheedi (1675 CE), passed away. He along with his family and 500 soldiers left from Jhanda Ramdas and reached Anandpur Sahib to perform their duty of placing Tilak on Sri Guru Gobind Rai Ji. Baba Ram Koeir was carried by his uncle, Bhai Harditta Ji and the inaugural forehead mark was given to Guru Gobind Rai. From that day, he remained close to Guru Ji and he started Perchar (propagation of Sikhi) from a very young age of 4 years old.<sup>29</sup> Baba Ram Koeir Ji like his predecessors, were blessed by the Guru and they had a large number of Sikhs around them. They were responsible in the propagation of Sikhi in Punjab and other neighbouring states.

Upon taking Amrit, Ram Koeir was now Gurbaksh Singh. His narration is present within the Janamsakhi Baba Buddha Ji and also Sri Gur Pertap Suraj Granth Raas 1 Chapter 2, 3 & 4. He is known for the Sau Sakhi which is a shortened version of the larger no longer extant Panj Sau Sakhi which had the detailed history of all the Gurus.



Manuscript of Budh Baridh which is a translated version of Panchtantra. Contribution of scholars in Sikh theology. The Collection of Paramjit Singh SGGS Academy.

## BHAI BHAKT MAL JI

Bhai Bhakat Mal Ji, was a Masand and a faithful Sikh of Sri Guru Hargobind Sahib Ji. He was the Guru's representative (Masand) in Kabul from the times of Guru Tegh Bahadur Sahib Ji. Bhakat Mal was also summoned by Guru Ji along with all the other Masands as the character and policies of most the Masands deteriorated. Unlike the other Masands, Bhakat Mal was not punished by Guru Ji. Bhakat Mal has written his compositions in poetry comprising of 10 to 15 Raagas which are only found in manuscripts. He talks of the Sikh theology and the greatness of Guru. He mentions the characteristics of a Gurmukh (Guru-oriented Sikh)<sup>30</sup>;

[Continues on the next page]

<sup>29</sup> Ref: Janamsakhi Baba Buddha Ji by Bhai Mangal Singh Updeshak: page 388-389.

<sup>30</sup> Ref: Kothi Char by Piara Singh Padam



ਭੈਰਉ । ਧੰਨੁ ਸਿਖੁ ਜਿਨ ਸਤਿਗੁਰ ਜਾਤਾ । ਗੁਰਪ੍ਰਸਾਦਿ ਸਤਿਗੁਰੁ ਪਛਾਤਾ । ੧।

*Bhairon Raag. Great is the Sikh who has known the True Guru.  
He is only recognised through the grace of the Guru.*

ਗੁਰਮੁਖਿ ਜਪਿਆ ਏਕੰਕਾਰੁ । ਗੁਰਮੁਖਿ ਪਾਇਆ ਅਪਰ ਅਪਾਰ ।

*A Gurmukh recites Ekangkar (the Almighty who is undoubtedly the only life form within its creation). Gurmukh achieves the infinite.*

ਗੁਰਮੁਖਿ ਘਟਿ ਘਟਿ ਗੁਰੁ ਪਛਾਤਾ । ਆਪੁ ਮੇਟਿ ਏਕੋ ਹੀ ਜਾਤਾ । ੧। ਰਹਾਉ ।

*A Gurmukh sees the Guru in every bit of the creation.  
He destroys his self existence (Haumai) and sees only One. Pause.*

ਗੁਰਮੁਖਿ ਜਪਿਆ ਸਾਸਿ ਗਿਰਾਸਿ । ਗੁਰਮੁਖਿ ਰੋਮ ਰੋਮ ਹਰਿ ਬਾਸ ।

*A Gurmukh chants with His every breath (inhale and exhale).  
Almighty resides in every follicle on the Gurmukh's body.*

ਗੁਰਮੁਖਿ ਸਬ ਦੇਵਨ ਕੋ ਦੇਵ । ਗੁਰਮੁਖਿ ਪਾਇਆ ਅਲਖ ਅਭੇਵ ।

*A Gurmukh is greatest deity amongst all the deities.  
Gurmukh has achieved the unfathomable.*

ਗੁਰਮੁਖਿ ਮੇਰਾ ਤੇਰਾ ਗਾਇਆ । ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਦਰੇਰਾ ਦਇਆ ।

*A Gurmukh abandons, Mine and Yours. Gurmukh confronts with mercy.*

ਗੁਰਮੁਖਿ ਅਪਰ ਅਪਾਰ ਪਛਾਤਾ । ਗੁਰਮੁਖਿ ਕੀ ਸਬ ਮਿਟੀ ਭਰਾਤਾ ।

*A Gurmukh understands the infinite. A Gurmukh destroys all doubts.*

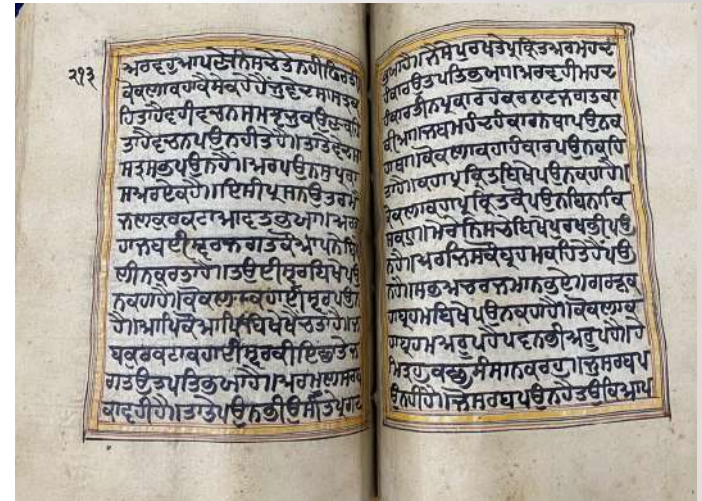
ਗੁਰਮੁਖਿ ਨਿਜ ਸਰੂਪ ਪਹਿਚਾਨਾ । ਗੁਰਮੁਖਿ ਸਾਚਾ ਤਾਨਾ ਬਾਨਾ ।

*A Gurmukh understands the real form (Atma-Paramatma).  
Gurmukh is One with Almighty just like warp and woof.*

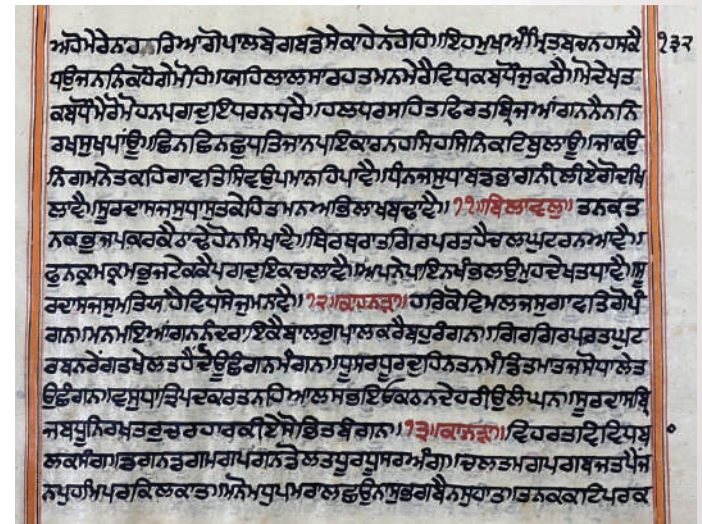
ਗੁਰਮੁਖਿ ਕੀ ਬਾਤਿ ਅਪਰ ਅਪਾਰਾ । ਬਖਤ ਗੁਲਾਮ ਸਦਾ ਬਲਿਹਾਰ ।

*The nature of a Gurmukh is beyond comprehension. Bhakat,  
the servant is always sacrificed to such Gurmukh*

Sri Guru Gobind Singh Ji not only expanded the Sikh theology but also revived the ancient culture of the land. The scholars not only contributed in the presence of the Guru but their contribution spanned several decades after the Joti Joyt of Guru Ji.



*Manuscript of Vishnu Puraan Bhakha.  
Contribution of poets in Sikh literary works.  
The Collection of Paramjit Singh SGGs Academy.*



*Manuscript of Sur Sagar of Bhagat Surdas Ji.  
Contribution of scholars in Sikh theology.  
The Collection of Paramjit Singh SGGs Academy.*

Besides having a galaxy of poets and scholars, Guru Ji also had writers that were divided into two (2) different groups. The first were the once who worked on copying the works of the poets and the other were given a special duty of recording down Guru Ji's script or words (Gurbani). Regardless, all the writers wrote in Gurmukhi script. Saroop Das Bhalla writes within his Mehma Perkash on the instruction Guru Ji gave to the writers that were present with him:



*Writers of Guru Gobind Singh Ji's Darbar.  
Painting by Harbhajan Singh artist.*

**ਗੁਰਮੁਖੀ ਲਿਖਾਰੀ ਨਿਕਟ ਬੁਲਾਏ । ਤਾ ਕੋ ਸਭ ਬਿਧ ਦਈ ਬੁਝਾਏ ।  
ਕਰ ਭਾਖਾ ਲਿਖੇ ਗੁਰਮੁਖੀ ਭਾਇ । ਪੁਨਿ ਮੋ ਕੋ ਦੇਹੁ ਕਥਾ ਸੁਨਾਇ ।੫।**

*Guru Ji called the Gurmukhi scriptwriters and said that I shall now utter in Bhakha language and all of you are to write in Gurmukhi script. Later, once I am done, you are to repeat to me whatever you have written.*

*- Mehma Perkash: Sakhi 220, Stanza 5*

These writers were no ordinary writers but were experts in their field, as described by a fellow poet, Kavi Sainapat who had written the famous Sri Gur Sobha:

**ਗੁਰੂ ਗੋਬਿੰਦ ਕੀ ਸਭਾ ਮਹਿ ਲੇਖਕ ਪਰਮ ਸੁਜਾਨ ।**

*Within the court of Guru Gobind Singh Ji, the writers were extremely intelligent.*

*- Chanakya Niti Shastar: Final Dohra*

The widely accepted count of writers that were present within Guru Ji's Darbar was thirty-six (36). Sukha Singh within his Gurbilas Patshahi 10 writes:

**ਲੇਖਕ ਗੁਨੀ ਛਤੀਸ ਬਰ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਕੇ ਪਾਸ ਜੋ ਆਗਿਆ ਗੁਰ ਕਰਤ ਹੈਂ ਲਿਖਵਤ ਬੁਧਿ ਬਿਲਾਸ ।੧੨।**

*Thirty-six virtuous writers were always with the ocean of mercy. The intelligent writers wrote down whatever the Guru uttered.*

*- Gurbilas Patshahi 10 by Sukha Singh: Chapter 17, Stanza 12*

Amongst the writers who wrote Guru Ji's compositions were, Bhai Nihala<sup>31</sup>, Bhai Bala, Bhai Hardas Ji<sup>32</sup> and Bhai Darbari Singh Chhota<sup>33</sup>. Besides the above four (4), there was also Bhai Roshan Singh.<sup>34</sup>



Amongst the other writer, no known source has written about them in detail but according to the research done by Prof. Piara Singh Padam upon studying various sources, fifteen (15) names which are known are: Bhai Fateh Chand & Bhai Bal Gobind<sup>35</sup>, Bhai Asa Singh Musdi (ਮੁਸੱਦੀ), Saina Singh<sup>36</sup>, Bhai Mani Singh Musdi<sup>37</sup>, Bhai Gharbari (or Darbari Singh Vadda) & Bhai Darbari Singh<sup>38</sup>, Bhai Ram Rai<sup>39</sup>, Seetal Singh Bohrupiya<sup>40</sup>, Pakhar Mal<sup>41</sup>, Bhai Seeha Singh<sup>42</sup>, Ram Singh<sup>43</sup>, Shauna Singh, Bulaka Singh<sup>44</sup>, Sahib Singh<sup>45</sup>. According to Sant Gurbachan Singh Ji Bhindranwale, many of the writers were assigned on the copying of the SGGS<sup>46</sup>.

Besides the twenty (20) writers mentioned above, further research is required into obtaining the names of all the thirty-six (36) official writers of Guru Gobind Singh Ji's Darbar.

<sup>31</sup> He was known as Nihal Chand but after partaking Amrit, he became Nihal Singh and remained with Guru Ji and was martyred at the battle of Chamkaur.

<sup>32</sup> Writer of the Sri Guru Granth Sahib Ji manuscript dated 1684 CE, which was given to Bhai Mani Singh Ji to be installed at Harmandir Sahib. He has also written portions of Anandpuri Dasam Granth in 1695 CE. He was martyred at Chamkaur Sahib.

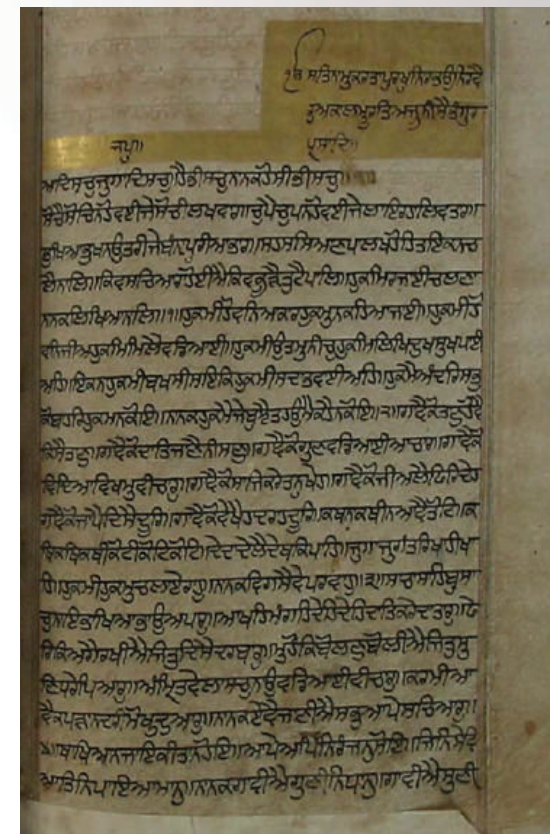
<sup>33</sup> These are the names of the four writers which are found within the Anandpur recession of Sri Dasam Granth (1695-1698 CE). Nihala and Bala at Charitropakhyan, Hardas at Krishna Avtar, Darbari Singh Chhota at Jaap Sahib, Chandi Di Vaar etc.

<sup>34</sup> He was a writer who was assigned into copying Guru Ji's Bani. Once, in order to impress the Kavis he wrote some of Guru Ji's composition on his thighs so he can plagiarise it as his own. Guru Ji the all knower, at the moment asked all the Kavis and writers to be present but after taking a shower. After dismissing everyone, Guru Ji told Roshan Singh to represent his name, which means luminance and not the black ink. He asked for forgiveness and Guru Ji forgave him (ਰੁਸ਼ਨੀ ਕਿ ਰੁਸ਼ਨਾਈ, ਚਾਨਣਾ ਕਿ ਸਿਆਹੀ). (Ref: Gurbilas Patshahi 10)

<sup>35</sup> See, Sikh Reference Library accession number: 5025, 5026 & 5027 where the duo (Fateh Chand & Bal Gobind) has written: Hanuman Natak, Samundrik Bhakha, Asvamedh Bhakha and Sur Sagar dated 1753 Bk. (1696 CE). Ref: Guru Gobind Singh Ji De Darbari Ratan by Piara Singh Padam page 144. Their names are also found in the Hukamanamas of Sri Guru Tegh Bahadur Sahib Ji. Bhai Fateh Chand also wrote a manuscript of SGGS dated 1748 Bk. (1691CE) which has the signature of Guru Gobind Singh and is kept at Takht Sri Patna Sahib (see image above).

<sup>36</sup> His duties were most likely in the writing of letters, pleas and edicts. Once around 1696 CE when Lala Wali Ram of Kabul passed away a large amount of monies was donated by his wife to Guru Ji through Cheto Masand. Cheto was a dishonest man and he took the money for himself and he gave some to Saina Singh who wrote a fake receipt. Later when Wali Ram's wife came to Guru Ji and presented the receipt of the monies donated, Guru Ji said, "Who is the blind who has written this?" Immediately, Saina Singh became blind and he ran away to his village. Some time passed and Saina felt guilty of his crime and he wrote an apology. Guru Ji forgave him and called him back. (Ref: Guru Gobind Singh Ji De Darbari Rattan page 250)

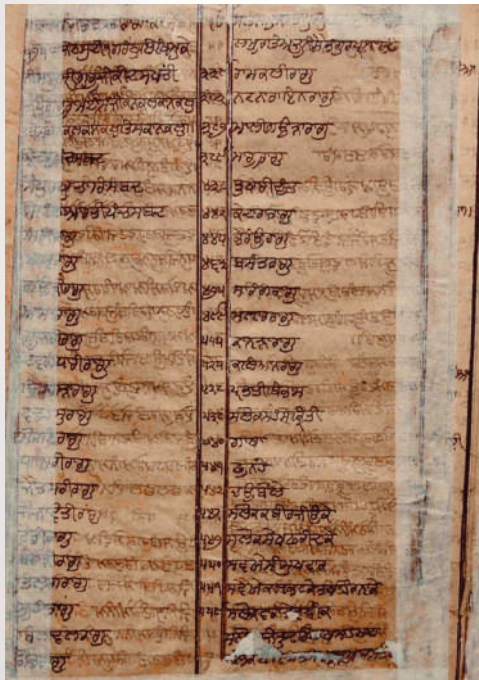
[Continues on next page]



Manuscript of Sri Guru Granth Sahib scribed by Fateh Chand.



Baba Deep Singh Ji's Handwritten Sri Guru Granth Sahib Ji Saroop at Damdama Sahib



Pyare Bhai Dya Singh Bir 1699 CE.

36 [From previous page] There are four (4) different Saina Singh's in Sikh History. The first was a poet in Guru Ji's Darbar who was also known as 'Saina Jatt'. The second was the younger brother of Nanu Rai of Delhi and the author of Sri Gur Sobha. The third was the grandson of Bhai Mani Singh Ji. The fourth, which is likely the writer was the younger brother of Des Raj.

37 He was from Manikaran and a writer in Guru Ji's Darbar. He is different from Shaheed Bhai Mani Singh Ji.

38 These duos were brothers and were from the lineage of Guru Amar Das Ji. They were the 8<sup>th</sup> descendants. Besides this, they were writers of the Guru's Darbar. Both were martyred at the Battle of Mukatsar.

39 He was a Sikh during the times of Guru Tegh Bahadur Sahib Ji and was a representative in Patna. Few Hukamanas can be found where Bhai Ram Rai's name is mentioned. He had written SGGS in 1749 Bk. (1692CE) which can be found at Takht Sri Patna Sahib.

40 He was the son of Bhai Rai Singh, the brother of Bhai Mani Singh Ji Shaheed. Bhai Maha Singh of Mukatsar Battle was his brother. Bhai Seetal Singh attained martyrdom at the Battle of Mukatsar alongside his father and brother.

41 He was the grandson of the famous Bhai Langah Ji and was a writer in Guru's Darbar. He had written SGGS dated 1745Bk. (1688 CE) which had his name written as a scribe.

42 Seeha Singh was a writer at Anandpur Sahib and after the Joti Joyt of Guru Gobind Singh Ji, he remained with Mata Sundar Kaur Ji and was instrumental in gathering the compositions of Guru Gobind Singh. His name appears in the letter of Bhai Mani Singh Ji.

43 He is the author of many manuscripts and he possessed beautiful handwriting.

44 He was a scribe who wrote Hukamnamas.

45 He was a writer in Guru Ji's Darbar and later served with Baba Gurbaksh Singh Ji (Ram Koeir Ji). His name appears within the Sau Sakhi.

46 Bhai Dya Singh Ji requests Guru Ji to explain the meanings of Gurbani at Anandpur Sahib when Guru Ji replies (Gurmukh Perakash- Chapter 10: Stanza 88):

ਹਾਲ ਸੁੱਧ ਪਾਠਿ ਕਰੋ ਪੋਥਿਆਂ ਕੋ ਨੀਕ ਰਹੋ, ਫੇਰ ਅਰਥ ਆਵਹਿਗੇ ਛੇਤੀ ਸਮੁਦਾਇਆ ।

At this moment, concentrate on writing Gurbani correctly and make them into good Pothis. I shall explain the meanings of Gurbani very soon.

Bhai Dya Singh Ji too scribed manuscripts of Gurbani and one from the times of Anandpur is present at the Chandigarh Musuem dated Jeth Sudi 1, 1756 Bk. (1699 CE)



## Conclusion



Through the glimpses of the intricate structure of Sri Guru Gobind Singh Ji's Darbar shown above, it becomes evident that whilst there were galaxies of poets, scholars and writers, Guru Ji was an excellent writer himself.

Furthermore, photographic evidences of the manuscripts of the poet show that no poet or scholar from the court of Guru Gobind Singh Ji has ever used the colophon '*Sri Mukhbak Patshahi 10*' (from the blessed mouth of the Tenth Sovereign) for his compositions and such colophon is exclusively for those compositions which have been uttered or written by Guru Ji. The same applies to '*Patshahi 10*' (Tenth Sovereign). No writer had the audacity to perform this sacrilegious act.

For an example, Bhai Roshan Singh whose brief history has been mentioned in the subsection of writers demonstrate that no tolerance was given to plagiarism let alone on plagiarising Gurbani of Guru Gobind Singh Ji. Furthermore, from the narration of Bhai Saina Singh- the writer, it becomes clear that no one would dare to perform any act behind Guru Ji's back as Guru Ji was all-knower and anything uttered by Guru Ji would become the reality. Considering this fear amongst all, it is preposterous to even think that some writers would have used Guru Ji's colophon.

Guru Ji possessed a literary powerhouse and as per current research, we know of nine (9) manuscripts of Sri Guru Granth Sahib that had the inclusion of Guru Tegh Bahadur Sahib's composition before Guru Ji had departed from Anandpur Sahib. These are, Damdama Vali Bir 1675 CE, Bhai Hardas 1684 CE, Anandpuri Guru Granth Sahib 1687 CE, Bhai Pakhar Mal Bir 1688 CE, Bhai Fateh Chand Bir 1691 CE, Bhai Ram Rai Patna 1692 CE, Tarn Taran Bir 1692 CE, Patna Sahib Guru Granth Sahib Bir 1698 CE, Pyare Bhai Dya Singh Bir 1699 CE. This only means that Guru Gobind Singh Ji right after ascending the throne of Guruship begun his literary endeavours and it goes beyond doubt that Guru Ji whilst composing his own Bani, had complied the SGGS with Sri Guru Tegh Bahadur Sahib's Bani and oversaw the works of the poets.

In conclusion, our Master: Sri Guru Gobind Singh Ji the all-capable in his benevolence has blessed us with a treasure trove of His compositions in the form of Sri Dasam Granth Sahib. Even the persons who scribed Sri Dasam Granth like, Bhai Nihal Singh Ji, Bhai Hardas Singh Ji, Baba Binod Singh Ji, Bhai Mani Singh Ji, Baba Deep Singh Ji, etc. were exemplary Sikhs who gave their lives for the Panth.





ॐ		
ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿ ਰਭਉ ਨਿਰੋਵੈ ਗੁਰਮੁਖਿ ਮੂਰਤਿ ਅਨੂਪੀ ਸਿਭੁ ਰਖਸਾਇ		
॥ ਜਪੁ ॥		
ਆਦਿ ਸਤੁ ਗੁਰਮੁਖਿ		ਉਭੈ ਸਤੁ ਨਾਮੁ ਤੇ ਸੀਭੈ ਸਤੁ
<p>ਸੋਚੋ ਸੋਚਿ ਨ ਤੇ ਵਈ ਜੇ ਸੋਚੀ ਯਾ ਵਗਾ ਚੁਪੈ ਚੁਪੈ ਨ ਤੇ ਵਈ ਜੇ ਲਾਇਗਾ ਲਿ ਵਤਾਗਾ। ਬੁਧੇ ਆਖੁ ਮਨੁ ਉਤਰੀ ਜੇ ਬੀਨਾ ਪੁਰੀ ਆਗਾ। ਸਤਸਾਸਿ ਆਪਣਾ ਖਤੋ ਤਿਤਾਇਕ ਨ ਚਲੈ ਨਾਲਿ। ਕਿਵਸਤਿ ਆਗਾ ਤੇਈ ਅੰਕਿ ਵਕੂਰੈ ਤੇ ਪਾਇ। ਤੁਕ ਸਿਰਜਾਈ ਚਲਾਣਾ ਨ ਕਾਇਆ ਨਾਲਿ। ॥ ਤੁਕ ਮੀਤੋ ਵਨਿ ਆਕਾਗੁ ਕਮੁ ਨ ਕਾਇਆ ਜਾਈ। ਤੁਕ ਮੀਤੋ ਵਨਿ ਜੀਅ ਤੁਕ ਸਿਮਿਲੈ ਵਡਿਆਈ। ਤੁਕ ਮੀ ਉਤਮੁ ਨੀਤੁ ਕਮਿਲਿ ਭੇਦੁ ਖਸੁ ਖਪਾਈ ਆਇ। ਇਕ ਨਾ ਤੁਕ ਮੀਥਖਸੀ ਸਾਇ ਕਿਤੁਕ ਮੀਸਦਾ ਬੁਢਾਈ ਆਇ। ਤੁਕ ਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋਥਾ ਠਹਿਰਿ ਤੁਕ ਮਨ ਕੋਇ। ਨਨਕ ਤੁਕ ਮੈ ਜੇ ਬੁਝੈ ਤਤੁ ਉਮੈ ਕੋ ਨ ਕੋਇ। ॥ ਗਾਵੈ ਕੋ ਤਤੁ ਹੋਵੈ ਕਿਸੇ ਤਾਤੁ। ਗਾਵੈ ਕੋ ਤਿਜਾਣੈ ਨੀਸਾਤੁ। ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈ ਆਗਾ। ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖੁ ਵੀਚਾਰ। ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਭੇਯਾ। ਗਾਵੈ ਕੋ ਜੀਅ ਲੋਭਿ ਰਿਹੈ। ਗਾਵੈ ਕੋ ਜਾਪੈ ਰਿਸੈ ਤੁਗਿ। ਗਾਵੈ ਕੋ ਬੈਠਾ ਦਰਾਤੁ ਤੁਗਿ। ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੇਇ। ਕ ਥਿਕਥਿਕ ਥੀ ਕੋਈ ਕੋਈ। ਦੋਰਾ ਦੇਈ ਦੇਖਾ ਕਿ ਪਾਇ। ਜੁਗਾ ਜੁਗੀਤ ਰਿਖਾ ਖਾਇ। ਤੁਕ ਮੀਤੁਕ ਮੁਚਲਾਏਗਾ। ਨਨਕਾ ਵਿਗਸੈ ਦੇਖਾ ਵਾਤਾ। ॥ ਸਾਚਾ ਸਾਤਿ ਬੁਝਾਤੁ ਨਾਇਕਾ ਭਾਉ ਅਪਾਗਾ। ਆਖਾਤਿ ਮੰਗਤਿ ਦਿਹਿ ਦਿਹਾ</p>		

Illuminated opening Ang of the Tarn Taran Bir of Sri Guru Granth Sahib Ji dated 1692 CE. A painting of Guru Nanak Dev Ji alongside his companion, Bhai Mardana Ji is depicted on the left.



# PEN NAMES

## RAM & SHYAM

**B**oth the names found within Sri Dasam Granth Sahib, Ram and Shyam are the pen names of Sri Guru Gobind Singh Ji. To substantiate our statement we shall go through the following points:

**01** Research done on the Darbar of Guru Gobind Singh Ji proves that there were two (2) different compendiums being made. The first was Sri Dasam Granth (SDG) containing the works of Guru Gobind Singh Ji and the other was the compendium of the poets and the various translations known as Vidya Sagar Granth. Both of these Granths went obscure from the mainstream due to the battles. However, Bhai Mani Singh Ji who was once part of the galaxy of scholars and the companion of Guru Ji on the instruction of Mata Sahib Kaur Ji started to recompile the Bani of Guru Gobind Singh Ji. It would be preposterous to think that Bhai Mani Singh Ji would not have known which composition is of the Guru and which is not. Furthermore, Bhai Mani Singh Ji was not the only contemporary Sikh to have compiled the SDG. Baba Binod Singh Ji and Baba Deep Singh Ji are some other Sikhs who have also scribed SDG later.

The once no longer extant copy of the Sri Dasam Granth prepared in the Darbar is once again available. Discovered during the Sikh Raj period, available till today in the form of microfilm (restricted access, private). While studying the Anandpuri Sri Dasam Granth, we see that this manuscript was very diligently and professionally prepared by Guru's own scribes and with Guru Ji's script at places. Dates and scribe name have been given. The colophon of the compositions clearly mentions 'Patshahi 10' which is of no other than Guru Gobind Singh Ji, himself.

**02**



*The Khalsa bowing in reverence to Mata Sahib Kaur Ji, the Mother of the Khalsa in the Court of Guru Gobind Singh.*

# 03

Research done in recent years, writings of Guru Gobind Singh Ji (Khas Patra) in loose folios have been found with the generations of prominent Sikhs of the past. Previously, the only Khas Patra of Guru Ji was in selected manuscripts of SDG (e.g. Bhai Mani Singh Ji's manuscript). References to Guru Ji writing his own composition has been found at many places but it is now that we see the Guru's distinct handwriting and style in various compositions of SDG.



1<sup>st</sup> Khas Patra of Guru Gobind Singh Ji on Folio 744 in the Bhai Mani Singh Vali Bir. Bani of Chaubis Avtaar (Kalki) with lines ; ਰਣਿ ਜੰਪਤ ਜੁਗਿਣ ਜੂਹ ਜਯੰ ॥ ਕਲਿ ਕੰਪਤ ਭੀਚੁ ਅਭੀਚ ਭਯੰ ॥ This saroop is currently housed at S. Gulab Singh Sethi, near Hanumaan Mandir, Gurdwara Bangla Sahib, Delhi.

<sup>1</sup> See, Sri Dasam Granth Sahib: Ang 73

# 04

It goes beyond doubt that Sri Dasam Granth is the work of a single person from the style and manner of the writing. Furthermore, within Bachitar Natak's chapter 14, the author writes his intention of writing further compositions.<sup>1</sup> So if Ram and Shyam are the names of a person other than Sri Guru Gobind Singh Ji, who was the person who was born at Patna but went to Punjab to fight against oppression? Whose father did the king of Delhi execute? Which 'Dharam Yudh' was being fought at that time other than Guru Ji? There are countless such questions. The answer to these question is one and only, Guru Gobind Singh Ji. (For further reading, see Akaali Kaur Singh's response)

# 05

There is no contemporary reference, which cites that a person by the name of Ram or Shyam was present in the court of Guru Gobind Singh Ji<sup>2</sup>. So it rules out the possibility of a poet (Kavi).

# 06

It is worth noting here that the manuscript compiled by Bhai Mani Singh Ji when the original was not available and the Darbari Anandpuri Bir of Dasam Granth which was found later, is similar in respect to the compositions. This shows that the compositions that were being compiled were in fact Guru Gobind Singh Ji's and thus the pennames are His.



07

Even within Sri Guru Granth Sahib Ji, Guru Nanak's name has appeared as: Nanak Dev, Nanak Das, Nanak Chand, Nanak Deo, etc. Guru Gobind Singh Ji has followed the same where he writes himself as, Ram, Shyam and lastly Gobind Das (all attributes of Almighty).

Countless Gutka or prayer books of Sikhs have the compositions of Chaubis Avtar

08

and Charitropakhyan amongst other Gurbani. If it had been of a poet's, it would not have been accorded the same respect. Portions from Chaubis Avtar are still read in the Rehras Sahib by Sikhs even today. Chaupai Sahib, which every Sikh reads, is part of the Charitropakhyan where these pennames have appeared. It is ridiculous to think that everyone for the past 3 centuries were wrong.

The composition where these names have appeared are mostly in Chaubis Avtar and it is worth mentioning that the spirit in which the Bani has been written depicts that the author was a warrior and someone with very high spirit and valour. Which poet fits within this description? None, besides Guru Ji.

09

10

Piara Singh Padam within his Darbari Ratan writes an anecdote where Mata Gujar Kaur Ji called Guru Gobind Singh Ji 'Shyam' as calling the name 'Gobind' was not appropriate. This is because, the name matched with Mata Ji's father-in-law's name (Guru Hargobind Sahib). Thus, Guru Ji has called himself, Shyam to forever immortalise the name called by His mother.

11

Looking into Charitropakhyan, another composition where the names 'Ram' and 'Shyam' have appeared records incidents from the life of Guru Ji, which are substantiated in various references (see in the following chapters). Two from them are the story of Anoop Kaur and Kapal Mochan.

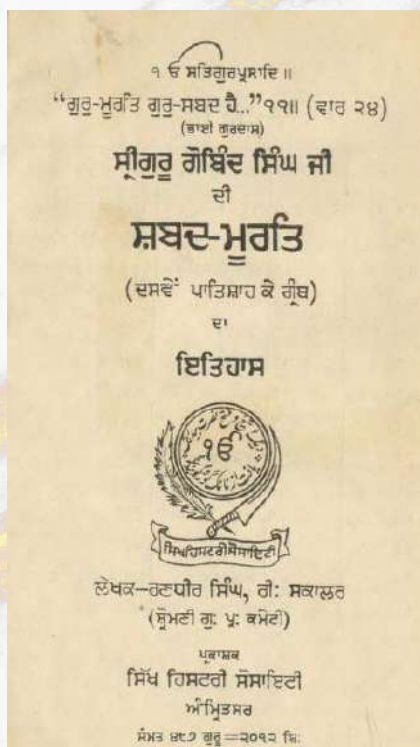
Within SDG, we find at many places that the names of places have been rephrased to another synonym<sup>3</sup> so it is highly possible that the same would have been done to the name of the author where Gobind, Ram and Shyam is referred to Almighty even within Sri Guru Granth Sahib Ji.

12

<sup>2</sup> The inclusion of both of these pennames has been included in the later sources but there is no factual backing. Instead, the later authors have made a number of mistakes in the naming of the poets. For an example, Giani Gian Singh has written Khana Khan for the poet, Khan Chand where the latter was a Hindi poet in Akbar's court. Bhai Vir Singh have written that the name of a person by the name of Sohan was present in the court of Guru Ji but he wasn't. Kahn Singh within his Mahankosh carried on with the same mistakes. Furthermore, there are no manuscripts where such names have appeared besides the SDG. Furthermore, poets like Kashiram, Nand Ram, Hans Ram, etc. were present but none of these poets has used the pen name, 'Ram' in their works. Older references like Sau Sakhi and Sri Gur Pertap Suraj Granth has not included 'Ram' and 'Shyam' in the names of poets. It is worth mentioning here that, Hirdaye Ram Bhalla the author of Hanuman Natak has used the pen name 'Ram' but he was during the times of Shah Jahan.

<sup>3</sup> We find within SDG that Satluj has been written as Satadrav, Anandpur as Dasampur, Punjab as Madardes, Naina Devi as Netra Tung, etc.

# SRI DASAM GRANTH JI & THE SGPC



Front cover of Sri Guru Gobind Singh Ji Di Shabad Murat by Bhai Randhir Singh (SGPC).

**T**he Shiromani Gurdwara Parbadhak Committee or SGPC is the largest modern-day Sikh organization, which is responsible for the up keeping of the majority of Gurdwaras in Punjab and surrounding states. It was founded in 1920 CE to transfer the management of Gurdwaras from the earlier caretakers. The SGPC manages the security, financial, facility maintenance and religious aspects of Gurdwaras as well as keeping archaeologically rare and sacred artifacts, including weapons, clothes, books and writings of the Sikh Gurus.

SGPC has from time to time released many publications that contained Sri Dasam Granth Sahib and it shows that the organization believed that it was the Gurbani of Guru Gobind Singh Ji. The following are some concise points wherever the SGPC has released material containing the compositions of Sri Dasam Granth:

1. ***Sikh Itihas de Partakh Darshan*** by Bhai Randhir Singh in 1957 CE. (Page 'ਕ' and 'ਚ')
2. ***Sri Guru Gobind Singh Ji Di Shabad Murat*** by Bhai Randhir Singh in 1956 CE<sup>1</sup> The entire book talks about Guru Ji's Dasam Granth and its significance.
3. ***Sikhan Di Tarikhi Tabrukat*** (Historical Relics of the Sikhs) by Shamsheer Singh Ashok distributed for free by the SGPC<sup>2</sup>

[Continues on the next page]

<sup>1</sup> Published by Gurdwara Printing Press, Ramsar Road, Amritsar by Sardar Ravel Singh secretary under the instructions of SGPC

<sup>2</sup> It is recorded within this book, the presence of a dagger of Guru Gobind Singh inscribed with the verses of Charitropakhyan.



4. **Nisan Te Hukamnamey** by Shamsheer Singh Ashok in 1967 CE.

This book contains the Hukamnamas (edicts) of Sikh Gurus, Sahibzade, Mata Ji and prominent Sikhs. On the pages 110 to 115 of this book Guru Ji's Khas Patra of Sri Dasam Granth Sahib is given with its transliteration.

5. **Das Granthi** by SGPC

SGPC till today are publishing selections of Sri Dasam Granth known as Das Granthi. Das Granthi contains: Jaap Sahib, Bachitar Natak, Chandi Charitr I, Shabad Patshahi 10, Akaal Ustat, Chandi Charitr II, Gian Prabodh and Chandi di Var.

6. **Books by Principal Satbir Singh** who believed the entire Sri Dasam Granth to be the composition of Guru Gobind Singh Ji are still published till today by the SGPC

7. **Gurdwara Gazette** by SGPC

Gurdwara Gazette is a magazine published by the SGPC. It has on multiple occasions (March 1975, April 1975, December 1978, March 1979, March 1982, etc.) utilised stanzas from Sri Dasam Granth on its front cover, as shown:



**Gurdwara Gazette March 1975**

ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ  
ਹਾਲ ਮੁਗੀਦਾ ਦਾ ਕਹਣਾ ॥  
ਤੁਧੁ ਬਿਨੁ ਰੋਗੁ ਰਜਾਇਆ ਦਾ ਓਵਣ  
ਨਾਗ ਨਿਵਾਸਾ ਦੇ ਰਹਣਾ ॥  
ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰੁ ਪਿਯਾਲਾ  
ਬਿੰਗੁ ਕਸਾਈਆ ਦਾ ਸਹਣਾ ॥  
ਯਾਰਤੇ ਦਾ ਸਾਨੂੰ ਸਬਰੁ ਚੰਗਾ  
ਭੱਠ ਖੇੜਿਆ ਦਾ ਰਹਣਾ ॥੧॥੧॥੬॥

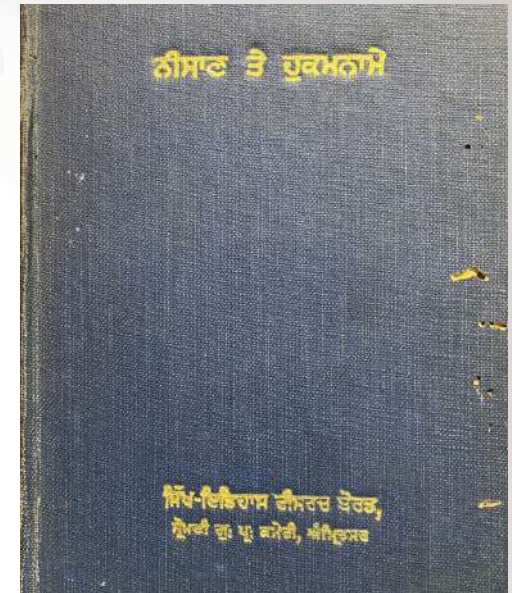
(Shabad Hazare, Sri Dasam Granth Sahib Ji Ang 711)



**Gurdwara Gazette April 1975**

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ  
ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੇ ॥  
ਨ ਡਰੇ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੇ  
ਨਿਸਚੈ ਕਰਿ ਅਪੁਨੀ ਜੀਤ ਕਰੇ ॥  
ਅਰੁ ਸਿਖ ਹੋ ਆਪਨੇ ਹੀ ਮਨ ਕੋ  
ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੇ ॥  
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ  
ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੇ ॥੨੩੧॥

(Chandi Charitr 1, Sri Dasam Granth Sahib Ji Ang 99)



Front Cover of Nisan Te Hukamnamey by Shamsheer Singh Ashok in 1967 CE.

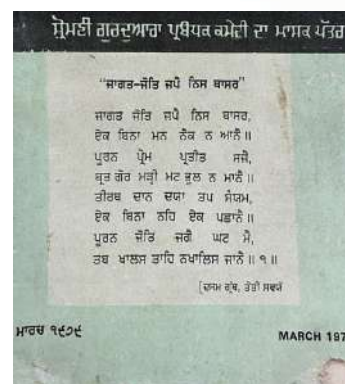




### Gurdwara Gazette December 1978

ਦੇਹ ਸਿਵਾ ਬਰੁ ਮੋਹਿ ਇਹੈ  
ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੇ ॥  
ਨ ਡਰੇ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੇ  
ਨਿਸਚੈ ਕਰਿ ਅਪੁਨੀ ਜੀਤ ਕਰੋ ॥  
ਅਰੁ ਸਿਖ ਹੋ ਆਪਨੇ ਹੀ ਮਨ ਕੋ  
ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੇ ॥  
ਜਬ ਆਵ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ  
ਅਤਿ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੇ ॥੨੩੧॥

(Chandi Charitr 1, Sri Dasam Granth Sahib Ji Ang 99)



### Gurdwara Gazette March 1979

ਜਾਗਤ ਜੋਤਿ ਜਪੈ ਨਿਸ ਬਾਸਰ  
ਏਕੁ ਬਿਨਾ ਮਨਿ ਨੈਕ ਨ ਆਨੈ ॥  
ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ  
ਗੋਰ ਮੜ੍ਹਹੀ ਮਠ ਭੂਲ ਨ ਮਾਨੈ ॥  
ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ  
ਏਕੁ ਬਿਨਾ ਨਹਿ ਏਕ ਪਛਾਨੈ ॥  
ਪੂਰਨ ਜੋਤਿ ਜਗੈ ਘਟ ਮੈ  
ਤਬ ਖਾਲਸ ਤਾਹਿ ਨ ਖਾਲਸ ਜਾਨੈ ॥੧॥

(33 Seveiyee, Sri Dasam Granth Sahib Ji Ang 712)



### Gurdwara Gazette March 1982

ਸਤਿ ਸਦੈਵ ਸਰੂਪ ਸਤ ਬ੍ਰਤ  
ਆਦਿ ਅਨਾਦਿ ਅਗਾਧ ਅਜੈ ਹੈ ॥  
ਦਾਨ ਦਯਾ ਦਮ ਸੰਜਮ ਨੇਮ  
ਜਤ ਬ੍ਰਤ ਸੀਲ ਸੁਬਿਤ ਅਬੈ ਹੈ ॥  
ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਨਾਹਦ  
ਆਪਿ ਅਦ੍ਰੁਖ ਅਭੇਖ ਅਭੈ ਹੈ ॥  
ਰੂਪ ਅਰੂਪ ਅਰੇਖ ਜਰਾਰਦਨ  
ਦੀਨ ਦਯਾਲ ਕ੍ਰਿਪਾਲ ਭਏ ਹੈ ॥੨॥

(33 Seveiyee, Sri Dasam Granth Sahib Ji Ang 712)

Furthermore, on the issue of March 1982, stanzas from the Charitropakhyan were quoted. The excerpt from the magazine is shown (Sri Dasam Granth Sahib Ji Ang 809) :



ਤੁਹੀ ਖੜਗ ਧਾਰਾ ਤੁਹੀ ਬਾਢ ਵਾਰੀ ॥  
ਤੁਹੀ ਤੀਰ ਤਰਵਾਰ ਕਾਤੀ ਕਟਾਰੀ ॥  
ਹਲੱਬੀ ਜੁਨੱਬੀ ਮਗਰਬੀ ਤੁਹੀ ਹੈਂ ॥  
ਨਿਹਾਰੋ ਜਹਾਂ, ਆਪੁ ਠਾਢੀ ਵਹੀ ਹੈਂ ॥੧॥

(ਦਸਮ ਗ੍ਰੰਥ, ਪੰਨਾ ੮੦੯)

ਗੁਰਦੁਆਰਾ ਗ਼ਦਏ

( ੪੭ )

ਮਾਰਚ ੧੯੮੨

In conclusion, it goes beyond that the SGPC has from time to time since its inception has released materials on Sri Dasam Granth or has made reference to its compositions. This shows that the largest Sikh organization accepts Sri Dasam Granth as Guru Gobind Singh Ji's composition<sup>3</sup>.

<sup>3</sup> At various times, purported letters or instructions by SGPC are seen but in reality they are works of mischevious persons and not the stand of the whole organization (e.g. resolution no. 36672). On the other hand, the publication of SGPC has to be vetted through their committees before being printed and thus correspond to their views.



# ORIGIN OF THE DENIGRATORS OF SRI DASAM GRANTH SAHIB

Since the inception of Sikhi, there have always been adversaries present against the Gurus but matters became worst when the adversaries adopted greater lengths to secure a position for themselves starting from Prithi Chand (i.e. espionage, murder, lies, deception, hypocrisy, slander, etc.). Furthermore, beginning from Prithi Chand, the adversaries operated from within the Guru's house and started using the pen name 'Nanak' on their own compositions<sup>1</sup>. Furthermore, as evident in the Sikh History, Prithi Chand never asked for forgiveness unlike the other Sahibzade of previous Gurus. This started a new series of attacks from within where the denigrator of Gurmat (Guru's way) proclaimed themselves as Sikhs. This created a new wave of threat for Sikhi but was overcome to a great extent by the prominent Sikhs like Baba Buddha Ji and Bhai Gurdas Ji.

No matter how much the adversaries tried to sway the Sikhs away from Sikhi, they failed because of the towering personality of the Gurus and the unshakeable faith of the Sikhs. All these adversaries were merely stars in comparison to the sun like Guru.

## INTRODUCTION

In order to understand the opposition to Sri Dasam Granth, we will need to understand the modus operandi of Meenas, Hindaliyas, Dhirmalias and Ram Raiyas. Only by understanding it, we will be able to appreciate how the influence of these groups/cults has been passed on to the denigrators of Sri Dasam Granth. The topic of Sri Dasam Granth is the tip of the iceberg whereas the ideology forms the bulk obscured by the outlook of being solely dedicated to Sri Guru Granth Sahib (SGGS) but not considering it to be a Living Guru.

<sup>1</sup> Previously, Baba Sri Chand & Lakhmi Das were left behind at Kartarpur and the center of Sikhi shifted to Khadur Sahib. Upon the Guruship of Guru Amar Das Ji, Guru Ji left Khadur Sahib on the instruction of Guru Angad Dev Ji and stayed at Goindwal Sahib. Following this, Guru Ram Das Ji came to Amritsar leaving behind Baba Mohri and Baba Mohan Ji behind at Goindwal. But all the above did not deceive the Sanggat by composing their own compositions with the name, 'Nanak'.



## WHO ARE THE MEENAS ?

The Meenas are the followers and descendants of Baba Prithi Chand. The word 'Meena' has been given by Bhai Gurdas Ji,<sup>2</sup> which means scoundrel in English. The Meenas do not consider Guru Hargobind Sahib Ji and the subsequent Gurus as their Guru but instead have their own set of people. Prithi Chand was the elder brother of Guru Arjan Dev Ji who had intense hatred for Guru Ji and he also spoke rudely to his father, Sri Guru Ram Das Ji because he did not pass the Guruship to him.<sup>3</sup> Later, Prithi Chand tried many devious plans to dethrone Guru Ji but all failed and when Sri Guru Hargobind Sahib took his manifestation, he even tried to murder Guru Ji but again, failed. It is also said, Prithi Chand was accomplice in the looting of Tarn Taran's bricks done by Noordin.

He tried to confuse the Sikhs by attributing his hymns to Guru Ji, which led Guru Ji to create the Aad Granth Sahib Ji. Prithi Chand also aspired to create another site like Harmandir Sahib at Hehar but failed. He spent his whole life opposing Guru Ji and died. Later, his son, Meharban continued the hatred<sup>4</sup> and started composing his own hymns under the name, 'Nanak' and 'Mahalla 6'. This again created great confusion amongst Sikhs. Prominent Sikhs like Bhai Gurdas Ji and Baba Buddha Ji played a pivotal role on educating the Sikhs on the true Guru and Gurbani.



A snake charmer was hired to assassinate Sri Guru Hargobind Sahib Ji at a tender age by Prithi Chand, but he was unsuccessful  
Source: Sikh Museum Sis Ganj Sahib .

Meharban also created a Janamsakhi (life story) of Guru Nanak Dev Ji where Guru Ji is made into an incarnation of King Janak.<sup>5</sup> This was purposely done so that the Sikhs do not view Guru Nanak Dev Ji as Almighty Himself. Reason for this was that the expectation of the Sikhs for Meharban who claimed the 6<sup>th</sup> position is not that of Almighty but just a holy man.

*[Continues on the next page]*

<sup>2</sup> See, Bhai Gurdas Varan - Var 26 Pauri 33 and Var 36

<sup>3</sup> See, Sri Guru Granth Sahib Ji - Ang 1200, Gurbilas Patshahi 6 – Chapter 8.

<sup>4</sup> See, Gurbilas Patshahi 6 – Chapter 8.

<sup>5</sup> Within Chapter 3 of his Janamsakhi, Meharban writes:

ਤਬ ਸ੍ਰੀ ਪਾਰਬ੍ਰਹਮ ਕਹਿਆ ਜੇ, ਏ ਜਨਕ ਭਗਤ ... ਤੇਰਾ ਨਾਮੁ ਨਾਨਕੁ ਹੂਆ ਨਾਨਕ ਕਾ ਪੰਥ ਚਲਾਵਉਗਾ ।

Then Almighty said, "Dear Janak... Your name shall be Nanak and you shall propagate the religion of Nanak.

Meharban obviously was neither competent nor capable of being a Guru so he decreased the status of his progenitor so that he does not look inferior to Guru Ji. Some Sakhis were removed from the Janamsakhi because it showed the Guru Nanak Dev Ji as all capable and possessor of unlimited miraculous powers. Their later successors did not acknowledge Sri Guru Gobind Singh Ji and thus His writings.<sup>6</sup> Guru Gobind Singh Ji writing a vast amount of literature was also a sign of an all-capable Guru beyond the limits of the mind, which they were clearly not. Till today they are considered as a heretic cult and association with them for a Khalsa is prohibited.

### WHO ARE THE HINDALIYA ?

Baba Hindal (1573-1648 CE) was a Sikh of Sri Guru Amar Das Ji and was among the 22 Manjis. He used to serve in the Guru's Langgar and was a faithful Sikh. He was responsible for the propagation of Sikhi and was based in Jandiala village in Amritsar district. At all times, he used to chant, "Niranjan" (*unblemished Almighty*) and slowly, his followers started to be known as *Niranjnia*. Baba Hindal was married to the daughter of Hamza Chahal, Utmi from whom they had a son by the name of Biddhi Chand<sup>7</sup> who grew up to be a vile man. After his father, he assumed his position and he altered the Janamsakhi of Guru Nanak Dev Ji. He added what he deemed fit into the Janamsakhi and whatever vices he had were now placed within the Janamsakhi so that they shall be considered the rules of Sikhi. He made sure that his weaknesses were transferred upon Guru Nanak so that his wrongdoings are justified.<sup>8</sup>

This sect of Niranjnia became a great enemy of Sikhi and even during the 18<sup>th</sup> century Punjab where the rulers were all up to annihilating Sikhs, their leader at the time, Akil Das was a state spy and an informant on the activity of the Sikhs. Akil Das was responsible for the arrest of Bhai Taru Singh Ji. The followers of Hindal sect are known as Hindaliya/ Niranjania.

<sup>6</sup> The current viewpoint of the Meenas is somewhat confused. There are many irregularities and one of it is that they have adopted the SGPC Rehat Maryada but have their own Gurus.

<sup>7</sup> Not to be confused with Baba Biddhi Chand, the Sikh of Guru Hargobind Sahib

<sup>8</sup> Biddhi Chand married a Muslim woman and became an apostate. Due to the criticism by Sikhs on his marriage, he altered the Janamsakhi where he denigrated Guru Nanak Dev Ji.



Sri Guru Amar Das Ji pleased by Baba Hindal Ji's Devotion and blesses them.





*Gurdwara Sri Manji Sahib Baba Bakala  
The place where a Seeha Masand on being told by Dhirmal, attempted the assassination of Guru Tegh Bahadur Ji. A bullet was fired but it did not harm Guru Ji.*



*Portion of the old  
'thara' (platform) on which Guru  
Tegh Bahadur Ji sat at Amritsar.*

## WHO ARE THE DHIRMALIA ?

Baba Dhirmal (1626 – 1677<sup>9</sup> CE) was the son of Baba Gurditta Ji and Mata Netti Ji and he grew hostile of the Gurus when Guru Hargobind Sahib Ji bestowed the Guruship onto Sri Guru Har Rai Sahib Ji. He retained the Aad Granth with him when Sri Guru Hargobind Sahib Ji departed from Kartarpur.

Dhirmal and Ram Rai collaborated and were instrumental in bringing Sri Guru Harkrishan Sahib Ji to Delhi where they hoped that Aurangzeb would punish Guru Ji. However, Guru Ji never even allowed Aurangzeb to have His glimpse no matter how much he tried.

Following Guru Harkrishan Sahib Ji's Joti Joyt at Delhi, Dhirmal found a perfect opportunity to declare himself as the Guru because confusion arose on the 9<sup>th</sup> Guru. After the manifestation of Sri Guru Tegh Bahadur Sahib Ji, Dhirmal dissent toward Guru Ji grew even further to the extent he and his representative, Seeha plotted a murder. Nevertheless, their plan failed when the shot fired by Seeha touched Guru Ji's forehead and fell. Merciful Guru Ji did not punish both the miscreants<sup>10</sup>.

Soon after Sri Guru Tegh Bahadur Sahib Ji's Shaheedi at Delhi, Dhirmal too was arrested and tortured Ranthambor Fort where he died two (2) years after Guru Ji. His son, Ram Chand took his place but a year later, he was also arrested and beheaded at Chandi Chowk in broad day light along with his three (3) followers<sup>11</sup> who were burned alive before his eyes. The seat of Dhirmal then came to Ram Chand's brother, Bhav Mal. It was these descendants of Dhirmal that denied Guru Gobind Singh Ji the loan of the Aad Granth. The followers of Baba Dhirmal and his descendants are known as Dhirmalia.

<sup>9</sup> Maghar Sudi 2, 1734 Bk. (1677 CE). Ref: Guru Kian Sakhian - Sakhi 34

<sup>10</sup> See, Sri Gur Pertap Suraj Granth: Raas 11 Chapter 11

<sup>11</sup> Bhai Isher, Dharma and Tulsi

## WHO ARE THE RAMRAIYA ?

Baba Ram Rai (1646 - 1687 CE) was the eldest son of Sri Guru Har Rai Sahib Ji and Mata Ram Kaur Ji. He was sent to Emperor Aurangzeb by Guru Ji to demonstrate to him the capability of the house of Guru Nanak. As expected, Baba Ram Rai arrived in Aurangzeb's court on a flying palanquin. Everyone was flabbergasted and Ram Rai became close to the emperor. He started to show various miracles, which are recorded in detail by Kavi Santokh Singh.<sup>12</sup> The Muslim advisors (*Mullah*) were concerned on the growing relationship between Aurangzeb and Ram Rai so they devised a plan and prompted Aurangzeb to question Ram Rai why does the Gurbani disrespects the Muslims in this stanza:

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮਿਆਰ ॥ (੪੬੬-੫, ਆਸਾ, ਮਃ ੧)

*The burial ground usually are of clay soil, Potter digs the clay soil and mixes with water, knead into a dough then he place it on a wheel,*<sup>13</sup>

When Ram Rai heard the above Shabad, he knew that if he told the right meanings, his relationship with Aurangzeb shall go sour and he will no longer be gifted with various precious objects and wealth. So, he changed the word, 'Musalmaan' with 'Beimaan'. Though the matter was resolved, but Sikhs heard this blasphemy and complained it to Sri Guru Har Rai Sahib Ji. Guru Ji upon hearing immediately excommunicated his son and said to him to never ever come before him.<sup>14</sup>

From that day, Ram Rai who was given the lordship of a land in the valleys (Doon) where he established his dwelling (*Dera*) there. The place is today known as Dehradun.<sup>15</sup> Ram Rai was instrumental in instigating Aurangzeb so that Guru Harkrishan Sahib Ji is brought to Delhi. He had extreme animosity towards Guru Harkrishan, his younger brother that he wished that Guru Ji departed from this world and he shall take His place.

<sup>12</sup> See, Sri Gur Pertap Suraj Granth: Ras 9, Chapter 38 till 55

<sup>13</sup> The above is a Shabad which was uttered by Guru Nanak Dev Ji whilst imparting his sermons to Sheikh Brahm where Guru Ji says that the Muslims consider it sinful to have their bodies burned in fire but ultimately, the buried bodies are used by the pottery makers to make various objects by burning it under fire. So, ultimately it is still subjected to fire.

<sup>14</sup> See, Sri Gur Pertap Suraj Granth: Raas 9 Chapter 58

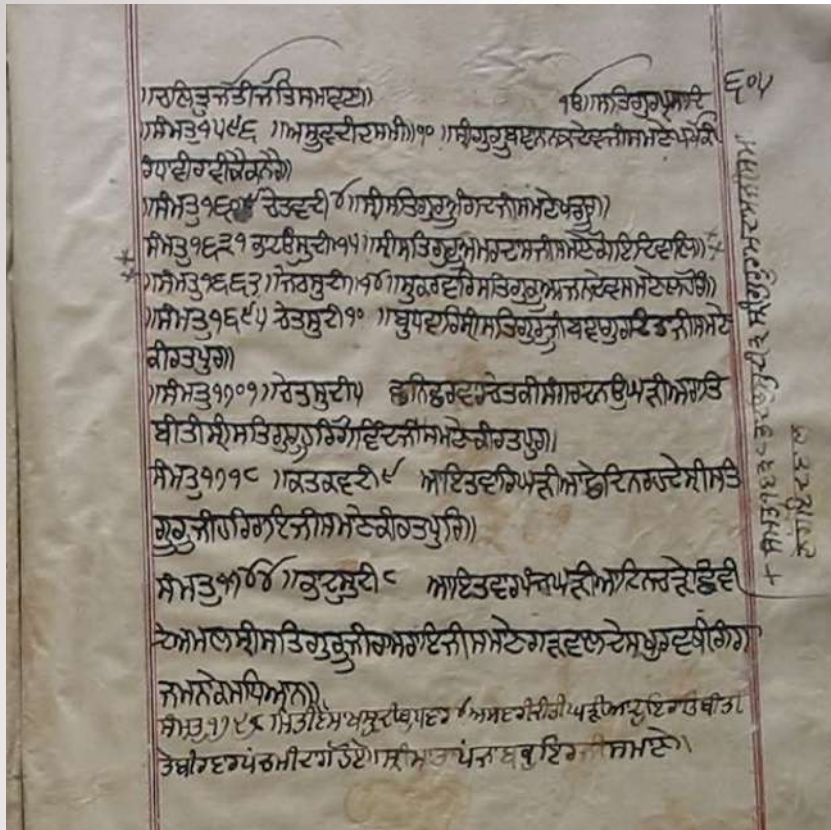
<sup>15</sup> Older name for this place was Khurvadi.



Painting of Baba Ram Rai Ji

Source: Asian Art Museum,  
Object no. 1998.94





A manuscript of Sri Guru Granth Sahib Ji dated 1695 CE with the dates of passing of Ram Rai and Panjab Kaur (later addition).

Till Guru Gobind Singh Ji's time, he remained distant from the house of the Gurus but in 1686 CE, he realized his mistake and asked for forgiveness from Guru Ji.<sup>16</sup> Guru Ji in his benevolence forgave him but very soon thereafter (1687 CE), his representatives (Masand) plotted against him. As he was meditating using the *Pranayam* technique where the breaths stops from the body, the Masands declared him dead and took his body and cremated it. Mata Panjab Kaur, Ram Rai's wife wrote to Guru Gobind Singh about this and Guru Ji came to Dehradun and punished the Masands.<sup>17</sup> The establishment was handed to Mata Panjab Kaur who ran it till her demise in 1741 CE but even then gradually the influence of the Masands grew stronger. Ultimately, the Masands were again in control of the Dera just as when they had murdered Baba Ram Rai.

The Masands and their followers of the Dera were against Sikhi as Guru Gobind Singh Ji had punished them earlier. Their hatred from Guru Ji was also to His scripture, Sri Dasam Granth.

Giani Gian Singh writes in Shamsheer Khalsa<sup>18</sup> about an incident in Payalpur Ghudarni village where Ragi Bulaki Singh was reading Rehras Sahib in the Sanggat and when he started to read Chaupai Sahib, the Ram Raiyas abused him and beat him. Moreover they broke his musical instrument (saranda) he had with him. They also made derogatory remarks against Guru Gobind Singh Ji. When Baba Banda Singh Ji Bahadur was notified of this incident, he immediately sat forth and punished the Ramraiyaas.

<sup>16</sup> See, Sri Gur Pertap Suraj Granth: Rut 2 Chapter 3

<sup>17</sup> See, Guru Kian Sakhian: Chapter 42

<sup>18</sup> Shamsheer Khalsa by Giani Gian Singh page 28- 29

## THE MODUS OPERANDI

Reading about the 4 cults mentioned above, we are able to draw up a modus operandi on how and why these heretic sects intended to distort the Sikhi of the Gurus.

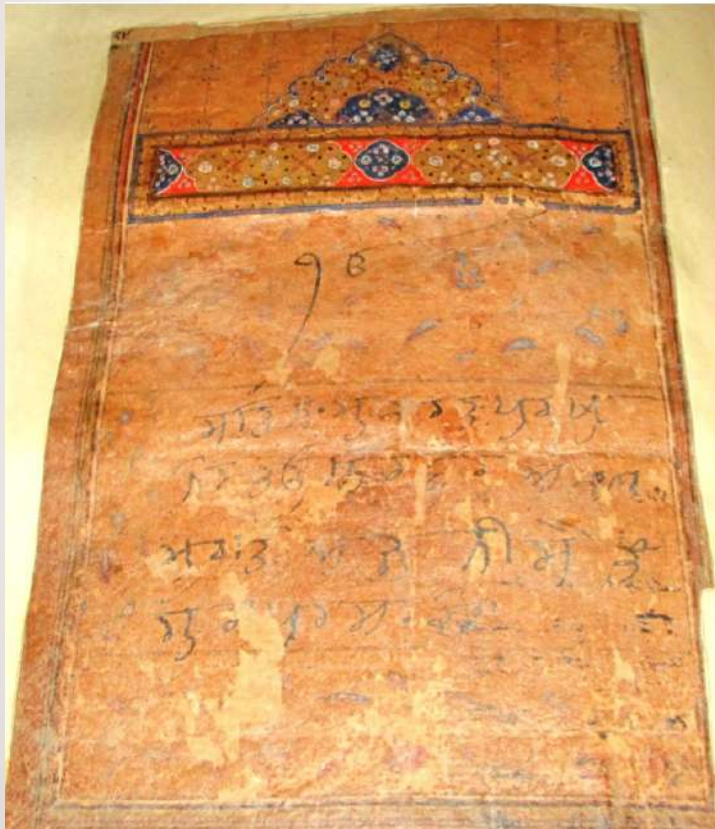
**TABLE 1-3: MODUS OPERANDI OF HERETICAL SECTS**

No.	Sect	Modus Operandi	Relation to Sri Dasam Granth (SDG)
1.	Meena	Manipulation	<p>The Meenas tried to manipulate the Sanggat so that the popularity of Prithi Chand grows by making many slanderous remarks against Guru Arjan Dev Ji. Similarly, the detractors has and continue to make many false comments against Sri Dasam Granth (SDG) to confuse the Sanggat or at least push them away from SDG.</p> <p>Furthermore, the Meenas tried to persuade the Sikhs into disbelieving the Gurus, the detractor use similar approach by coming up with statements on the capability of the Guru and referring Him to a common man.</p> <p>The position of the detractors have mutated in the course of time from disbelieving a portion to totally discarding SDG. Similar to the Meenas who disbelieved the Gurus but seeing their decreasing popularity had their names ending with Singh/Kaur to manipulate the Sikhs.</p>
2.	Hindaliya	Distortion	<p>The history surrounding SDG has been manipulated in modern times like Kahn Singh Nabha who came up with a purported story of a dispute arising within the Sikhs on SDG but was solved when Bhai Mehtab Singh and Sukha Singh brought the decapitated head of Massa Ranggar. This story has no historical reference and even within Pracheen Panth Prakash, which was written by Rattan Singh Bhangu who was the grandson of Bhai Mehtab Singh, does not write on this incident.</p> <p>Though Kahn Singh was a scholar but at times, his views contradicted from the available evidences. For an example is his statement on the Kartarpuri Bir where he claims the presence of a sentence in the table of content to disqualify Ragmala where in actual fact was never present. Bhai Jodh Singh later refuted his claims. (see, Prachin Biran Bare)</p> <p>Distortion of history surrounding Sri Dasam Granth is purposely done to confuse and thus deter the Sanggat.</p>
3.	Dhirmaliya	Hide	<p>Various important manuscripts of SDG or Guru's Khas Patras are kept away in private collections or institutions away from the general Sanggat so that no research can be done (i.e. Anandpuri manuscript, Pinda Dharamsal, etc.). Similar to how Dhirmaliyas declined to loan the Aad Granth to Guru Gobind Singh Ji.</p>
4.	Ramraiya	Suppress	<p>The preaching and recitation of the compositions of Guru Gobind Singh are prohibited in some Gurdwaras just as how the Ramraiya tried to do so in Payalpur.</p> <p>Manuscripts of Sri Dasam Granth and historical Pothis are burned in the name of Agan Bhet Seva.</p>



## CONCLUSION

The detractors or slanderers of Sri Dasam Granth trace back their ideology to hundreds of years ago where Manmat was given the impression of Gurmat. However, by looking back into history and how people at various stages have tried to malign the Sikhi of the Gurus, we learn that without complete faith in the Guru, one can be easily swayed. Reading Bhai Gurdas Ji's compositions, one realises that the Guru is all-capable, Almighty Himself, omnipresent and omniscient. If one possesses that faith, he/she will never even have a thought whether the Guru was capable of doing so or not. The duty of a Sikh is to accept whatever the Guru has told us (Gurmat) and not our thoughts and views (Manmat). A Sikh has been made a scholar who should be proficient enough to discern truth from false. While there are countless references in favour of Sri Dasam Granth and none against it, the debate remains due to self mindedness (Manmat).



*Photograph of the Kartarpuri Bir (Aad Granth) with  
Maha Mantar in Sri Guru Arjan Dev Ji's Handwriting*

*To restore the Aad Granth compiled by Guru Arjan Dev Ji to the Sikhs, Guru Gobind Singh Ji sent some Sikhs to Dhirmal in Kartarpur, who possessed the original Aad Granth Sahib (the original saroop written by Bhai Gurdas Ji at Ramsar), and requested for its loan. But they refused to part with it and asked the Guru to write his own Aad Granth if he was a real Guru .*

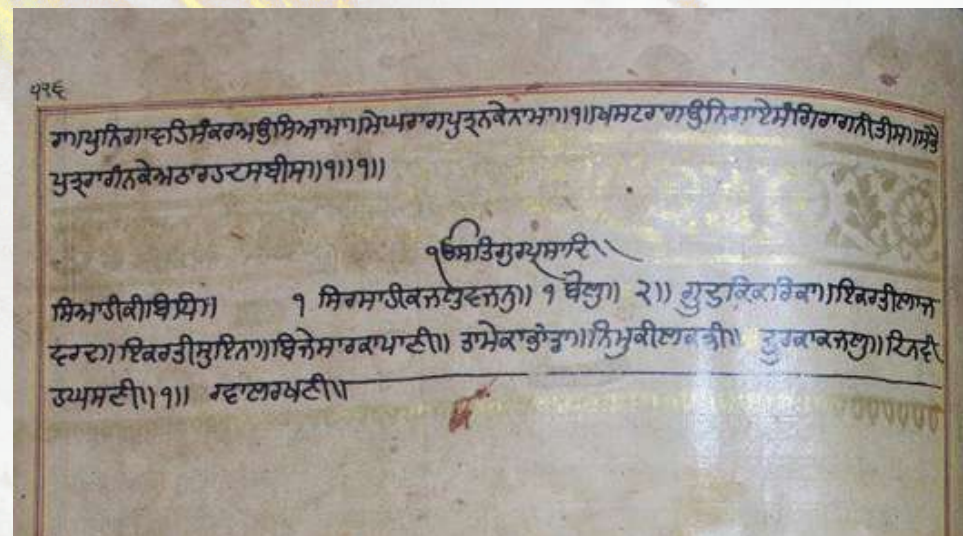


# SRI DASAM GRANTH Ji's VARYING TITLES

**T**he compendium containing the compositions of the Guru have been referred to as, '**Pothi**' (SGGS Ang 1226, Bhai Gurdas Vaar 6 Pauri 12, Bhai Gurdas Kabitt 562) and '**Granth**' (Bhai Gurdas Var 1 Pauri 17). Similarly, Sri Guru Gobind Singh Ji has collectively used both the above words within Sri Dasam Granth Sahib: '**Pothi**' (SDG Ang 140, 395) and '**Granth**' (SDG Ang 39, 190, 1386, etc.). Naturally, the scribes who wrote the Gurbani manuscripts carried on with similar naming format.

Some scribes in order to differentiate between the Sri Guru Granth Sahib and Sri Dasam Granth Sahib wrote 'Patshah Dasve Ju Ka' (*of the Tenth Sovereign*) followed by Granth and similarly, some resorted to adding, 'Adi' for SGGS to signify it is the first.

At various times, people are seen to be questioning on the variation of the titles within the SDG which then leads to its authenticity. However, if we look into this topic with evidences, it becomes clear that the variation of titles was very much a common occurrences and was not standardised like it is today due to the western influence. The western education and language has at times, pushed us away from our culture, which ultimately leads to the questioning of very basic practices. Similar to this is the culture of scribing which has gone extinct. In order to understand, we shall pictorially demonstrate that the titles of the Granth not only differed in the SDG but also the SGGS to ultimately put forward a point that the matter of title is insignificant.



*Siahi Ki Biddhi (Formula of Ink) used by the scribe is written after Ragmala in the Tarn Taran Saroop of Sri Guru Granth Sahib Ji dated 1692 CE.*

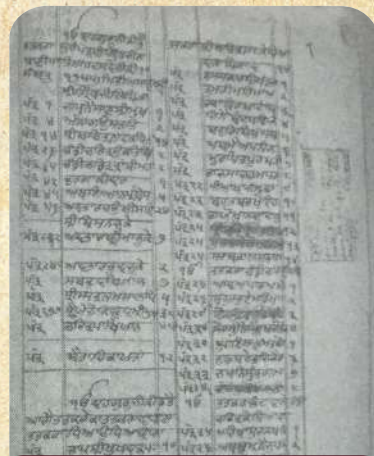


The following graphics contains the first page of the table of content (Tatkara) within the manuscripts of Sri Dasam Granth Sahib Ji where the readers would be able to appreciate the naming the scribes have done:

## VARYING TITLES OF SRI DASAM GRANTH



Patshah Dasve Ju  
Ke Granth Ka



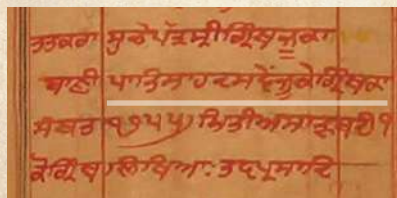
Patshah Dasve Ju  
Ke Granth Ka



Granth



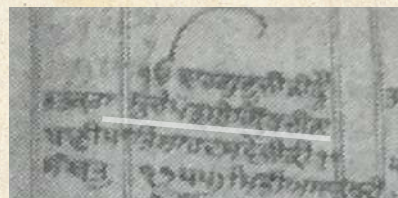
Sri Bachitar  
Natak Granth



Sri Dasam Granth Sahib:  
Patna Sahib

1755 Bk. (1698 CE)

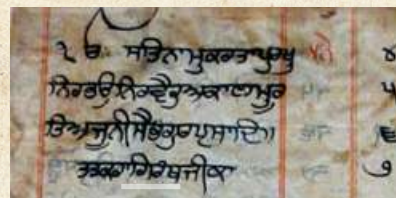
Takht Sri Harmandir Ji  
Patna Sahib



Sri Dasam Granth Sahib:  
Akaal Takht Sahib

1755 Bk. (1698 CE)

Punjab University Chandigarh  
- Mss No. 1190



Sri Aad Dasam Combined  
Saroop: Bhai Mani Singh

1770 Bk. (1713 CE)

Raja Gulab Singh Sethi, Delhi



Sri Dasam Granth Sahib:  
Patna Misl Utara

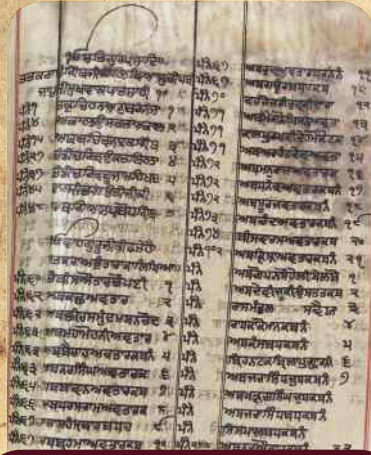
1822 Bk. (1764 CE)

Shiromani Gurdwara Parbandhak  
Committee

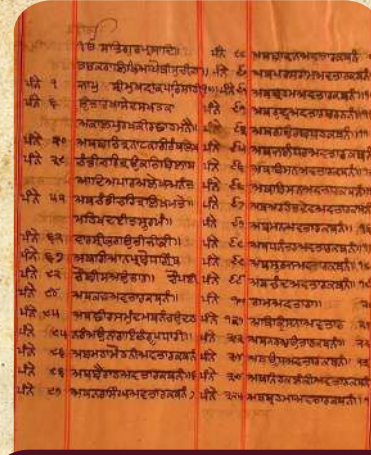


Studying the manuscripts of Sri Dasam Granth (SDG), it becomes clear that there was no single standardised name given to the SDG. Furthermore, the same applies to the manuscripts of SGGS Ji where one does not find a standardised title.

## VARYING TITLES OF SRI DASAM GRANTH (2)



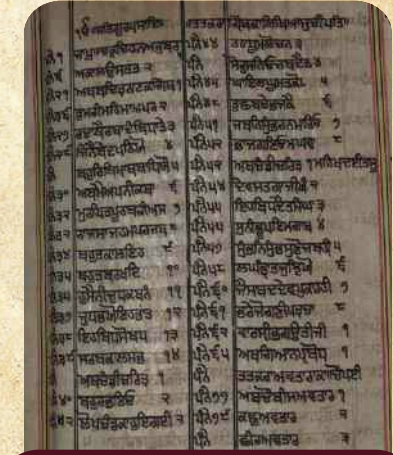
Granth



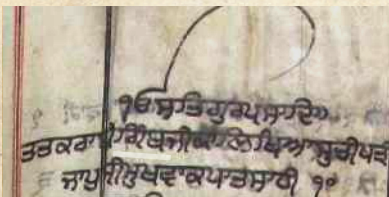
Pothi



Granth



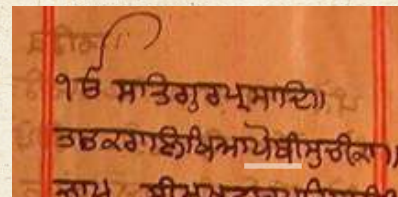
Granth



**Sri Dasam Granth Sahib**

1834 Bk. (1777 CE)

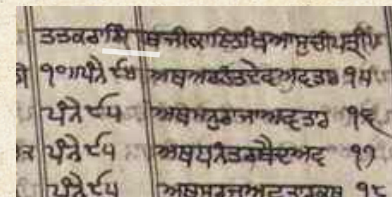
Gurdwara Shaheedi Bagh,  
Anandpur Sahib



**Sri Dasam Granth Sahib**

1846 Bk. (1789 CE)

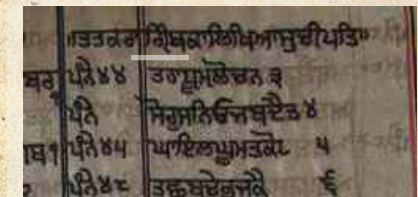
Punjab University Chandigarh  
- Mss No. 522



**Sri Dasam Granth Sahib**

1850 Bk. (1793 CE)

Gurdwara Shaheedi Bagh,  
Anandpur Sahib



**Sri Dasam Granth Sahib**

1857 Bk. (1800 CE)

Gurdwara Shaheedi Bagh,  
Anandpur Sahib

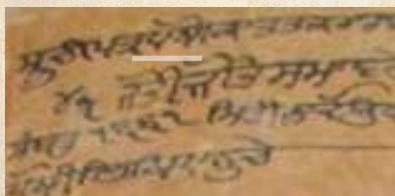


Now, if we look at the manuscripts of Sri Guru Granth Sahib starting right from the first, the Kartarpuri Bir we find similar names to SDG like 'Pothi' and 'Granth'. The following manuscripts are of Sri Guru Granth Sahib (some signed by the Gurus):

## VARYING TITLES OF SRI GURU GRANTH SAHIB JI



*Pothi*



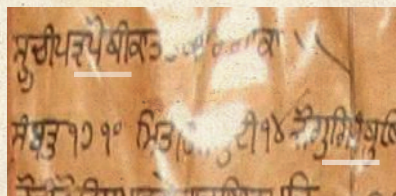
**Kartarpuri Bir**

1661 Bk. (1604 CE)

Sodhis of Kartarpur



*Pothi / Granth*



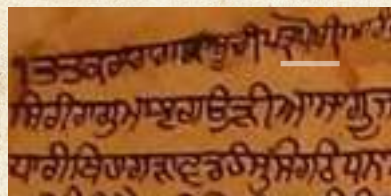
**Manuscript of Guru  
Granth Sahib with Nishan  
Sri Guru Har Rai Sahib**

1710 Bk. (1653 CE)

Bhai Ram Kishan, Patiala

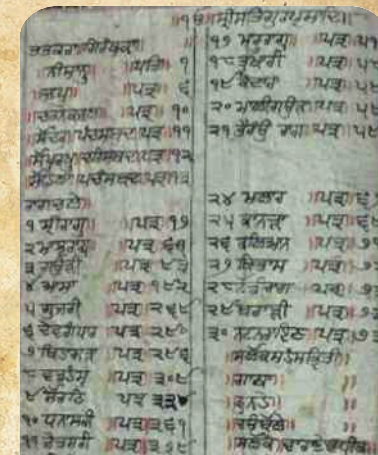


*Pothi*

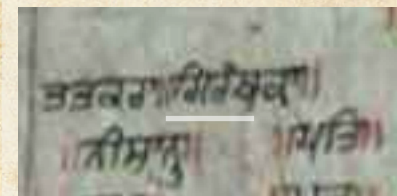


**Manuscript of Guru  
Granth Sahib**

1718 Bk. (1661 CE)



*Granth*



**Manuscript of Guru  
Granth Sahib with Nishan  
Sri Tegh Bahadur Sahib Ji**

Maini Sangat, Patna Sahib

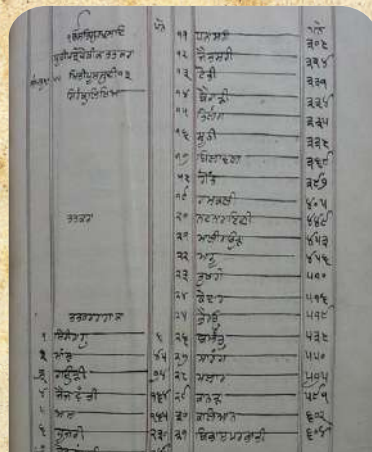


There are various manuscripts of Sri Guru Granth Sahib Ji with the Nisan of different Guru Sahiban, yet one does not find a standardised title. Thus, further implying that the varying titles are a non-issue.

## VARYING TITLES OF SRI GURU GRANTH SAHIB JI (2)



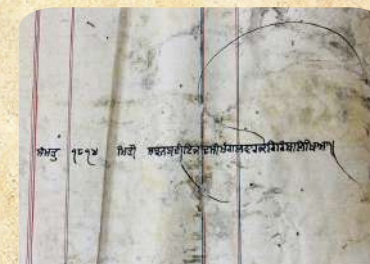
Pothi / Granth



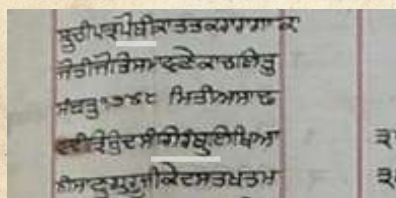
Pothi / Granth



Pothi / Granth



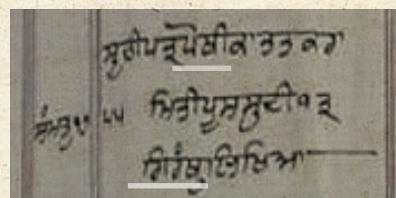
Granth



**Manuscript of Guru Granth Sahib with Nishan Sri Guru Gobind Singh Ji**

1748 Bk. (1691 CE)

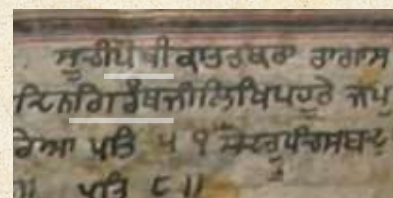
Takht Sri Harmandir Ji Patna Sahib



**Manuscript of Guru Granth Sahib**

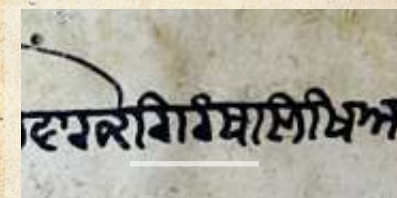
1755 Bk. (1698 CE)

Takht Sri Harmandir Ji Patna Sahib



**Manuscript of Guru Granth Sahib**

1771 Bk. (1714 CE)



**Manuscript of Guru Granth Sahib**

1814 Bk. (1757 CE)

Paramjit Singh  
SGGS Academy

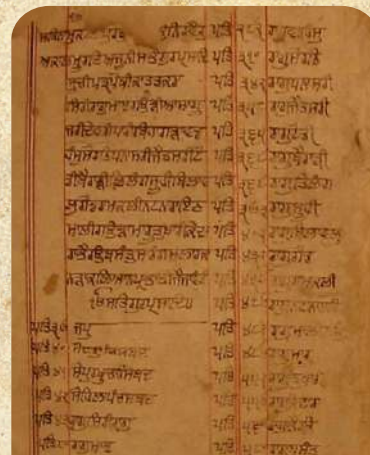


From the graphics, it is clear that 'Granth' and 'Pothe' has been used interchangeably in both Sri Guru Granth Sahib Ji and Sri Dasam Granth, where we can now come to a conclusion that the scribes and the Gurus who signed on them along with those who have read them for centuries, agreed to it.

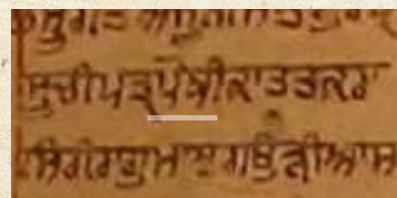
### VARYING TITLES OF SRI GURU GRANTH SAHIB JI (3)



Sunehri Bir (Golden Bir) of Baba Deep Singh Ji Shaheed which is read on special Gurburabs at Harmandir Sahib.



Pothe



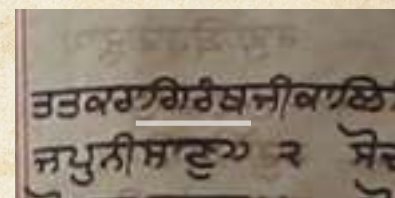
Manuscript of Guru Granth Sahib

1822 Bk. (1765 CE)

Takht Sri Harmandir Ji Patna Sahib



Granth



Manuscript of Guru Granth Sahib: Sunehri Bir

Akaal Takht



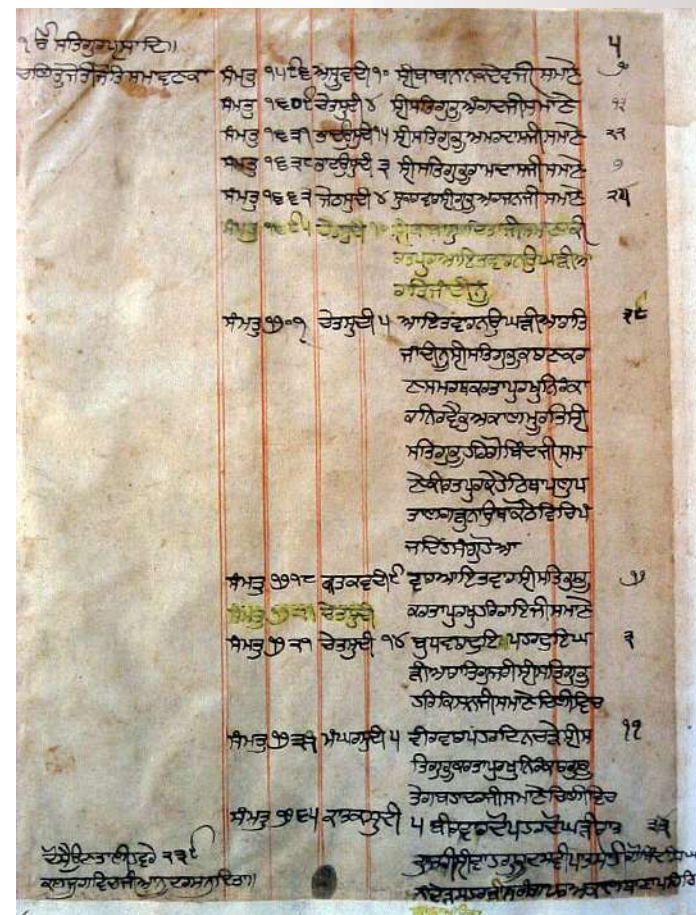
It is also interesting to note that the compendiums (Granth) of Gurbani have Shahi Ki Bidhi (recipe of the ink), which is in the liberty of the writer who writes the recipe of his ink. The Table of Content (Tatkara), and Chalitar Joti Joyt Samavna<sup>1</sup> (Genealogy of the dates of merging of the Gurus) remains mostly similar, but the rest remains unchangeable because Gurbani can never be altered.

## CONCLUSION

In actual fact, whether it is referred to as Sri Dasam Granth, Patshah Ju Ka Granth, Sri Bachitar Natak Granth it is a non-issue as evidence available to us suggests that the names of the compendium were not standardised as we see them today. However, compositions contained within current day Sri Dasam Granth Ji are all present. Though there are variation in the title of the compendium (Granth) of Guru Gobind Singh Ji's hymns just like Sri Guru Granth Sahib Ji, there is however no doubt that the compositions remained the same except for the Zafarnama that is usually in a different script or not present in the early copies of Sri Dasam Granth. Furthermore, the compositions found in Dasam Granth are not found in any other Granth (compendium). The most probable reason for the similar names to the compendium of SGGS and SDG would be that the Sikhs of the past did not segregate the word of the Guru (Gurbani). It is unlike today's book titles that have a single title with an exception to certain books where the publishers in different countries give different titles.<sup>2</sup> When the Sikhs of the past did not perceive it to be an issue, we shouldn't either.

<sup>1</sup> The manuscripts of SGGS contained a folio of the Joti Joyt dates of the Gurus where it was written as a practice started by Bhai Gurdas Ji in the Kartarpuri Bir. The genealogy was then added onto by Guru Harkrishan Sahib Ji who then added the dates of Baba Gurditta Ji and Sri Guru Hargobind Sahib Ji, which was then copied by the later scribes where it was written, "Mahalla 8 Ji Ka NAKaal".

<sup>2</sup> One example is Tess Gerritsen's Keepsake which has a different title in the UK: Keeping the Dead.



The folio of the Chalitar Joti Joyt Samavna (Genealogy of the dates of merging of the Gurus) written by Bhai Mani Singh Ji in the Bhai Mani Singh Vali Bir. The physical duration of the Guru's lifetime is also written by Bhai Mani Singh Ji. This saroop is a combined saroop of both Guru Granth Sahib Ji and Dasam Granth Sahib Ji. Currently housed at S. Gulab Singh Sethi, near Hanumaan Mandir, Gurdwara Bangla Sahib, Delhi.



# INCLUSION OF ANCIENT CHARACTERS

**T**he inclusion of ancient characters especially of the Indian subcontinent like Ram, Krishna, Janak, Vyas, etc. within Gurbani is prevalent. Besides this, the names of deities worshipped in the subcontinent like, Vishnu, Rudra, Brahma, etc. are present in Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji. Furthermore, Gurbani makes reference to countless other Puranic stories like Gajendra, the curse of Indra, Parsram, Ajai, etc<sup>1</sup>.

Where Gurbani differs is the context in which they are presented or referred to. These characters are considered ideal beings by the society. Gurbani takes the example of these characters to give us a message where the goodness is exalted and weaknesses are learnt from. For an example, Ram Chander Ji the incarnation of Vishnu in the Treta Age was a very fair king to its people and everyone was safe in his kingdom. Bhagat Naam Dev Ji makes reference and states that his King is Ram Chander the son of Dasrath:

ਜਸਰਬ ਰਾਇ ਨੰਦੁ ਰਾਜਾ ਮੇਰਾ ਰਾਮਚੰਦੁ  
ਪ੍ਰਣਵੈ ਨਾਮਾ ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੪॥੪॥

*My Sovereign King is Raam Chandra, the Son of the King Dasrath; prays Naam Dev, I drink the Ambrosial Nectar of Almighty's Name. ||4||4||*

*(Sri Guru Granth Sahib Ji: Ang 973)*

However, though Ram Chander was a perfect ruler, son and righteous, he was not above vices. Ram under the influence of attachment to his wife, cried when Ravan had abducted her. Here Gurbani mentions:

ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ ॥  
ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥

*Even Ram Chander wept when he was separated from Sita and Lakhshman while in exile.*

*(Sri Guru Granth Sahib Ji: Ang 954)*

<sup>1</sup> For an example, refer to Sri Guru Granth Sahib Ji Ang 954

Without the acceptance of Will and Almighty's name, Naam, everyone is under the influence of vices in one way or another. Only the Guru is above these and his followers onto whom he places His grace. Bhai Gurdas Ji within his Vaar 12 Pauri 7 till 12 very clearly explains how the teachings of the Guru can make a Sikh above all the deities and respectable figures in the society. As a comparison to Sri Guru Granth Sahib Ji, Bhai Gurdas Ji too has given his views of Ram Chander Ji:

**ਰਾਮ ਰਾਜ ਪਰਵਾਣ ਜਗਿ ਸਤ ਸੰਤੋਖ ਧਰਮ ਰਖਵਾਲੇ ॥**

*Ram's kingdom was accepted throughout the world because he safeguarded the virtues of truth, contentment, mercy and faith*

*(Bhai Gurdas Ji Vaar 23 Pauri 8)*

On the other hand, Bhai Gurdas Ji says:

**ਪਰਸਰਾਮ ਰਾਮ ਕ੍ਰਿਸ਼ਨ ਹੋ ਕਿਲਕਿ ਕਲੰਕੀ ਅਤਿ ਅਹੰਕਾਰੇ ॥**

*Parasram, Ram, Krishan and the Kalki of the future are filled with pride.*

*(Bhai Gurdas Ji Vaar 12 Pauri 8)*

From the above, we should have a clear understanding that Gurbani and Bhai Gurdas Ji's works covers both the spectrum. The aim of Sikhi is to make a being perfect in all ways.

Similarly within Sri Dasam Granth Sahib, Sri Guru Gobind Singh Ji gives detailed narrations on the lives of such incarnations of the trinity that have been mentioned by the earlier Gurus. Guru Ji in His benevolence describes the history in detail so that a Sikh need not refer to a non-Sikh source whilst studying Gurbani. Whilst doing so, Guru Ji instils the spirit of valour and bravery by beautifully recounting the tales. Like the above, we present a similar example on Ram Chander Ji where both the facets are covered. Guru Ji writes:

**ਕਮੀ ਨ ਕਉਨ ਕਾਜ ਕੀ ॥ ਪ੍ਰਭਾਵ ਰਾਮ ਰਾਜ ਕੀ ॥੧੯੪॥**

*There was shortage of nothing as a result of Rama's reign.*

*(Sri Dasam Granth Sahib Ji: Ang 203)*

Towards the conclusion of Rama Avtar, Guru Ji writes:

**ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈ ਮਤ ਏਕ ਨ ਮਾਨਯੋ ॥**

*The Puranas (Hindu scriptures) and the Quran (Muslim scripture) call Thee by the name of Rama, Rahim, and such other numerous names, but their faith did not conclude on One Almighty. Therefore, I owe allegiance to neither of these two,*

*(Sri Dasam Granth Sahib Ji: Ang 254)*



So thus, the Sikh faith does not exclude any eligible person based on colour, creed, sex, religion, etc. but instead takes the virtues possessed by the individual in order to educate through life examples. On the other hand, the weaknesses are studied so to learn from it and are not there to slander the character. From the examples above related to Ram Chander Ji, we can appreciate that he is a very respectable figure but the aim is Oneness with Almighty that can only be achieved through the Guru. At various places in Gurbani and the texts of prominent Sikhs, we repeatedly find allegiance to the One. The One that is within everyone.

## CHANDI

On the exploits of Chandi that are present within Dasam Granth, we see the clear intention of Guru Ji that He narrates the stories to invoke bravery within the readers. Furthermore, the inclusion of Chandi, a female goddess is a challenge to the misogynists who saw women as inferior only made to serve. At that point of time in India and even today at some places, female babies are killed just because of their gender. Reading Chandi Charitr and Chandi Di Vaar, one realises that even a female can take the role of a warrior and fight with enemies. It is because of these texts, we find within Sikh History of various feats of Sikh women who stood their ground and never accepted subjection.

From the two (2) following excerpts of Chandi Charitr, we shall be able to grasp the real intention of Guru Gobind Singh Ji in the writing of the exploits of Chandi. At the beginning, Guru Ji writes:

**ਤਾਰਨ ਲੋਕ ਉਧਾਰਨ ਭੂਮਹਿ ਦੈਤ ਸੰਘਾਰਨ ਚੰਡ ਤੁਹੀ ਹੈ ॥**

*You (Almighty) are the Chandi, the killer of demons and ameliorator of humans on this earth.*

*(Sri Dasam Granth Sahib Ji: Ang 74)*

At the conclusion of the Chandi Charitr, Guru Ji writes:

**ਚੰਡ ਚਰਿਤ੍ਰ ਕਵਿੱਤਨ ਮੈ ਬਰਨਿਓ ਸਭਹੀ ਰਸ ਰੁਦ੍ਰਮਈ ਹੈ ॥**

*I have narrated this Chandi Charitr in poetry, which is full of Rudra Ras (sentiment of bravery and valour).*

*(Sri Dasam Granth Sahib Ji: Ang 99)*

From the above two (2) lines, readers can appreciate neither did Guru Ji considered the Devi (Goddess Chandi) to be the ultimate as He clearly writes that the Chandi is Almighty's form and creation and in conclusion, Guru Ji speaks on the sentiment of bravery which is clearly His intention. Just like Ram Chander where righteousness was his virtue, Chandi had bravery as her virtue. Both of which are important virtues to a Sikh.

Sikhi unlike other faiths do not consider the other deities/idols that are not in their believe system as prohibited. Instead, Sikhi is learning from all these characters and personalities and understanding how and why the Guru's path is most supreme.

## DASAM SAKAND

Where the notion comes that the Dasam Granth contains many 'Hindu' tales, we wish to bring the readers attention to the composition of Bhai Gurdas Ji. References to Dasam Sakand (10<sup>th</sup> chapter of Bhagavad Puraan) within Krishna Avtar has also been done previously by Bhai Gurdas Ji:

ਕਿਸਨ ਲੈਆ ਅਵਤਾਰੁ ਜਗਿ ਮਹਮਾ ਦਸਮ ਸਕੰਧੁ ਵਖਾਣੈ ॥

*The laudation of the incarnation of Krishna onto this world has been described in detail within the Dasam Sakand.*

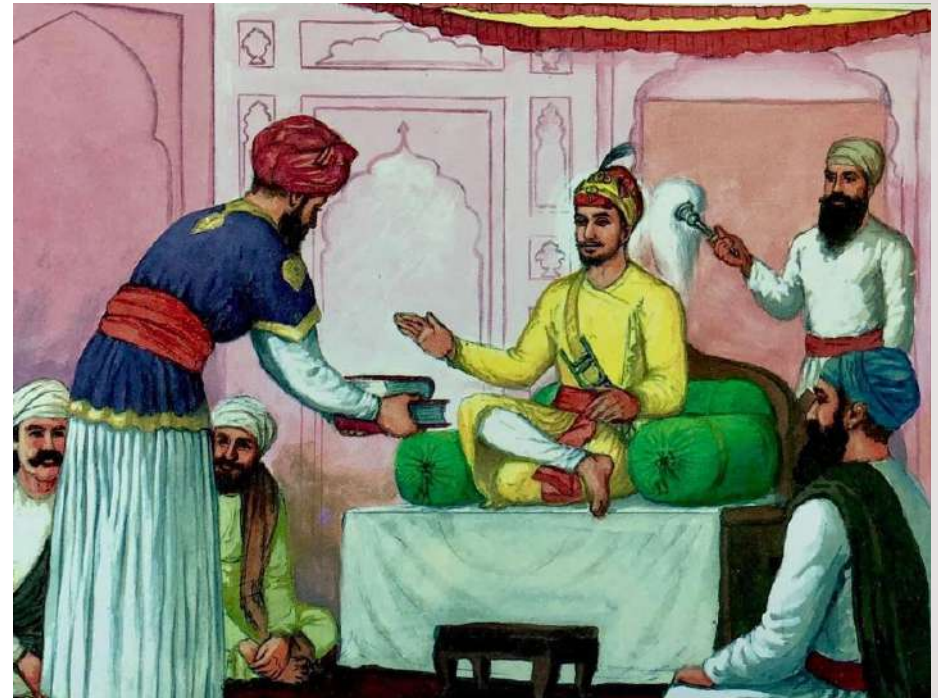
*(Bhai Gurdas Ji Vaar 23 Pauri 9)*

Furthermore, we find in history that expositions from these ancient texts were done in the presence of the Gurus. For an example, Pandit Keso Gopal during the times of Guru Amar Das Ji, Pandit Gopal Rai during Guru Arjan Dev Ji's time<sup>2</sup> and Pandit Nitinand during the era of Guru Hargobind Sahib Ji<sup>3</sup>. Thus, this demonstrates that knowledge from ancient Indian text was read and studied in the House of Guru Nanak. The wisdom gained from these was then utilised in the exegesis and exposition of Gurbani that has many references to it.

*[Continues on the next page]*

<sup>2</sup> Gurbilas Patshahi 6: Chapter 6

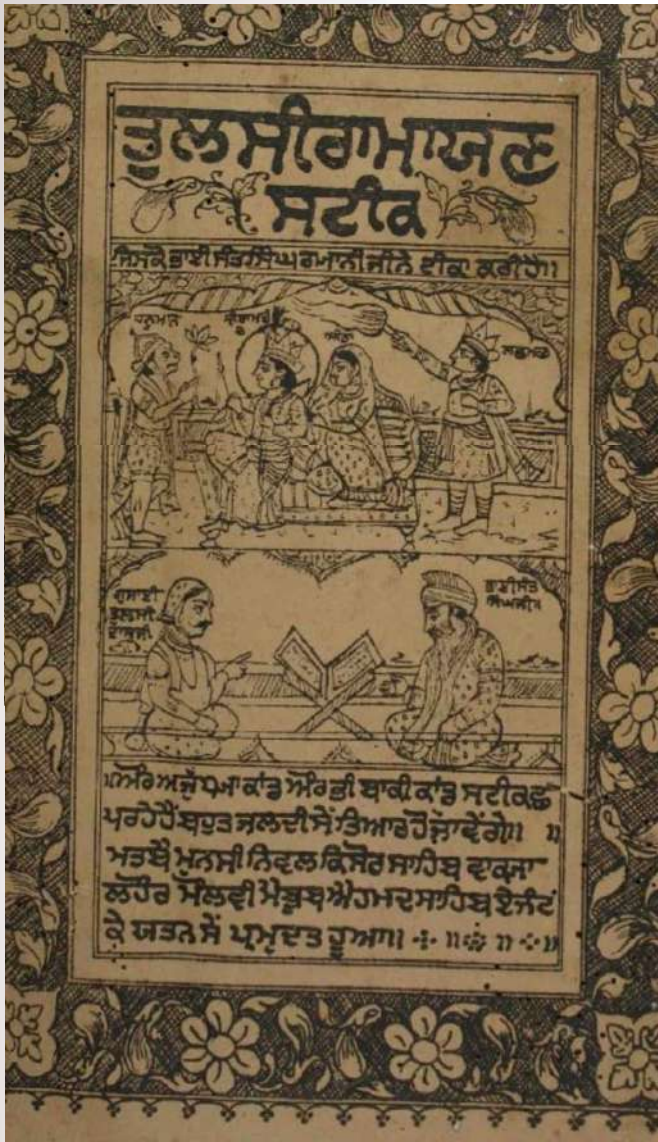
<sup>3</sup> Gurbilas Patshahi 6: Chapter 15



*Holy Scriptures being presented to Sri Guru Gobind Singh Ji in His Court.*

*Painting by H.S. Narz. Published by Punjab Heritage and Tourism Promotion Board*





Front cover of Tulsi Ramayan Steek (Exegesis) by Giani Bhai Sant Singh Ji, printed in 1897 CE

Contemporary Gursikhs in the 16<sup>th</sup> and 17<sup>th</sup> century such as Bhai Gurdas Ji, Baba Sadhu Jan and others have written on various incidents surrounding the deities, incarnations and Rishis. Bhai Gurdas Ji within his 1<sup>st</sup> Vaar talks in great depth on the Hindu and Islamic believe system to show the need for Guru Nanak's coming onto this world. Till we don't study the belief systems of other faiths, we remain ignorant to the extent of Guru Nanak's greatness. Shaheed Bhai Mani Singh Ji who performed exposition of this Vaar (within Gian Ratnavali) goes deeper into the Puranic stories to explain the greatness of Guru. Further, Baba Sadhu Jan the son-in-law of Guru Hargobind Sahib a very able scholar also wrote poetry on various ancient stories like Vaar Putna Ki. Not only that, Guru Gobind Singh Ji promoted the translations of various ancient texts in his Darbar.

This does not stop to those eras, Giani Bhai Sant Singh Ji (1768-1832 CE), the Head Granthi of Darbar Sahib Amritsar and the 5<sup>th</sup> Jathedar of Damdami Taksal has also written a commentary on the Tulsi Ramayan, which was printed in 1897 CE.

Sri Guru Gobind Singh Ji created the Khalsa to be independent, scholarly, warrior and thus, Guru Ji Himself made transcreations and annotations of the ancient text so that Sikhs in the future need not rely on an external source. It is wrong to say that Guru Ji provides translations. Instead, Guru Ji adapted the ancient texts to the current age of Kalyug and prepared the readers to be forever ready to face all consequences and challenges in upholding righteousness.

[Continues on the next page]

The entire Dasam Granth to an extent has been created by Guru Ji to instil the spirit of courage. At the conclusion of Krishna Avtar, Guru Ji writes His intent:

**ਦਸਮ ਕਥਾ ਭਾਗੋਤ ਕੀ ਭਾਖਾ ਕਰੀ ਬਨਾਇ ॥  
ਅਵਰ ਬਾਸਨਾ ਨਾਹਿ ਪ੍ਰਭ ਧਰਮ ਜੁਧ ਕੇ ਚਾਇ ॥੨੪੯੧॥**

*I have transcreated this Dasam Sakand from Sanskrit into Bhakha language. I have no other reason for doing so besides to prepare the listeners to fight for righteous. (2491)*

*(Sri Dasam Granth Sahib Ji: Ang 550)*

Guru Ji has made the Khalsa, a self-sufficient community who is a saint, scholar and soldier. From the chapters aforementioned, it becomes clear on the importance of knowledge given by Sri Guru Gobind Singh Ji. Knowledge has no boundaries and any prejudice against it only leads to failure.

*Painting depicting Guru Gobind Singh Ji giving sermons to the congregation of Sikhs and Scholars. A stack of books is seen on the throne of Guru Sahib Ji. Guru Sahib gave upmost importance to knowledge and ensured the Khalsa was self-sufficient.*





# TIMELINE OF SRI GURU GOBIND SINGH JI



Portrait of Sri Guru Gobind Singh Ji.  
Inscribed 1912 CE in India, Punjab

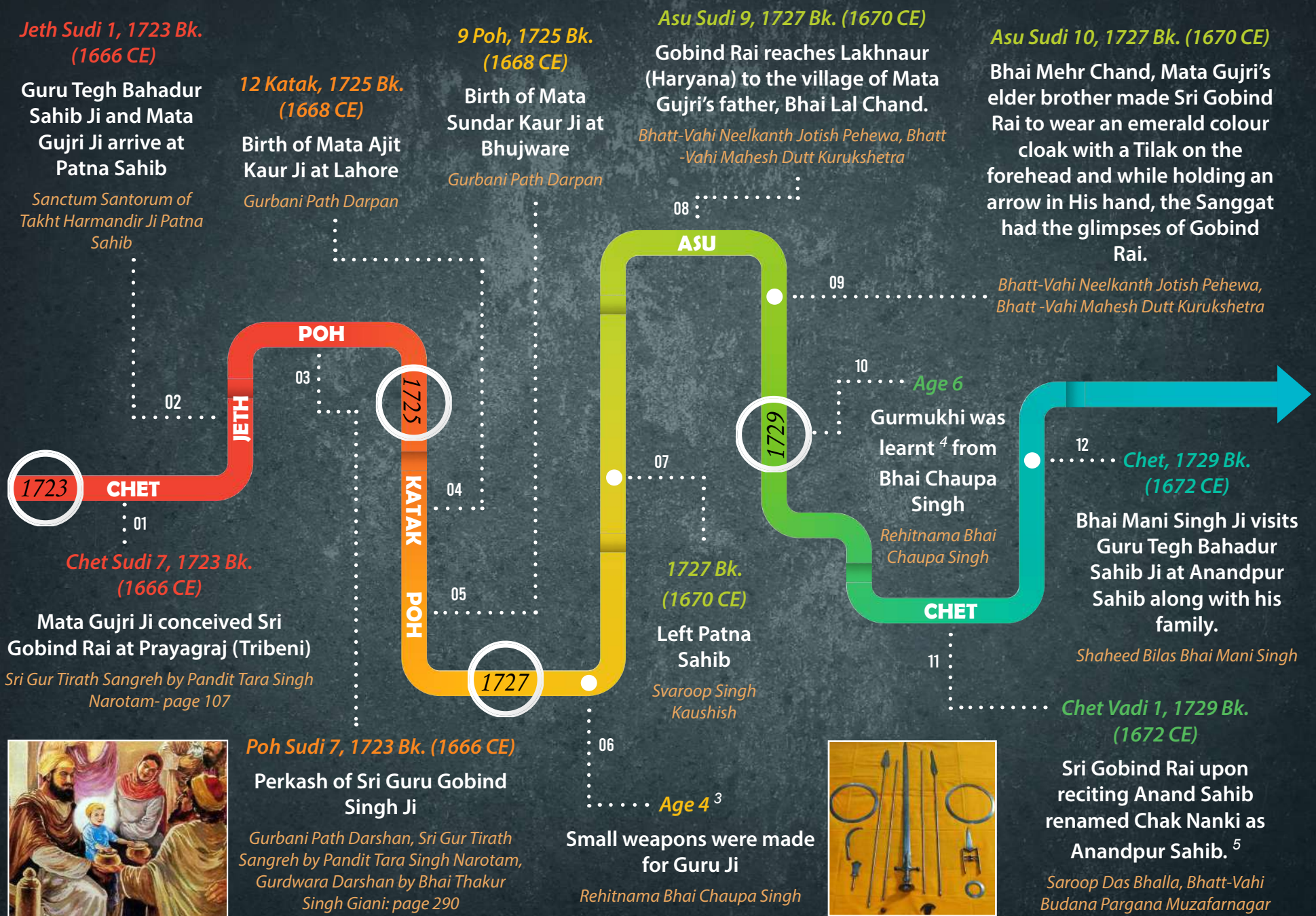
**S**ri Guru Gobind Singh Ji's life paves a path of perfection for mortals. Guru Ji constantly and consistently faced challenges that could have broken lion-hearted leaders but He demonstrated confidence and courage which made Khalsa Panth undefeated. Walking along Guru Ji's timeline takes us on an astonishing journey of life which elevates us into facing the reality while achieving a totally bliss state. Learning Sikhi all along through Guru Ji's four (4) decades of life encounters provides us all essential principals and guidance as Guru Ji accomplished more than anyone even in eternity. The following is a timeline of the events in the life of our master, Sri Guru Gobind Singh Ji taken from various sources and amalgamated into a single chronology with the original dates (Sangrand and Vadi-Sudi Bikrami). In simple terms the 'Sangrand' dates (*date, month, year*) follow the solar aspect of the calendar whereas the 'Vadi-Sudi' (*month, moon-phase, date, year*) follows the lunar aspect, which ultimately makes the Bikrami calendar solar-lunar calendar.<sup>1</sup>

Research by various scholars of the past<sup>2</sup> have come in handy and has been integrated into a single flow of events. There are various contradictions within history related to certain events but we have opted the widely accepted ones. At times, local Gurdwara history has been utilised. Wherever required, more than one reference has been used. Nevertheless, more research and work is required to make an even more detailed chronology.

<sup>1</sup> A year begins from Chet and ends with Phagun. In order to convert Bikrami (or Bk.) year into the Common Era date, it has to be deducted by  $\pm 57$  years.

<sup>2</sup> Scholars like, Garja Singh, Piara Singh Padam, Bhai Randhir Singh Research Scholar, Fauja Singh, et al.







**1 Vaisakh, 1730 Bk.  
(1673 CE)**

Bhai Bajjar Singh of Shahdra was given the honour to teach Sri Gobind Rai horse riding and weaponry.

*Bhatt-Vahi Talaunda*

**Maghar Vadi 7, 1732 Bk. (1675 CE)**

Sri Gobind Rai Ji started supervising the writing of Guru Granth Sahib where the Bani of Guru Tegh Bahadur Sahib Ji was added. This SGGS was known as Damdamey Vali Bir <sup>7</sup>.

*Pracheen Biran by GB Singh*

**15 Jeth, 1730 Bk.  
(1673 CE)**

Wedding of Sri Gobind Rai with Mata Jito Ji (later Mata Ajit Kaur) <sup>6</sup>.

*Chaupa Singh*

**Maghar Sudi 1, 1732 Bk.  
(1675 CE)**

The Mughals started to torture Sri Guru Tegh Bahadur Sahib together with the Sikhs. Entry of food and water was barred.

*Guru Kian Sakhian- Saroop Singh Kaushish*

**Maghar Sudi 2 & 3,  
1732 Bk. (1675 CE)**

Hot sand was poured onto the body of Guru Ji.

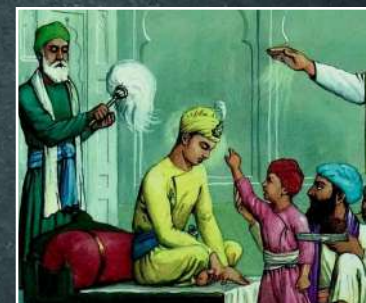
*Guru Kian Sakhian- Saroop Singh Kaushish*



**Maghar Sudi 4, 1732 Bk.  
(1675 CE)**

An iron pillar was heated and placed on Guru Ji's body.

*Guru Kian Sakhian- Saroop Singh Kaushish*



**Maghar Sudi 3, 1732 Bk.  
(1675 CE)**

Guruship of Sri Guru Gobind Rai Ji at Anandpur Sahib with Guruship Tilak given by Baba Ram Koeir Ji who was 3 years old

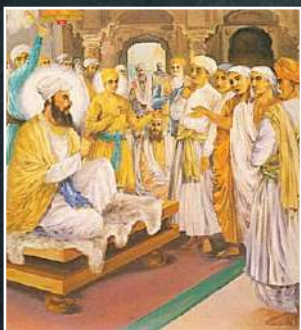
*Gurbani Path Darpan, Janamsakhi Baba Buddha Sahib*

**1730 VAISAKH**

**Age 7**

Farsi was learnt from Munshi Harjas Rai son of Bhai Hardyal Singh Chibber.

*Rehitnama Bhai Chaupa Singh*



**Savan, 1732 Bk. (1675 CE)**

A group of Pandits come over from Kashmir led by Bhai Kirpa Ram son of Arru Dutt Brahmin of Mattan, Kashmir. Guru Tegh Bahadur Sahib agrees to sacrifice Himself to save their faith.

*Shaheed Bilas Bhai Mani Singh*

**12 Savan 1732 Bk.  
(1675 CE)**

Guru Tegh Bahadur Sahib Ji is arrested along with His Sikhs by Mirza Noor Mohammad.

*Bhatt-Vahi Multani Sindhi, Bansavalinama Kesar Singh Chibber*





**Maghar Sudi 5, 1732 Bk. (1675 CE)**

The martyrdom of Bhai Mati Das Ji, Bhai Sati Das Ji and Bhai Dyal Das Ji.

*Guru Kian Sakhian- Saroop Singh Kaushish*

23

24

**Maghar Sudi 5, 1732 Bk. (1675 CE)**

The martyrdom of Sri Guru Tegh Bahadur Sahib Ji<sup>8</sup>.

*Manuscript of Sri Guru Granth Sahib Ji dated 1692<sup>9</sup>*



**Maghar Sudi 10, 1732 Bk. (1675 CE)**

Bhai Jaita Ji reaches Kiratpur Sahib with Guru Ji's sees (head).

*Bhatt-Vahi Multani Sindhi*

26

25

**Maghar Sudi 6, 1732 Bk. (1675 CE)**

Sri Guru Tegh Bahadur Sahib Ji's body was cremated by Bhai Lakhi Shah.

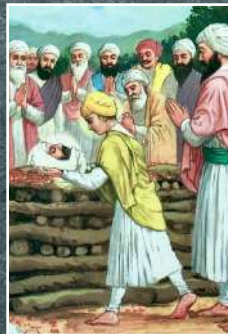
*Bhatt-Vahi Jado Bansi*

**Maghar Sudi 11, 1732 Bk. (1675 CE)**

Guru Ji's sees is cremated at Damdama Sahib (Anandpur) by Sri Guru Gobind Rai Ji.

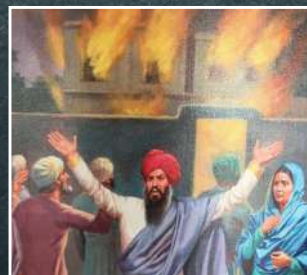
*Bhatt-Vahi Multani Sindhi*

27



1734

28



**1734 Bk. (1677 CE)**

Guru Gobind Rai Ji composes **Jaap Sahib** and **Akaal Ustat**.

*Chaupa Singh*

**Maghar Sudi 5, 1735 Bk. (1678 CE)**

Commencement of Vidya Sagar Granth and Avtar Leela (**Chaubis Avtar: Sri Dasam Granth Sahib**).

*Chaupa Singh*

30

**14 Asu, 1735 Bk. (1678 CE)**

Mata Jito Ji (Ajit Kaur) comes over to Sri Gobind Rai (Muklava).

*Gurbani Path Darpan*

31

1738

KATAK

32

**1735 Bk. (1678 CE)**

Sri Gobind Rai Ji instructed Bhai Mani Singh to start writing Pothis and Granths.

*Shaheed Bilas Bhai Mani Singh*



**1 Vaisakh, 1739 Bk. (1682 CE)**

Bhai Nand Lal comes into the sanctuary of Guru Ji.

*Guru Kian Sakhian- Saroop Singh Kaushish*

34

1739

VAISAKH

**18 Katak, 1738 Bk. (1681 CE)**

Birth of Mata Sahib Kaur Ji at Rohtas.

*Mata Sahib Kaur by Giani Hari Singh*

33

**1738 Bk. (1681 CE)**  
Commencement of **Bachitar Natak**.

*Guru Kian Sakhian- Saroop Singh Kaushish*



1741 Bk. (1684 CE)  
Commencement of  
**Charitropakhyan**.

*Sikhan Di Tabrukat*<sup>10</sup>



17 Vaisakh, 1741  
Bk. (1684 CE)

Guru Ji leaves  
Anandpur Sahib  
for Paonta Sahib.

*Guru Kian Sakhian-  
Saroop Singh Kaushish,  
Singh Sagar chapter 6-  
Vir Singh Bal.*



27 Vaisakh, 1741 Bk.  
(1684 CE)

Ram Rai meets  
Guru Ji and asks for  
forgiveness.

*Bhatt-Vahi Talaunda  
Pargana Jind*



16 Vaisakh, 1743 Bk.  
(1686 CE)

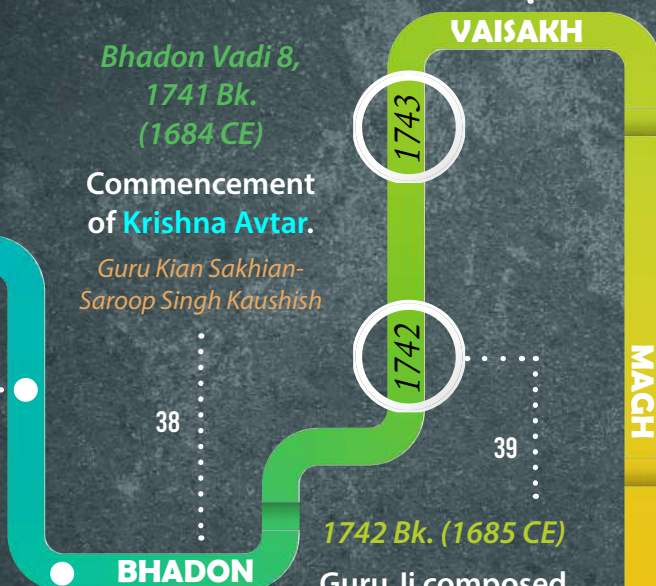
Wedding of Sri Gobind Rai Ji  
with Mata Sundar Kaur Ji.

*Gurbani Path Darpan*

Bhadon Vadi 8,  
1741 Bk.  
(1684 CE)

Commencement  
of **Krishna Avtar**.

*Guru Kian Sakhian-  
Saroop Singh Kaushish*



1742 Bk. (1685 CE)

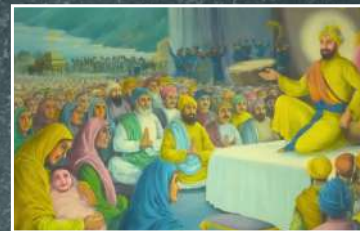
Guru Ji composed  
**Chandi Charitr I and II**  
until stanza 229 and 55  
metres of **Chandi Di Vaar**.  
The Dhadhis (ballads) of  
Guru Ji's Darbar started  
to sing this new Gurbani.  
By this time, 1186 Chhands  
(metres) of **Krishna Avtar** were  
already written.

*Sikh Itihas De Partakh Darshan-  
Research Scholar Randhir Singh*

29 Magh, 1743 Bk. (1687 CE)

Sahibzada Baba Ajit Singh  
Ji is born at Paonta Sahib to  
Mata Sundar Kaur.

*Bhatt-Vahi Banbhauri Pargana Jind*



Asu Vadi 9, 1744 Bk.  
(1687 CE)

Guru Ji goes to  
Dehradun on the  
invitation of Mata  
Panjab Kaur and  
punishes the Masands  
by killing them with hot  
oil.

*Guru Kian Sakhian- Saroop  
Singh Kaushish, Shaheed Bilas  
Bhai Mani Singh*



BHADON

43

44

ASU

Bhadon Sudi 8, 1744 Bk.  
(1687 CE)

Baba Ram Rai is murdered by  
his Masands.

*Manuscript of Sri Guru Granth Sahib Ji  
dated 1695*

Savan Sudi, 1744 Bk. (1687 CE)

Guru Gobind Rai Ji completes the  
chapter of **Gopi-Udhav (of Krishna  
Avtar)** at Paonta Sahib.

*Krishna Avtar: Sri Dasam Granth Sahib, Sikh  
Itihas De Partakh Darshan- Research Scholar  
Randhir Singh*







**Asu Sudi 4 (Asu 18),  
1745<sup>11</sup> Bk. (1688 CE)**

**Battle of Bhangani with  
King Fateh Shah.**

*Bachitar Natak, Bhatt-Vahi  
Multani Sindhi*

**Puranmasi of  
Katak, 1745 Bk.  
(1688 CE)**

**Guru Ji leaves  
Paonta Sahib and  
goes to Kapal  
Mochan.**

*Charitropakhyan  
(Charitr 71), Shaheed  
Bilas Bhai Mani Singh*

**KATAK**



**Savan Sudi 7,  
1745 Bk.  
(1688 CE)**

**Guru Gobind Rai Ji  
completes the entire  
Krishna Avtar on the  
banks of River Yamuna at  
Paonta Sahib.**

*Krishna Avtar:  
Sri Dasam Granth Sahib*

**Maghar Sudi 11, 1745 Bk. (1688 CE)**

**Guru Ji departs for Bilaspur on the  
invitation of Queen Champa<sup>12</sup>.**

*Bhatt-Vahi Talaunda Pargana Jind*

**Maghar Vadi  
10, 1745 Bk.  
(1688 CE)**

**Guru Gobind  
Rai Ji arrives  
at Manimajra  
and visits Mata  
Raj Kaur 2<sup>nd</sup>  
wife of Baba  
Ram Rai**

*Bhatt-Vahi  
Talaunda Pargana  
Jind*



**Maghar Sudi 5,  
1745 Bk. (1688 CE)**

**Guru Gobind Rai  
arrives back at  
Anandpur Sahib.**

*Bhatt-Vahi Multani Sindhi*

**Massia of Maghar 1745 Bk. (1688 CE)**

**Guru Ji arrives at Kotla Nihung and  
visits Bhai Guriya 'Hajavat'.**

*Jivan Charitr Baba Gurditta Ji by Sant Bishan Das*

**1746 Bk. (1689 CE)**

**Construction of Anandgarh Fort begun followed  
by Taragarh, Agamgarh, Lohgarh, Holgarh,  
Keshgarh and Fatehgarh.**

*Mahankosh, Guru Kian Sakhian- Saroop Singh Kaushish<sup>13</sup>*



**1746 Bk.  
(1689 CE)**

**Guru Ji  
commissions Bhai  
Prahlaad Rai to  
translate 50  
Upnishads.**

*Dasam Granth  
Darshan by Piara  
Singh Padam*

**CHET**

**Chet Vadi 10, 1747 Bk.  
(1690 CE)**

**Sahibzada Baba  
Jujhar Singh is born  
at Anandpur Sahib to  
Mata Ajit Kaur.**

*Bhatt-Vahi Talaunda Pargana  
Jind, Guru Kian Sakhian-  
Saroop Singh Kaushish*



**1747 Bk. (1690 CE)**

**Guru Gobind Rai  
Ji commissions  
Bhai Kashiram to  
translate Pandav  
Gita.**

*Dasam Granth Darshan  
by Piara Singh Padam*

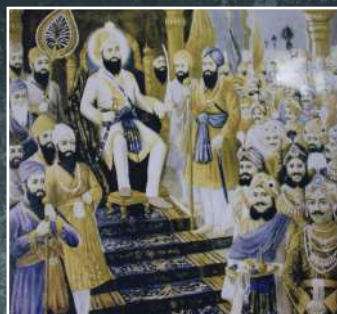




22 Chet, 1747 Bk.  
(1690 CE)

Battle of Nadaun was fought which lasted a day.

*Bachitar Natak: Chapter 9, Bhatt-Vahi Multani Sindhi*



Asu Vadi 10, 1749 Bk. (1692 CE)

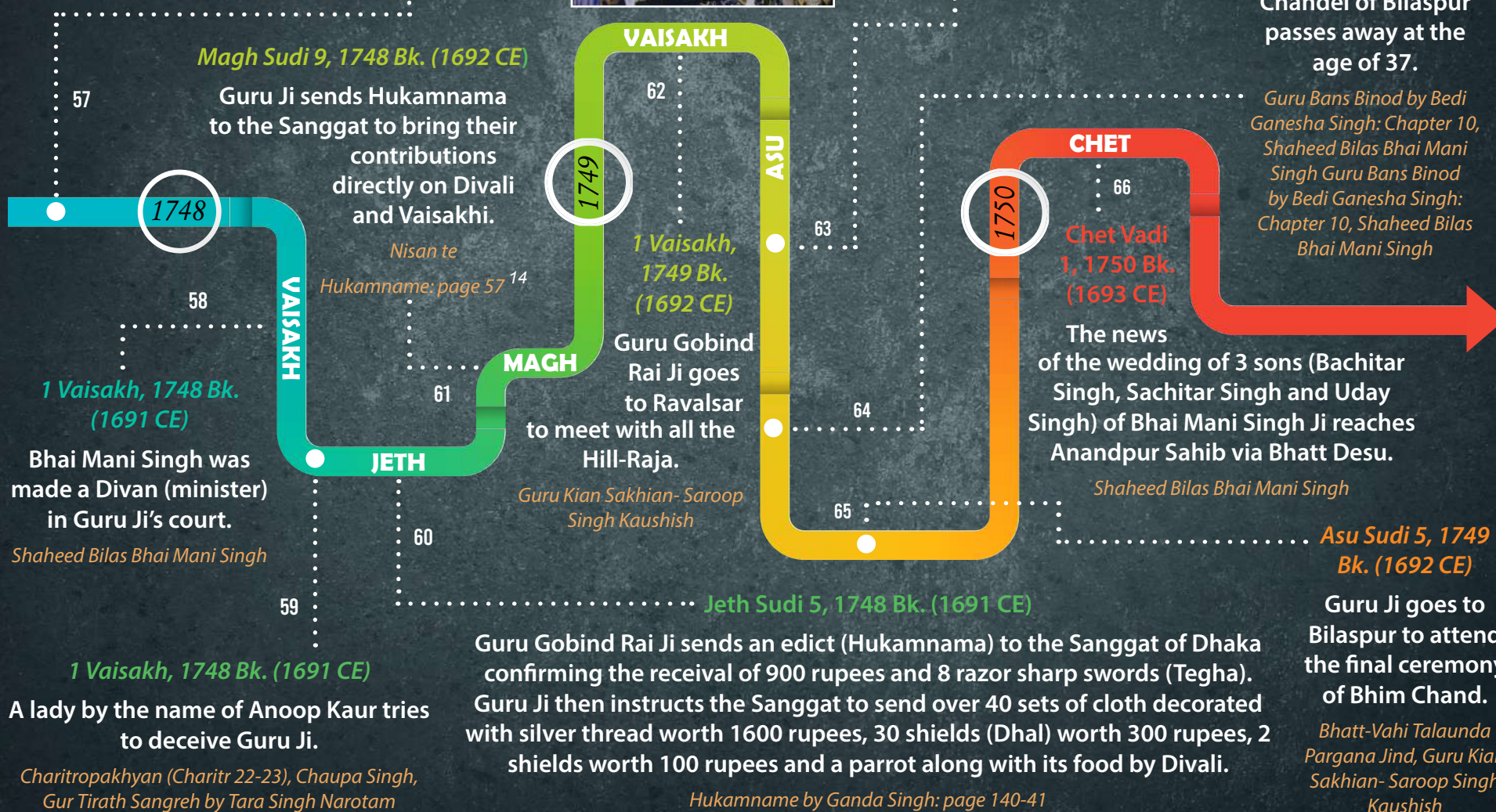
Guru Gobind Rai issues a Hukamnama to Bhai Gurdas<sup>15</sup> and the Sangat to bring over a strong staff.

*Nisan te Hukamname: page 58*

16 Asu, 1749 Bk.  
(1692 CE)

Raja Bhim Chand Chandel of Bilaspur passes away at the age of 37.

*Guru Bans Binod by Bedi Ganesha Singh: Chapter 10, Shaheed Bilas Bhai Mani Singh*  
*Guru Bans Binod by Bedi Ganesha Singh: Chapter 10, Shaheed Bilas Bhai Mani Singh*





**Phagun Sudi 5, 1750 Bk.  
(1694 CE)**

Guru Ji issues a  
Hukamnama to Bhai  
Sangtia and Bhai Bala  
along with their local  
Sanggat to visit him on  
Vaisakhi and bring a  
matchlock rifle.

*Nisan te Hukamname: page 59*

**23 Phagun, 1752 Bk.  
(1696 CE)**

Guru Ji assists King Raj  
Singh and kills the head  
of Kangra, Syed Hussain  
Khan in a battle (Battle  
of Guler).

*Bachitar Natak: Chapter 11,  
Bhatt-Vahi Talaunda Pargana  
Jind*



**2 Bhadon, 1753 Bk.  
(1696 CE)**

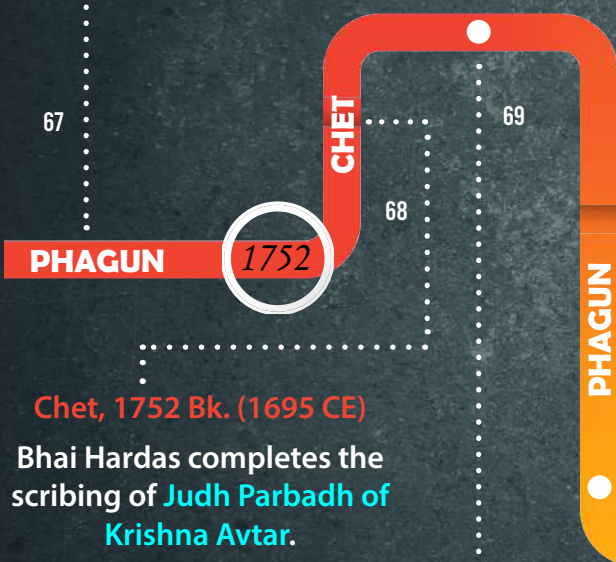
Guru Ji issues a  
Hukamnama to Bhai  
Tiloka and Rama to  
come over with their  
entire Sanggat with  
horses <sup>17</sup>.

*Nisan te Hukamname:  
page 62*

**Bhadon Sudi 8, 1753 Bk.  
(1696 CE)**

Guru Gobind Rai  
Ji completes the  
**Charitropakhyan** on the  
banks of River Satluj.

*Charitropakhyan: Sri Dasam  
Granth, Chaupa Singh, Guru Kian  
Sakhian- Saroop Singh Kaushish*



**Chet, 1752 Bk. (1695 CE)**

Bhai Hardas completes the  
scribing of **Judh Parbadh of  
Krishna Avtar**.

*Anandpuri manuscript of Sri Dasam  
Granth*

**Chet Vadi 1, 1752 Bk. (1695 CE)**

Bhai Uday Singh kills a tiger. Guru Ji  
places the tiger's hide onto a donkey  
and gives a lesson to the Sikhs.

*Sri Gur Pertap Suraj Granth: Rit 3, Chapter 22*

**Vaisakh Vadi  
11, 1753 Bk.  
(1696 CE)**

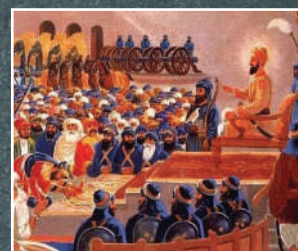
Sodhi Harji, the  
caretaker of  
Harmandir Sahib  
dies and his 3 sons <sup>16</sup>  
abandon Amritsar and  
comes to Malva.

*Shaheed Bilas Bhai Mani Singh*

**28 Phagun, 1752 Bk. (1696 CE)**

Guru Ji added six (6) more stanzas into the **Chandi  
Charitr II** and completed it. Bhai Hardas scribes it.

*Sikh Itihas De Partakh Darshan- Research Scholar Randhir Singh,  
Anandpuri manuscript of Sri Dasam Granth*



**MAGHAR**

**Maghar Sudi 3, 1753  
Bk. (1696 CE)**

Sahibzada Baba  
Jorawar Singh is born  
at Anandpur Sahib to  
Mata Ajit Kaur.

*Guru Kian Sakhian- Saroop  
Singh Kaushish*





14 Chet, 1755 Bk. (1698 CE)

Guru Ji gives Hukamnama to Bhai Kalyan Rai and the entire Sanggat of Machiwara to not give their contributions to the Masands.

*Nisan te Hukamname: page 64*



Harh Vadi 1, 1755 Bk. (1698 CE)

Completion of Sri Dasam Granth Sahib.

*Rama Avtar: Sri Dasam Granth Sahib, Guru Kian Sakhian-Saroop Singh Kaushish*

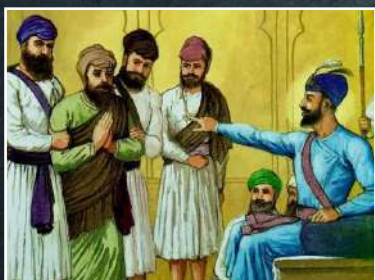
1754 KATAK

77

3 Katak, 1754 Bk. (1697 CE)

On the gathering of Divali, Guru Ji punishes the wicked Masands (representatives) and finishes off the tradition of Mahant.

*Bhatt-Vahi Talaunda Pargana Jind*



Jeth Sudi 4, 1755 Bk. (1698 CE)

Bhai Mani Singh Ji is sent by Guru Ji to Amritsar to take charge of Akaal Takht and Harmandir Sahib.

*Shaheed Bilas Bhai Mani Singh*

24 Savan, 1755 Bk. (1698 CE)

Guru Ji issues a Hukamnama to the Sikhs<sup>18</sup> working in the army of Bahadur Shah to bring 100 tola (1 kg) of gold.

*Nisan te Hukamname: page 63*

82

PHAGUN

83

84



1756

Harh Vadi 10, 1755 Bk. (1698 CE)

Guru Gobind Rai Ji and the Sikhs are attacked by a contingent

of forces led by King Alam Chand and Balia Chand. Guru Ji dispatches Alam Singh to fight with Alam Chand and Uday Singh to fight with Balia Chand. The Sikhs were victorious.

*Sau Sakhi: Sakhi 1, Bhatt-Vahi Talaunda Pargana Jind*

11 Phagun, 1755 Bk. (1699 CE)

Wedding of Guru Gobind Singh with Mata Sahib Kaur Ji.

*Gurbani Path Darpan*



Phagun Sudi 11, 1755 Bk. (1699 CE)

Sahibzada Baba Fateh Singh is born at Anandpur Sahib to Mata Ajit Kaur.

*Char Sahibzadey by Piara Singh Padam*

1 Vaisakh, 1756 Bk. (1699 CE)

Birth of Khalsa Panth (Vaisakhi).

*Gurmukh Perakash*



1756 Bk. (1699 CE)

Guru Ji sends invitation to the Sanggat of Khara Mangat to come on Vaisakhi to Anandpur Sahib and fully dressed in Shastars (arms)<sup>19</sup>.

*Nisan te Hukamname: page 66*



**27 Vaisakh, 1756 Bk. (1699 CE)**

Guru Ji instructs the Sanggat of Bhai Ke to give their contributions to Bhai Des Raj.

*Hukamname by Ganda Singh: page 155*



87

88

**JETH**

**Jeth Sudi 6, 1756 Bk. (1699 CE)**

Guru Ji sends Sahibzada Baba Ajit Singh to punish the miscreants. Baba Ajit Singh punishes all and brings the leader, Keso to Guru Ji. He pleads and Guru Ji forgives him.

*Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 84, Bhatt-Vahi Purbi Dakhni*

**Jeth Sudi 5, 1756 Bk. (1699 CE)**

The Sanggat of Pothohar are looted by Rangars and Gujjars of Nuh.

*Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 84, Bhatt-Vahi Purbi Dakhni*

**KATAK**

**4 Katak, 1756 Bk. (1699 CE)**

Guru Ji sends an invitation to the Sanggat of Naushera<sup>20</sup> to come over on Divali and bring their contribution directly and not to give to any middleman.

*Nisan te Hukamname: page 65*

**4 Phagun, 1756 Bk. (1700 CE)**

A Hukamnama is sent to the Sanggat of Pakpattan acknowledging their Dasvand (contribution) and inviting them to the congregation of Vaisakhi.

*Nisan te Hukamname: page 68*

**PHAGUN**

**1757**

**Chet Vadi 2, 1757 Bk. (1700 CE)**

Sikhs coming from Darap<sup>21</sup> to Guru Ji are looted by Rangars of Bajroor.

*Bhatt-Vahi Bhadoso Pargana Thanesar*

**Harh Sudi 4, 1757 Bk. (1700 CE)**

Another skirmish is fought with the army of King Alam Chand and Balia Chand.

*Bhatt-Vahi Bhadoso Pargana Thanesar, Sau Sakhi: Sakhi 1*

**HARH**

**SAVAN**

**BHADON**

**CHET**

**Savan Vadi 8, 1757 Bk. (1700 CE)**

A battle is fought in front of Anandgarh fort with Painda Khan and Adina Beg.

*Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 88*



**29 Bhadon, 1757 Bk. (1700 CE)**

Raja Ajmer Chand attacks Taragarh fort. Baba Ajit Singh Ji defends the attack.

*Bhatt-Vahi Bijlout Tooran Di*

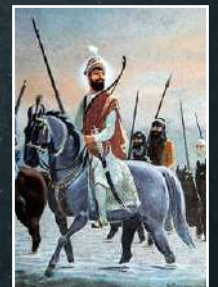


97

**30 Bhadon, 1757 Bk. (1700 CE)**

Bhai Bhagwan Singh (son of Bhai Mani Singh), Jawahar Singh (son of Bhai Lakhi Shah), Nand Singh, etc. are martyred defending the Fatehgarh fort.

*Bhatt-Vahi Jado Bansi*



**Chet Vadi 5, 1757 Bk. (1700 CE)**

Guru Ji Himself crosses the river and punishes the Rangars Bajnoor and their leaders, Chitoo and Mitoo.

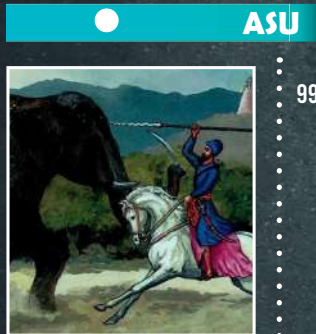
*Bhatt-Vahi Bhadoso Pargana Thanesar*



**30 Bhadon, 1757 Bk. (1700 CE)**

Prominent Sikhs like Bhai Gharbara Singh and Bhai Bagh Singh were martyred at Agamgarh. Duni Chand runs away from Anandgarh.

*Singh Sagar chapter 11- Vir Singh Bal.*



**1 Asu, 1757 Bk. (1700 CE)**

A contingent of Sikhs comes out of Lohgarh fort and fights. Bhai Bachitar Singh fights an elephant. Bhai Uday Singh decapitates King Kesri Chand.

*Bhatt-Vahi Talaunda Pargana Jind, Singh Sagar chapter 11 - Vir Singh Bal.*

**Katak, 1757 Bk. (1700 CE)**

Bhai Anoop Singh and Bhai Saroop Singh the grandsons of Duni Chand came to Guru Ji and asked for forgiveness at Nirmohgarh.

*Guru Kian Sakhian- Saroop Singh Kaushish*

**7 Katak, 1757 Bk. (1700 CE)**

Battle fought with King Ajmer Chand.

*Bhatt-Vahi Multani Sindhi*

**13 Katak, 1757 Bk. (1700 CE)**

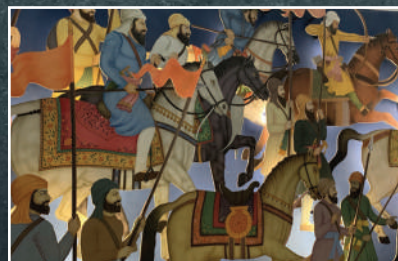
Bhai Ajit Singh, Bhai Neta Singh and other Sikhs are martyred in the battle at Nirmohgarh.

*Bhatt-Vahi Mohra Vali*

**15 Katak, 1757 Bk. (1700 CE)**

A skirmish is fought across the river at Basali town.

*Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 100*



**14 Katak, 1757 Bk. (1700 CE)**

Guru Ji whilst on the way to the town on the invitation of King Salahi Chand is attacked. A huge battle ensues and upon completion, Guru Ji arrives at Bisali after crossing Satluj River.

*Bhatt-Vahi Multani Sindhi*

**19 Katak, 1757 Bk. (1700 CE)**

A skirmish is fought with the Gujjars of Kalmot while Guru Ji went out to hunt from Bisali.

*Bhatt-Vahi Talaunda Pargana Jind*

**4 Maghar, 1757 Bk. (1700 CE)**

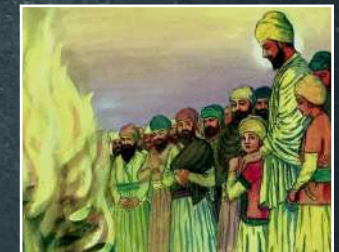
Guru Ji sends invitations to the Sanggat<sup>23</sup> to come over to Anandpur Sahib on the day of Holi

*Nisan te Hukamname: page 69- 71*

**6 Poh, 1757 Bk. (1700 CE)**

Joti Joyt of Mata Ajit Kaur Ji. Guru Ji cremates Mata Ji at Agampura.

*Bansavalinama Kesar Singh Chibber*



**12 Katak, 1757 Bk. (1700 CE)**

Rustam Khan attacks Guru Ji. Bhai Chittar Singh and Bachitar Singh come forward and defend. Rustam Khan fires a cannon deceitfully at Guru Ji, which kills Guru Ji's Chaurdaar (Sikh who flies fly-whisk), Bhai Ram Singh<sup>22</sup>. Guru Ji immediately launches an arrow, killing Rustam.

*Bhatt-Vahi Talaunda Pargana Jind, Guru Kian Sakhian- Saroop Singh Kaushish*





**1759 Bk. (1702 CE)**  
Seeing an imminent attack, the Kavis are sent back.

*Dasam Granth Darshan by Piara Singh Padam*

**1759 Bk. (1702 CE)**  
Guru Ji sends a Hukamnama to the Sanggat of Roopeyana to present before Him with weapons.

*Hukamname by Ganda Singh: page 179*

**Chet Sudi 1, 1760 Bk. (1703 CE)**  
A complaint of Devki Das Brahman reaches Guru Ji that a Pathan, Jabar Jang Khan, has kidnapped his wife. Sahibzada Ajit Singh Ji is sent with 100 Sikhs to punish the miscreant at Bassi.

*Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 75, Bhatt-Vahi Kar Sindhu Pargana Safido*

**Chet Vadi 1, 1758 Bk. (1701 CE)**

Guru Gobind Singh Ji starts the festival of Holla Mahalla.

*Guru Kian Sakhian- Saroop Singh Kaushish*

1758

CHET

**Poh Sudi 11, 1758 Bk. (1701 CE)**

Baba Suraj Mal Ji's wife, Mata Hari Ji passes away at Kiratpur Sahib.

*Chalitar Joti Joyt Samavna*

**10 Phagun, 1758 Bk. (1702 CE)**

Guru Ji sends an edict to the Sanggat of Naushera to fully arm themselves with weapons and come before him. Anyone who comes shall be exalted and will be blessed with the sanctuary of the Guru <sup>24</sup>.

*Nisan te Hukamname: page 72-76, Hukamname by Ganda Singh: page 169-177*



**8 Magh, 1759 Bk. (1703 CE)**

Guru Ji arrives at Kurukshetra at the time of solar eclipse.

*Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 74*

**16 Magh, 1759 Bk. (1703 CE)**

A skirmish is fought with the forces of Said Beg and Alif Khan near Chamkaur as Guru Ji was returning to Anandpur from Kurukshetra.

*Bhatt-Vahi Multani Sindhi, Guru Kian Sakhian- Saroop Singh Kaushish*



MAGHAR

1760



**1761 Bk. (1704 CE)**

Guru Gobind Singh Ji writes to Bhai Sukhia, Bhai Mukhia and Bhai Parsa to bring along themselves young Sikhs who are able to fight along with good matchlocks.

*Hukamname by Ganda Singh: page 181*

1761



1 Vaisakh, 1761 Bk.  
(1704 CE)

Guru Ji gives permission to those who wish to leave Anandpur may do so.

*Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 77*

1 Katak, 1761 Bk.  
(1704 CE)

Guru Gobind Singh Ji pleased with the Sewa of Bhai Mani Singh Ji and his family, blesses them with His Hukamnama.

*Nisan te Hukamname: page 78*

After the siege of 8 months, a letter from Aurangzeb<sup>25</sup> came where he personally promised upon Muhammad and Quran that he will not attack on Guru Ji. Only that Guru Ji is to vacate the fort for now and return. Paharis also sent a letter with a wheat cow, Thakur (idol) and a knife. They said that if they break their promise it would be liken to killing a cow or their idol. 700 Sikhs request Guru Ji to leave the fort as rations had finished. Guru Ji tells the Sikhs to hold on for another 8 days, but majority declined<sup>26</sup> and only 40 agreed with Guru Ji.

*Zafarnama, Sau Sakhi: Sakhi 55,57-58. Sri Gur Pertap Suraj Granth Rut 6 Chapter 30, Gurmukh Perakash Chapter 10<sup>27</sup>, Katha: Sant Kartar Singh*

CHET

119

20-21 Chet, 1761 Bk.  
(1704 CE)

A full-fledged attack is done onto Anandpur Sahib by the king of Kahlur, Ajmer Chand with the help of other kings.

*Bhatt-Vahi Multani Sindhi*



VAISAKH

120

JETH

121

5 Jeth, 1761 Bk.  
(1704 CE)

More forces of the twenty-two (22) Pahari

Rajas with the Mughal army joins the siege. Anandpur Sahib is sieged from all directions. 1,000,000 forces are deployed by Aurangzeb, 300,000 forces are by the Pahari, additional numbers are by the governor of Lahore: Zabardast Khan and Sirhand: Wazir Khan.

*Zafarnama, Guru Kian Sakhian- Saroop Singh Kaushish: Sakhi 77, Katha: Sant Kartar Singh*

KATAK



POH

123

124



6 Poh, 1761 Bk. (1704 CE)

Guru Ji leaves Anandgarh fort and goes towards Kiratpur Sahib. Army is hunting the Sikhs down.

*Zafarnama, Sau Sakhi: Sakhi 55,57-58. Sri Gur Pertap Suraj Granth Rut 6 Chapter 30, Gurmukh Perakash Chapter 10, Katha: Sant Kartar Singh*







**7 Poh, 1761 Bk. (1704 CE) (early hours)**

Bhai Uday Singh Ji is sent by Guru Ji to replace Baba Ajit Singh Ji. Bhai Uday Singh continues the fight at Shahi Tibbi. He fights with such valour that he stops the advance of the enemy for 12 Gharia (4.8 hours). More than 125,000 enemy forces are killed.

*Gurbilas Patshahi 10: chapter 16, Sri Gur Pertap Suraj Granth, Katha: Sant Kartar Singh*



**7 Poh, 1761 Bk. (1704 CE) (Amritvela)**

Guru Gobind Singh Ji and the remaining Sikhs perform Amritvela and Asa Di Vaar is done on the banks of River Sirsa.

*Katha: Sant Kartar Singh*



**6 Poh, 1761 Bk. (1704 CE)**

Mata Gujjar Kaur Ji and the Chhote Sahibzada goes towards Chamkaur and stays at Kuma's house.

*Sri Gur Pertap Suraj Granth*



**6 Poh, 1761 Bk. (1704 CE) (night)**

Sahibzada Baba Ajit Singh Ji fights the trailing enemy forces with 50 Sikhs and stops their advance.

*Sri Gur Pertap Suraj Granth, Katha: Sant Kartar Singh*

\* The map shown is for illustrative purposes. Not to Scale.



7 Poh, 1761 Bk. (1704 CE)  
(Amritvela till morning)

Bhai Jiwan Singh Ji (Jaita Ji) and 700 Sikhs fights the enemy from Shahi Tibbi till the River Sirsa till their last drop of blood. Bhai Jiwan Singh fights at the banks of River Sirsa for 4 hours. All the 700 Sikhs attain Shaheedi.

*Bhatt-Vahi Multani Sindhi, Gurmukh  
Perkash: Chapter 10, Katha:  
Sant Kartar Singh*



7 Poh, 1761 Bk.  
(1704 CE) (morning)

Guru Ji goes towards Kotla Nihung and stops at Nihung Khan's house.

*Sri Gur Pertap Suraj Granth*

133

7 Poh, 1761 Bk. (1704 CE)

Bhai Bachitar Singh Ji along with 100 Sikhs fights the enemy from Sirsa River till Malakpur and all attain Shaheedi. Bhai Bachitar Singh is fatally wounded and is brought to Kotla Nihung.

*Bhatt-Vahi Multani Sindhi, Bhatt-Vahi Talaunda Pargana Jind,  
Sri Gur Pertap Suraj Granth Rut 6 Chapter 31.*

7 Poh, 1761 Bk. (1704 CE) (around 10 PM)

Guru Ji in His love served the Sikhs by retying their turbans and placing their heads onto his laps while they were asleep.

*Ganj-e-Shaheedan*

7 Poh, 1761 Bk. (1704 CE) (evening)

Guru Ji and the 42 Sikhs<sup>29</sup> arrive at the mud fort of Chamkaur.

*Sri Gur Pertap Suraj Granth, Mahankosh,  
Gurpadh Prem Perkash*

7 Poh, 1761 Bk. (1704 CE)

Guru Ji along with 35 Singhs, 5 injured and 2 Sahibzade reaches Boor Majra where Guru Ji has a shower. It was at Boor Majra where Guru Ji was notified on the new reinforcements sent from Delhi under Khawaja Mardood with 1 million forces.

*Bhatt-Vahi Talaunda Pargana Jind, Gurmukh Perkash: Chapter 10,  
Zafarnama*

7 Poh, 1761 Bk.  
(1704 CE)

Mata Gujjar Kaur Ji and the Chhote Sahibzada are brought to Ganggu's house from Kuma's on his invitation<sup>28</sup>.

*Duna Singh's  
Katha Gur-Suttan  
Ki, Sri Gur Pertap  
Suraj Granth*



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7 Poh, 1761 Bk. (1704 CE) (morning)

Guru Ji reaches Bhatha Sahib and asks the locals a place to rest. The locals teased Guru Ji and showed a burning kiln. Guru Ji's horse jumps right into the kiln and it cools. After resting, Guru Ji combs his hair and puts them into the molten. The mark is present till today.

*Itihas Gurdwara Bhatha Sahib*



7 Poh, 1761 Bk.  
(1704 CE) (Amritvela)

Guru Ji and the remaining Sikhs cross the River Sirsa. Parvaar Vichora.

*Sri Gur Pertap Suraj Granth*





**7 Poh, 1761 Bk.  
(1704 CE) (night)**

Ganggu whilst bringing Mata Ji to his house at Kheri, saw a bag of gold coins. He decides to steal it. Mata Ji who is seen as sleeping, sees everything.

*Sri Gur Pertap Suraj Granth*



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**8 Poh, 1761 Bk. (1704 CE)**

**Battle of Chamkaur.**

*Sri Gur Pertap Suraj Granth, Guru Kian Sakhian- Saroop Singh Kaushish*



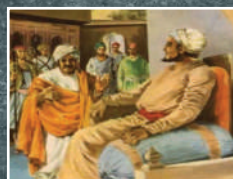
**8 Poh, 1761 Bk.  
(1704 CE) (morning)**

Mata Ji asks Ganggu about the gold coins and he intentionally escalates the matter and becomes angry. Taking the opportunity, he decides to lodge a complain with the police.

*Sri Gur Pertap Suraj Granth*

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**8 Poh, 1761 Bk.  
(1704 CE) (afternoon)**

Ganggu together with the village head (Sarpanch) goes to the police station and complains.

*Sri Gur Pertap Suraj Granth*

142

**8 Poh, 1761 Bk.  
(1704 CE) (late afternoon)**

Mata Ji and the Sahibzade are arrested from Ganggu's house.

*Sri Gur Pertap Suraj Granth*

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**8 Poh, 1761 Bk. (1704 CE)**

Sahibzada Baba Ajit Singh, 16 years old wages such a war with the enemies that he kills the entire battalion of Nahar Khan<sup>30</sup> numbering 6,000 soldiers alone. Later, Sheikh Jalaluddin's<sup>31</sup> grandson gives a deadly blow to Baba Ji on his forehead but before falling, Baba Ji chops him to two.

*Gurbilas Patshahi 10: Chapter 16 Stanza 135 - 144*

**8 Poh, 1761 Bk. (1704 CE)**

Sahibzada Baba Jujhar Singh, 11 years old, fights the enemy to such an extent that the enemy started retreating. Baba Ji finally attains martyrdom at Chounta (6 km away).

*Itihas Gurdwara Shaheedi Asthan Sahib Sahibzada Baba Jujhar Singh Ji, Gurmukh Perakash: Chapter 10*



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**8 Poh, 1761 Bk. (1704 CE)**

By this time when 32 Sikhs and 2 Sahibzade were martyred, Khawaja Mardood runs away from the battle in fear.

King Bhim Chand of the Pahari is fatally wounded and dies as soon as he reaches home. Zabardast Khan is wounded and he leaves. Nahar Khan is killed by Guru Ji. Wazir Khan runs away from the battle.

*Gurmukh Perakash: Chapter 10*



8 Poh, 1761 Bk.  
(1704 CE) (evening)

The police to find out the whereabouts of Guru Ji, interrogate Mata Ji and the Sahibzade.

*Sri Gur Pertap Suraj Granth*

8 Poh, 1761 Bk. (1704 CE) (Night)

Guru Ji on the request of the Sikhs leaves Chamkaur Fort along with Pyare Bhai Dya Singh, Pyare Dharam Singh and Bhai Maan Singh.

*Sri Gur Pertap Suraj Granth, Gurmukh Perakash: Chapter 10*



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8 Poh, 1761 Bk. (1704 CE) (Night)

From Chamkaur Sahib, Guru Ji goes to Jand Sahib where a Gujjar of village Kiri raises a hue and cry upon seeing Guru Ji. Guru Ji asked him to desist by giving 5 gold coins (which he took) but he continued to shout, he was silenced forever. Guru Ji then leaves and goes to Jhar Sahib.

*Guru Gobind Singh Marg by Languages Department Punjab, Gurmukh Perakash: Chapter 10, Sri Gur Tirath Sangreh by Pandit Tara Singh Narotam- page 164*

8 Poh, 1761 Bk. (1704 CE)

The Mughal forces search Nihung Khan's house as the rumour spread of Guru Ji's visit and Bhai Bachitar Singh Ji being present. The Mughals return empty handed.

*Bhatt-Vahi Multani Sindhi, Bhatt-Vahi Talaunda Pargana Jind*

9 Poh, 1761 Bk. (1704 CE)

A total of 1,000,000 enemy forces are killed.

*Gurmukh Perakash: chapter 10*

9 Poh, 1761 Bk. (1704 CE)

Bhai Bachitar Singh Ji passes away at Kotla Nihung Khan.

*Bhatt-Vahi Multani Sindhi, Bhatt-Vahi Talaunda Pargana Jind*

9 Poh, 1761 Bk. (1704 CE)

Bhai Sant Singh Ji, Bhai Sanggat Singh, Bhai Jagga Singh, Bhai Kotha Singh and Bhai Madan Singh, the last remaining Sikhs at Chamkaur Sahib are martyred.

*Sri Gur Pertap Suraj Granth, Guru Kian Sakhian-Saroop Singh Kaushish*



8 Poh, 1761 Bk. (1704 CE) (Night)

While leaving Guru Ji claps and in a loud voice utters, "The Pir of Hind is leaving. Catch if you can". Guru Ji then shoots an arrow that blows away the 18,000 enemy torches. This creates confusion and they start to fire at each other, killing thousands. The three (3) Sikhs are separated.

*Sri Gur Pertap Suraj Granth, Gurmukh Perakash: Chapter 10*

8 Poh, 1761 Bk.  
(1704 CE) (Night)

Mata Ji and the Sahibzade are imprisoned at Morinda. Jani Khan guards the cell. Mani Khan goes to Sirhind and informs Wazir Khan. Orders come to bring them to Sirhind.

*Sri Gur Panth Perakash: page 103*





**9 Poh, 1761 Bk. (1704 CE)**

Mata Gujri Ji along with 2 younger Sahibzadas are brought to Sirhind (via Bassi) in shackles with a weight ties to the hands and chains on the legs.

*Gurbilas Patshahi 10 –  
Koer Singh : page 191*

**9 Poh, 1761 Bk. (1704 CE)  
(Evening/night)**

Guru Ji travels alone from Jhar Sahib to Machiwarra where he rests on a stone. The three (3) Sikhs meet Guru Ji here (Gurdwara Charan Kamal).

*Guru Gobind Singh Marg by  
Languages Department Punjab*



**10 Poh, 1761 Bk. (1704 CE)**

Bhai Rama and Bhai Tiloka completed the cremation of the bodies of Singhs including the ones found within the fort.

*Sri Gur Pertap Suraj Granth*

**10 Poh, 1761 Bk. (1704 CE)**

After a night stay at Panjaba and Gulaba's house, the news of the Mughals searching for Guru Ji reaches. In fear of their safety, both of them gifted a plate of gifts and 5 gold coins as a sign that Guru Ji is no longer welcomed in their house. Guru Ji and the Sikhs leave.

*Sri Gur Pertap Suraj Granth*



**9 Poh, 1761 Bk. (1704 CE) (Night)**

Bibi Sharan Kaur Ji (16 years old) starts to cremates the bodies of the Sikhs martyred at the battle of Chamkaur. The Mughals saw her and she fought till her last breath. She was thrown within the same fire. The Mughals then, extinguished the fire because they wanted to dishonour the bodies.

*Gurmukh Perakash: chapter 10*

**9 Poh, 1761 Bk. (1704 CE) (night)**

Mata Ji and the Sahibzade are locked up in the Thanda Burj (chill tower) in the cold dark winter night. Moti Ram Mehra Ji comes and serves milk to them after bribing them his entire savings.

*Sri Gur Pertap Suraj Granth*



**9 Poh, 1761 Bk. (1704 CE) (Night)**

Bhai Maan Singh Ji carries Guru Ji as Guru Ji's feet are swollen because He had walked barefooted from Chamkaur in respect of the Shaheeds. The local Masand, Panjaba and Gulaba invite Guru Ji into their house.

*Sri Gur Pertap Suraj Granth*



10-12 Poh, 1761 Bk. (1704 CE)

Upon leaving Panjaba's house, Guru Ji is met with two (2) of his Pathan devotees, Gani Khan and Nabi Khan. They serve Guru Ji wholeheartedly and Guru Ji stays for 2 nights at their house.

*Sri Gur Pertap Suraj Granth, Nisan te Hukamname: page 90*

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12 Poh, 1761 Bk. (1704 CE) (Poh Sudi 7)

Guru Ji, the Sikhs, Nabi and Gani Khan dress as Muslims saints (*Uch da Pir*) with Guru Ji seated on a bed carried by them. As they travelled a distance of 1 mile or so, an army official of Noorpur, Dilawar Khan suspects and halts them. The Sikhs perform *Kirpan Bhet*<sup>32</sup> on the food and removes his doubts and proceeds.

*Bhatt-Vahi Multani Sindhi, Pracheen Panth Perakash*

10-12 Poh, 1761 Bk. (1704 CE)

Three (3) days of court proceedings with the Sahibzade alone amongst everyone. They are manipulated, threatened and tortured. Yet they remain in high spirits and flabbergasts them.

*Sri Gur Pertap Suraj Granth*



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12 Poh, 1761 Bk. (1704 CE)

Guru Ji while passing by Lall Ghalan reaches Katana where Guru Ji distributes Degh while sitting under a beri tree. The place was then known as Degsar Sahib<sup>34</sup>.

*Itihas Gurdwara Degsar Sahib*

13 Poh, 1761 Bk. (1704 CE)

Martyrdom of the younger Sahibzadey. Mata Gujjar Kaur Ji leaves her physical body while sitting in the Thanda Burj at the age of 71 years, 2 months and 5 days.<sup>35</sup>

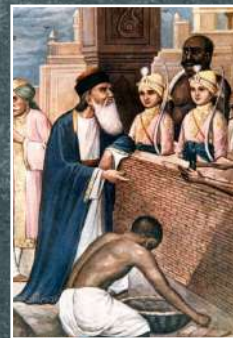
*Gurbani Path Darshan*

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13 Poh, 1761 Bk. (1704 CE)

Guru Ji reaches Kanech where Guru Ji asks the local Sikh, Fatta to bring Him a horse. He purposely brings a small mare. Guru Ji rejected it and asked for his best horse. Fatta made a false excuse and said that his son-in-law has taken out the horse. Guru Ji smiled and left. When Fatta reached back home, he saw that the horse had died of snakebite.



12 Poh, 1761 Bk. (1704 CE)

Guru Ji reaches to the village of Ghulal and rests. Here a local Sikh, Bhai Jhanda Singh presents a bow, 2 swords and 22 arrows to Guru Ji.

*Itihas Gurdwara Sahib Shastar Bhet, Ghulal*<sup>33</sup>

*Sri Gur Pertap Suraj Granth, Sri Gur Tirath Sangreh by Pandit Tara Singh Narotam- page 167*





**14 Poh, 1761 Bk. (1704 CE)**

Guru Ji reaches Alamgir where a Sikh by the name of Bhai Naudha<sup>36</sup> presents

Guru Ji with a beautiful horse. After two (2) days of travelling on a bed, Guru Ji got onto a horse.

*Sri Gur Pertap Suraj Granth, Guru Gobind Singh Marg  
by Languages Department Punjab*



**15 Poh, 1761 Bk. (1704 CE)**

Guru Ji reaches on the outskirts of Mohi village with Bhai Dya Singh, Dharam Singh and Maan Singh. Guru Ji asks a local blacksmith to remove a tight archer's ring. Guru Ji gifts the ring to the same blacksmith and he request Guru Ji so that his son gets married, Guru Ji uttered he shall be married not once but twice.

*Itihas Gurudwara Challa Sahib Mohi, Guru Gobind Singh Marg by Languages Department Punjab, Mahankosh, Sri Gur Tirath Sangreh by Pandit Tara Singh Narotam- page 168*



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**16 Poh, 1761 Bk. (1704 CE)**

Guru Ji goes to Rajoana Kalan where a lady, Mai Bhatti and her 3 sons serve Guru Ji wholeheartedly.

Guru Ji stays for a night. Pleased with their service, Guru Ji asks the lady for her wish, she says that she wishes her sons to be married. Guru Ji replied that they shall have 7 marriages. It so happened.

*Itihas Gurdwara Manji Sahib P:10  
Rajoana Kalan*

**16 Poh, 1761 Bk. (1704 CE)**

Guru Ji reaches Heran where He stays at the place of Kirpal Udasi (who had killed Hayat Khan in the battle of Bhangani). Afraid that his place may be raided because of Guru Ji's presence, he said that the surrounding villages are predominantly Muslims and that they may get furious. He then told Guru Ji to leave. Guru Ji replied that the people whom you are afraid shall kill you.

*Bachitar Natak: chapter 8,  
Sri Gur Pertap Suraj Granth,  
Sri Gur Tirath Sangreh by  
Pandit Tara Singh Narotam-  
page 170*



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**17 Poh, 1761 Bk. (1704 CE)**

The local Muslim chieftain, Rai Kallah served Guru Ji and it was in this place, Guru Ji received the news of the Sahibzade from Sirhind. It was here, Guru Ji uprooted a plant and prophesised the end of Mughals. Guru Ji stayed for 21 days.

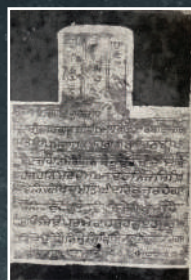
*Itihas Gurdwara Gurusar Panjuana  
Sahib Lamma Jattapura*



8 Magh, 1761 Bk. (1705 CE)

Guru Ji reached Chakkar via Manuke and Mehdiana where Guru Ji had a bath. Guru Ji stayed for a night.

*Guru Gobind Singh Marg by Languages Department Punjab*



1762 Bk. (1705 CE)

Guru Ji writes a Hukamnama to Nabi Khan and Gani Khan, recognising their service.

*Nisan te Hukamname: page 80*

6 Chet, 1762 Bk. (1705 CE)

Guru Ji writes to the Sanggat of Chola to bring 20 rupees along with armed Sikhs to Him.

*Hukamname by Ganda Singh: page 183, Nisan te Hukamname: page 79*

10 Chet, 1762 Bk. (1705 CE)

Guru Ji visited the descendants of Bhai Behlo Ji who served Guru Ji for 3 days in their house. The five sons of Bhai Bhagta Ji (grandson of Bhai Behlo Ji), Bhai Gurdas of Behlo, Tara, Bhara, Mora and Bakhta were at the service of Guru Ji. It was here Bhai Maan Singh Ji inquired on the history of their family and Bhai Gurdas of Behlo answered.

*Sri Gur Pertap Suraj Granth: Ayan 1 Chapter 2, Bhai Behlo Sabh to Pehlo: page 193*



MAGH

9 Magh, 1761 Bk. (1705 CE)

Guru Ji arrives at Madeoke where Guru Ji calls for someone to remove the bandage from his thumb that had purulent discharge.

As there was no person in the village of medical background, a blacksmith by the name of Umra removed the bandage.

*Itihas Gurdwara Pakka Sahib*



9 Chet, 1762 Bk. (1705 CE)

Stayed a night at Bhai Ka Dyalpura.

*Gurdwara Darshan by Bhai Thakur Singh Giani: page 344*



VAISAKH

14 Vaisakh, 1762 Bk. (1705 CE)

After travelling for few weeks<sup>39</sup>, Guru Ji reaches Dhilva where he is invited by a relative of Guru Ji by the name of Sodhi Kaul Ji. He serves Guru Ji and asks for the reason Guru Ji has worn blue, in response to that, Guru Ji tears his Chola and throws it into the fire. Guru Ji stays for 7 days at Dhilva.

*Gurdwara Darshan by Bhai Thakur Singh Giani: page 351*



9 Magh, 1761 Bk. (1705 CE)

Guru Ji reaches Dina, which was under the jurisdiction of Kangar. Kangar state's head Bhai Rai Jodh Ji was a Sikh of Guru Hargobind Sahib. His grandsons, Bhai Lakhmir and Samir served Guru Ji<sup>38</sup>. It was here that Guru Ji composed the Zafarnama. Guru Ji stayed here for 2 months.

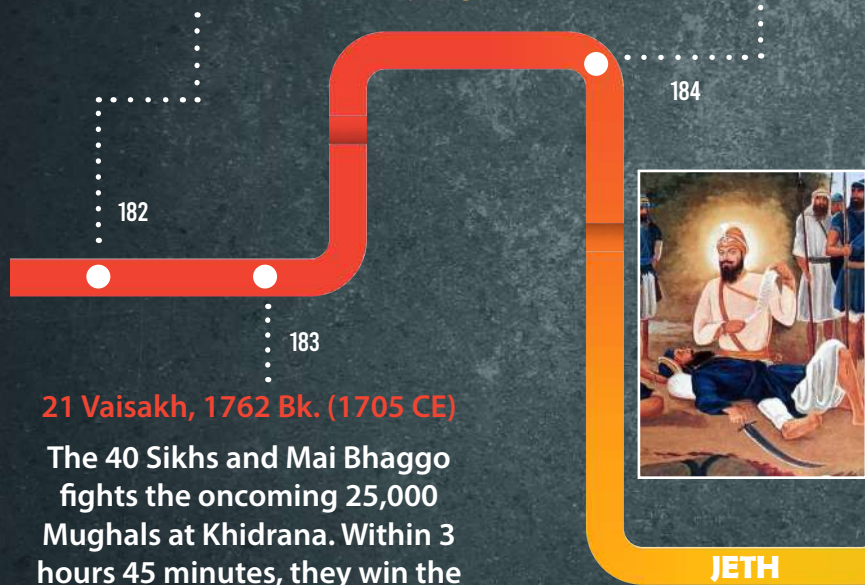
*Gurdwara Darshan by Bhai Thakur Singh Giani: page 342*



**21 Vaisakh, 1762 Bk. (1705 CE) (morning)**

The representatives of Majha Sikhs numbering 40 together with Mai Bhago met Guru Ji at Rupana. They brought a proposition to facilitate discussions with the Mughals. Guru Ji declined and in anger the Sikhs said they can no longer be His Sikhs. The declaration was signed by Bhaag Singh, Dilbagh Singh, Gharbara Singh and Ganda Singh. Guru Ji left Rupana and they regretted and decided to fight the enemy forces which were trailing behind.

*Guru Kian Sakhian- Saroop Singh Kaushish*



**21 Vaisakh, 1762 Bk. (1705 CE)**

The 40 Sikhs and Mai Bhaggo fights the oncoming 25,000 Mughals at Khidrana. Within 3 hours 45 minutes, they win the battle (Battle of Mukatsar Sahib).

Guru Ji is pleased with their service and He blesses them with many boons. Guru Ji tears the declaration made before on the request of Bhai Maha Singh.

*Gurbilas Patshahi 10 Koer Singh, Sri Gur Pertap Suraj Granth, Mahankosh*



**JETH**

**31 Vaisakh, 1762 Bk. (1705 CE)**

Recognising the service of the 40 Mukte (liberated ones), Guru Ji organised a program nearby that lasted for 10 days for the Shaheeds. Today, this place is known as Gurdwara Manji Sahib.

*Gurdwara Darshan by Bhai Thakur Singh Giani: page 358*

**Asu Sudi 9, 1762<sup>40</sup> Bk. (1705 CE)**

Guru Ji writes a Hukamnama in the name of Bhai Bahar Singh Ji who is the son of Bhai Sant Singh Ji (the martyr of Chamkaur), recognising their service. This Hukamnama is especially important because it narrates a brief description of the Battle of Chamkaur.

*Nisan te Hukamname: page 77*

**Jeth Massia, 1762 Bk. (1705 CE)**

While blessing everyone at various villages and towns, Guru Ji reaches Bajak. Pleased with their service, Guru Ji blesses the villagers that they shall never go deficient of milk. Till today, the whole village has abundant of milk. It is here that Sukhu and Budhu come to Guru Ji for revenge of the death of their brother who had died at Malka village. Upon having the glimpse of Guru Ji, they became his devotees and utter a ballad. Guru Ji asks them their wish and they request Guru Ji to wear the same Uch da Pir garb. Both of them then carry Guru Ji around on a bed for a tour .

*Itihas Gurdwara Sahib Patshahi Dasvi, Bajak*





23 Savan, 1763 Bk. (1706 CE)

The final edition of Sri Guru Granth Sahib Ji is completed on a day known as Sampooranta Divas. It took 9 months and 9 days.

*Itihas Damdami Taksal (Sankhep)*



23 Savan, 1763 Bk. (1706 CE)

The establishment of *Taksal* (scholarly mint) by Guru Ji after teaching forty-eight (48) Sikhs the meanings of Sri Guru Granth Sahib Ji in 9 month and 9 days. Bhai Mani Singh Ji is given the duty of Amritsar, Baba Deep Singh Ji- Damdama Sahib and Baba Gurbaksh Singh- Anandpur Sahib. Thus, starting the generations of *Giani Samparda*.

*Itihas Damdami Taksal (Sankhep)*

1763 Bk. (1706 CE)

Guru Ji writes a Hukamnama in the name of Bhai Mahi Singh who valiantly fought in the battle of Anandpur with Madan Khan Pathan.

*Shaheedi Jivan (Saka Nankana Sahib)*

KATAK

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Katak Sudi Purnamasi, 1762 Bk. (1705 CE)

The commencement of the final edition of the Sri Guru Granth Sahib Ji by Guru Gobind Singh Ji at Damdama Sahib. Scribe was Shaheed Bhai Mani Singh Ji Giani.

*Itihas Damdami Taksal (Sankhep)*



1763

SAVAN

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Savan Sudi 3, 1763 Bk. (1706 CE)

A letter comes from Bhai Dya Singh Ji and Bhai Dharam Singh Ji that Aurangzeb is not meeting them. Guru Ji gave them assurance.

*Sri Gur Sobha by Kavi Sainapat: chapter 13, Guru Kian Sakhian-Saroop Singh Kaushish: sakhi 100*

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KATAK

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29 Katak, 1763 Bk. (1706 CE)

Guru Ji departs to the south.

*Malva Desh Ratan: sakhi 105, Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 102*

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20 Katak, 1763 Bk. (1706 CE)

Bhai Roop Chand receives an edict to supply four (4) bullock carts (required to transport baggage/food/etc.)

*Hukamname by Ganda Singh: page 185, Nisan te Hukamname: page 81*

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20 Katak, 1763 Bk. (1706 CE)

Hukamnamas are issued to the Sanggat who wishes to accompany Guru Ji to the South. Many Sikhs leave their homes to join Guru Ji.

*Hukamname by Ganda Singh: page 185, Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 102*



**Maghar, 1763 Bk. (1706 CE)**

Guru Ji utters a Shabad, "**Lakhi Jangal Khalsa Aaye Didar...**" which is present in the manuscripts of Sri Dasam Granth Sahib. This is most probably when groups of Sikhs joined Guru Ji at Lakhi Jungle following the Hukamnamas sent earlier.

*Gurdwara Darshan by Bhai Thakur Singh Giani, Guru Kian Sakhian- Saroop Singh Kaushish, Mahankosh*



**Vaisakh, 1764 Bk. (1707 CE)**

Guru Ji reaches Delhi and stays at the present day Moti Bagh Gurdwara.

*Historical Sikh Srines in Delhi by Dr Trilochan Singh: page 48*

**14 Vaisakh, 1764 Bk. (1707 CE)**

Guru Ji reaches Agra after visiting Mathura.

*Gurdwara Darshan by Bhai Thakur Singh Giani: page 387*

**8/9 Harh, 1764 Bk. (1707 CE)**

Guru Ji assists Bahadur Shah in his war of

accession at the battle of Jajau and kills Azam Shah. The newly appointed Bahadur Shah gifts Guru Ji various gifts and Guru Ji enters the Red Fort with His horse.

*Sri Gur Sobha: chapter 16, Gurbilas Patshahi 10 Koer Singh: chapter 19, Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 104*



**Harh, 1764 Bk. (1707 CE) (?) <sup>41</sup>**

Guru Ji whilst on the journey south, stops at Chittorgarh where 20 Sikhs are martyred in a scuffle with the fort's guards.

*Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 104, Sri Gur Pertap Suraj Granth*

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**VAISAKH**

**HARH**

**CHET**

**PHAGUN**

**POH**

**1 Poh, 1763 Bk. (1706 CE)**

Guru Ji with a large procession of Sikhs arrived at Kalait (Haryana).

*Guru Kian Sakhian- Saroop Singh Kaushish*

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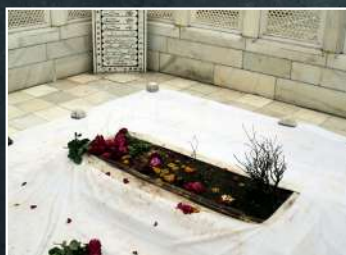
195

**MAGHAR**

**25 Phagun, 1763 Bk. (1707 CE)**

Aurangzeb dies after listening to the Zafarnama which was read by his daughter.

*Gurbilas Patshahi 10 Koer Singh, Sri Gur Pertap Suraj Granth*



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**1764**

**Chet, 1764 Bk. (1707 CE)**

Guru Ji reaches Naraina (Rajasthan) after travelling through various places. Here, Guru Ji meets the Mahant of Dadu, Jaitram.

*Mahankosh, Gurdwara Darshan by Bhai Thakur Singh Giani: page 388*

**19-21 Chet, 1764 Bk. (1707 CE)**

A 3-day battle is fought with the chieftain of Baghor (Rajasthan), Maha Nand & Mokhra. Both die in the scuffle. Khalsa is victorious.

*Bhatt-Vahi Talaunda Pargana Jind*





**Harh/Savan, 1764 Bk. (1707 CE) (?)**

Maan Singh is martyred at the banks of River Narmada.

*Sri Gur Pertap Suraj Granth*

**6 Phagun, 1764 Bk. (1708 CE)**

A Hukamnama is sent out to the Sanggat of Benaras to pay a sum of 40 Rupees to Kirpa Singh.

*Hukamname by Ganda Singh: page 191, Nisan te Hukamname: page 82*

**Savan, 1764 Bk. (1707 CE) (?)**

Guru Ji reaches Burhanpur.

*Sri Gur Pertap Suraj Granth, Bhatt-Vahi Budana*

**Bhadon, 1764 Bk. (1707 CE)**

Guru Ji arrives at Nanded.

*Sakhi Patshahi Dasvi Kaaran Ki, Katha: Sant Gurbachan Singh Ji*



**21 Savan, 1765 Bk. (1708 CE)**

Guru Ji writes a Hukamnama to the Sanggat of Patna to donate 2 rolls of cloth.

*Nisan te Hukamname: plate 94*

1765

PHAGUN

**1 Katak, 1764 Bk. (1707 CE)**

Hukamnams are sent out to the Sanggat where

Guru Ji informs the Sikhs of receiving a royal gift worth of 60,000 rupees. Guru Ji also informs the Sanggat to reach the territory of Kahloor fully armed when the time comes. <sup>42</sup>

*Hukamname by Ganda Singh: page 186-89*

SAVAN

BHADON

ASU



**18 Bhadon, 1765 Bk. (1708 CE)**

Jamshed Khan stabs Guru Gobind Singh Ji with a Katar (punch dagger) while Guru Ji was laying down. Guru Ji immediately kills him.

*Sikh Itihas De Partakh Darshan- Research Scholar Randhir Singh*



**4 Asu, 1765 Bk. (1708 CE)**

The wound heals on the 16th day.

*Sri Gur Pertap Suraj Granth*



**3 Asu, 1765 Bk. (1708 CE)**

Guru Ji goes to the seminary of Madho Das Bairagi (Banda Singh Bahadur).

*Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 110*



**5 Asu, 1765 Bk. (1708 CE)**

Bahadur Shah spends 100,000 rupees for a bridge to be made across the Godavari River. Rustam Dil Khan is given the responsibility.

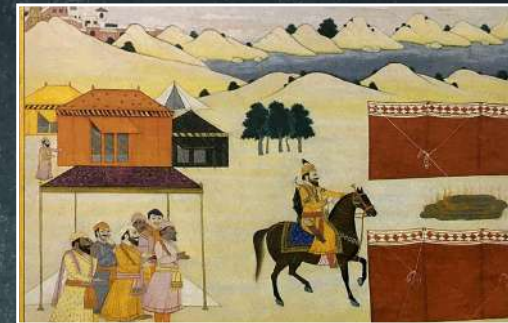
*Sikh Itihas De Partakh Darshan- Research Scholar Randhir Singh*



**Katak Sudi 3, 1765 Bk. (1708 CE)**

Baba Banda Singh Ji Bahadur along with 5 Sikhs are sent to Punjab.

*Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 111*



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**Katak Sudi 5, 1765 Bk. (1708 CE)**

Joti Joyt of Sri Guru Gobind Singh Ji.

*Chalitar Joti Joyt Samavna*



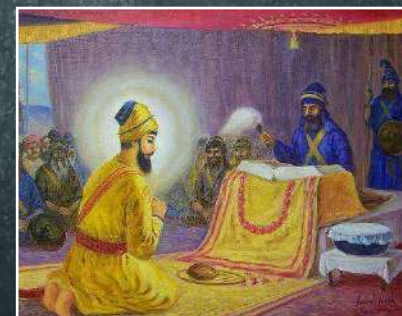
218

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**Katak Sudi 14, 1765 Bk. (1708 CE)**

Bhog (10th day) of Guru Ji with Kirtan sung from **Akaal Ustat**.

*Sakhi Patshahi Dasvi Kaaran Ki, Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 112*



**Katak Sudi 2, 1765 Bk. (1708 CE)**

Gurgadhi of Sri Guru Granth Sahib Ji.

*Bhatt-Vahi Talaunda, Gurbilas Patshahi 10 Koer Singh: chapter 21*

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KATAK

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**25 Asu, 1765 Bk. (1708 CE)**

Bahadur Shah and his army leaves Nanded and goes towards Hyderabad.

*Guru Kian Sakhian- Saroop Singh Kaushish: sakhi 111*

**5 Katak, 1765 Bk. (1708 CE)**

A person doubts within his mind on Guru Gobind Singh Ji's ability to pull a stiff bow placed before him. In order to remove his doubt, Guru Ji pulls the bow but the stitches break open.

*Sikh Itihas De Partakh Darshan- Research Scholar Randhir Singh*



## FOOTNOTES - Timeline of Guru Gobind Singh Ji

<sup>3</sup> Age is used because the source for this reference has given the date of the Perakash of Guru Gobind Singh Ji in 1661 instead of 1666 as it is commonly known as. So, Guru Ji's age is used for the event.

<sup>4</sup> The all-knower Guru Ji gives honour to a Sikh. A Guru does not need to learn, instead He teaches. Bhai Chaupa Singh beautifully writes on the learning of Gurmukhi (Rehatnama Bhai Chaupa Singh):

ਉਹ ਕਹੇ ਤੁਸੀਂ ਆਪ ਜਾਣ ਰਹੇ ਹੋ ਮਹਾਰਾਜ । ਜਾਣ ਤਾਂ ਰਹੇ ਹਾਂ ਪਹਿਲੀ ਲਾਮ ਪੁਛਨੇ ਹਾਂ ।

Chaupa Singh used to say, "Master you know everything." Gobind Rai Ji used to reply, "Yes I do, now tell me the syllables." (Rehatnama Bhai Chaupa Singh)

<sup>5</sup> Chak Nanki was founded by Sri Guru Tegh Bahadur Sahib Ji on 15 Jeth, 1722 Bk. (1665 CE). Ref: Bhatt-Vahi Multani Sindhi, Guru Bans Binod by Bedi Ganesha Singh.

<sup>6</sup> However, the Muklava (the arrival of bride into the groom's house) occurred 5 years later.

<sup>7</sup> After the completion of the Tatkara (Content page), the following is written: ਸੰਮਤ ੧੭੩੨ ਮਿਤੀ ਅਗਰਨ ਵਦੀ ੧੭॥ ਗ੍ਰੰਥ ਲਿਖਿਆ (Bikarmi year 1732 (1675 CE), month of Aghan (aka Maghar) Vadi 7, this Granth was commenced).

<sup>8</sup> The Joti Joyt of Sri Guru Tegh Bhadur Sahib Ji in the oldest known manuscript of Sri Guru Granth Sahib Ji with Guru Ji's Bani is written as, "ਸੰਮਤ ੧੭੩੨ ਮਘਰ ਸੁਦੀ ੫ ਵੀਰਵਾਰ ਦੁਇ ਪਹਿਰ ਇਕ ਘੜੀ ਦਿਨ ਚੜ੍ਹਿਆ ਸੀ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਤੇਗ ਬਹਾਦਰ ਜੀ ਦਿਲੀ ਵਿਚ ਸਾਂਗ ਹੋਅ ਗੁਰੂ ਕੀਤਾ" (Bikarmi year 1732 Maghar Sudi 5 Thursday, Sri Guru Tegh Bahadur Sahib Ji merged into the formless at Delhi by His own will).

<sup>9</sup> Written at the beginning of the Tatkara as, "ਸੰਮਤ ੧੭੪੯ ਚੇਤ੍ਰੇ ਪਹਿਲੇ ੧॥ ਪੋਥੀ ਲਿਖਿ ਪਹੁਚੇ".

<sup>10</sup> Starting lines from Charitropakhyan are written on a dagger belonging to Guru Gobind Singh together with a date.

<sup>11</sup> Some (Mahankosh and Research Scholar Randhir Singh) believe that the date of the Battle of Bhangani is in 18 Vaisakh, 1746 Bk. (1689 CE).

<sup>12</sup> The Rani or Queen Champa gifts Guru Ji the villages of Tarapur and Agampur. Earlier it was the same queen who had gifted/sold the land of the village Miapur, Lodhipur and Sahota to Guru Tegh Bahadur Sahib Ji so that it could be developed into a new town, Chak Nanki (later Anandpur Sahib).

<sup>13</sup> Here, the year is mentioned as, 1747 Bk. (1691 CE).

<sup>14</sup> Published by SGPC.

<sup>15</sup> This Bhai Gurdas is most likely Bhai Gurdas of Behlo who was sent along Baba Ram Rai to Delhi by Guru Har Rai Sahib Ji. Bhai Gurdas remained with Ram Rai till his death in 1687 CE and soon after became a faithful Sikh of Guru Gobind Singh Ji. He performed Perchar (preaching of Guru's word) and Guru Ji sent this Hukamnama with few others to his village. Bhai Gurdas resided in the village of Bhagta with his three (3) sons: Bhai Sukha, Bhai Chander Bhan and Bhai Asa Ram.



## FOOTNOTES (continued)

<sup>16</sup> *Niranjan Rai, Hargopal and Kaval Nain.*

<sup>17</sup> *Another Hukamnama was issued to Bhai Sangtia (son of Bhai Roop Chand Ji) on the same day to bring over horses and matchlocks.*

<sup>18</sup> *Their leader was Bhai Mohkam Singh and Bhai Sati Das to whom the Hukamnama is addressed.*

<sup>19</sup> *There would have been many invitations of this sort sent to the Sikh Sanggat to join in on the Vaisakhi of 1699. Furthermore, Guru Ji writes on the Hukamnama, “ਖਾਰਾ ਭੇਜਣਾ” (to be dispatched to Khara) and there is a number on top of this Hukamnama, ‘73’ which might have denote that the Hukamnama to the Sanggat of Khara was the 73<sup>rd</sup> invitation. This shows that a very systematic approach was in place in the Darbar of Guru Ji.*

<sup>20</sup> *Another known Hukamnama exists of the same date, calling the Sikhs on Divali. This Hukamnama is to the Sanggat of Sarangdeo. Ref: Hukamname by Ganda Singh: page 159.*

<sup>21</sup> *Darap or ‘ਦੜਪ’ is an area covering between the rivers of Ravi and Chenab.*

<sup>22</sup> *Bhai Ram Singh was the son of Bhai Duni Chand of Kashmir (not to be confused with the Duni Chand who retreated).*

<sup>23</sup> *Three (3) known recorded Hukamnamas are present which Guru Ji had dispatched to the Sanggat of Naushera, Desuhe and Pakpattan inviting them to come over for Holi of 1700 CE.*

<sup>24</sup> *The edict (Hukamnama) reads, “ਜੋ ਸਿਖੁ ਹਥੀਆਰ ਬੰਨਿ ਕੇ ਦਰਸਨਿ ਆਵਗੁ ਸੋ ਨਿਹਾਲੁ ਹੋਗੁ ਉਸ ਸਿਖ ਦੀ ਗੁਰੂ ਨਾਲਿ ਰਹਗੁ”. There are few other Hukamnamas issued on the same day calling Sikhs to join Him fully armed. Known Hukamnamas that exists are to the, Sanggat of Naushera, Bhai Mehar Chand Jatt, Mehar Chand Peshkar, Sanggat of Prayag, Sanggat of Patna, Mehr Chand Dharam Chand, Bhai Bindraban & Gulal Chand (Dhaka). This shows that the all-knower Guru Ji knew that a huge war is approaching and Guru Ji sends these edicts to call upon the fortunate Sikhs to join Him in this war against tyranny.*

<sup>25</sup> *Many letters containing promises were previously sent in the duration of 8 months. Actually, the Mughal and Pahari forces were actually facing famine as food depleted and the maintenance of such a large army was proving costly. (Ref: Katha: Sant Kartar Singh).*

<sup>26</sup> *Some Sikhs were frustrated to a point that 40 of them wrote proclamation denouncing Guru Gobind Singh Ji as their Guru and left the fort. Do note that these 40 are not the same with the Chali Mukte. The Chali Mukte came from Majha with a proposition that was declined by Guru Ji at Ramiana so in anger they denounced Guru Ji but realizing their grave mistake, they fought till their last breath and apologized.*

<sup>27</sup> *Sant Gurbachan Singh Ji writes the date of leaving Anandpur Sahib to be a day earlier 3.45 minutes before sunrise (Sva Pehar). (Gurmukh Perakash: Chapter 10, Stanza 108).*

<sup>28</sup> *While leaving Kuma’s house, Mata Gujjar Kaur Ji gave a mirror worth of 2 gold coins and 5 bangle to Mai Lechumi who had prepared food for them. Mata Ji then gave 500 rupees to Kuma and blessed him. (Ref: Duna Singh’s Katha Gur-Suttan Ki).*



## FOOTNOTES (continued)

<sup>29</sup> The following are the 42 Sikhs that were with Guru Gobind Singh Ji at Chamkaur Sahib (Ref: Gobind Sagar by Piara Singh Padam and Guru Kian Sakhian):

**TABLE 1-4: 42 SIKHS OF CHAMKAUR SAHIB**

No.	Name	Background History
1.	<i>Sahibzada Baba Ajit Singh Ji</i> ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਅਜੀਤ ਸਿੰਘ ਜੀ	<i>Eldest son of Guru Gobind Singh Ji. Age 16 years old. Martyred</i>
2.	<i>Sahibzada Baba Jujhar Singh Ji</i> ਸਾਹਿਬਜ਼ਾਦਾ ਬਾਬਾ ਜੁਝਾਰ ਸਿੰਘ ਜੀ	<i>Second son of Guru Gobind Singh Ji. Age 11 years old. Martyred</i>
3.	<i>Pyare Dya Singh Ji</i> ਪਯਾਰੇ ਭਾਈ ਦਯਾ ਸਿੰਘ ਜੀ	<i>Panj Pyare. Accompanies Guru Ji till Deccan.</i>
4.	<i>Pyare Dharam Singh Ji</i> ਪਯਾਰੇ ਭਾਈ ਧਰਮ ਸਿੰਘ ਜੀ	<i>Panj Pyare. Accompanies Guru Ji till Deccan.</i>
5.	<i>Pyare Mohkam Singh Ji</i> ਪਯਾਰੇ ਭਾਈ ਮੁਹਕਮ ਸਿੰਘ ਜੀ	<i>Panj Pyare. Fights alone with the entire army at Chamkaur and is martyred.</i>
6.	<i>Pyare Himmat Singh Ji</i> ਪਯਾਰੇ ਭਾਈ ਹਿੰਮਤ ਸਿੰਘ ਜੀ	<i>Panj Pyare. Martyred.</i>
7.	<i>Pyare Sahib Singh Ji</i> ਪਯਾਰੇ ਭਾਈ ਸਾਹਿਬ ਸਿੰਘ ਜੀ	<i>Panj Pyare. Martyred.</i>
8.	<i>Bhai Fateh Singh Ji</i> ਭਾਈ ਫਤਿਹ ਸਿੰਘ ਜੀ	<i>Panj Mukte. Martyred.</i>
9.	<i>Bhai Ishar Singh Ji</i> ਭਾਈ ਈਸਰ ਸਿੰਘ ਜੀ	<i>Panj Mukte. Martyred.</i>
10.	<i>Bhai Deva Singh Ji</i> ਭਾਈ ਦੇਵਾ ਸਿੰਘ ਜੀ	<i>Panj Mukte. Martyred.</i>
11.	<i>Bhai Tehal Singh Ji</i> ਭਾਈ ਟਹਿਲ ਸਿੰਘ ਜੀ	<i>Panj Mukte. Martyred.</i>
12.	<i>Bhai Daan Singh Ji</i> ਭਾਈ ਦਾਨ ਸਿੰਘ ਜੀ	<i>Brother of Bhai Mani Singh Ji. Martyred.</i>
13.	<i>Bhai Maan Singh Ji</i> ਭਾਈ ਮਾਨ ਸਿੰਘ ਜੀ	<i>Brother of Bhai Mani Singh Ji. Accompanies Guru Ji whilst leaving Chamkaur. He had the honour of lifting Guru Ji on his shoulders at Machiwara.</i>
14.	<i>Bhai Kirpa Singh Ji</i> ਭਾਈ ਕ੍ਰਿਪਾ ਸਿੰਘ ਜੀ	<i>Before initiation, he was known as Pandit Kirpa Ram Dutt who was the son of Bhai Arru Ram. He was one of the 16 Brahmins who came and plead before Guru Tegh Bahadur Sahib Ji at Anandpur Sahib. He was martyred at Chamkaur at very old age.</i>



## FOOTNOTES (continued)

No.	Name	Background History
15.	<b>Bhai Sanmukh Singh Ji</b> ਭਾਈ ਸਨਮੁਖ ਸਿੰਘ ਜੀ	<i>He was the younger brother of Bhai Kirpa Ram mentioned earlier.</i>
16.	<b>Bhai Nanu Singh Ji</b> ਭਾਈ ਨਾਨੂ ਸਿੰਘ ਜੀ	<i>The resident of Dilwali neighbourhood of Delhi. He had assisted in the aftermath of the Shaheedi of Guru Tegh Bahadur Sahib Ji. He had two (2) sons, Gharbara Singh and Darbara Singh. The earlier was martyred fighting with the Pahari in 1700 CE. The latter accompanied both the Mata Ji's to Delhi. Bhai Nanu Singh was martyred at Chamkaur.</i>
17.	<b>Bhai Alam Singh Ji</b> ਭਾਈ ਆਲਮ ਸਿੰਘ ਜੀ	<i>He was the resident of Sialkot, of Rajput descent and was very close to Guru Ji. He was extremely nimble that Guru Ji used to call him, 'Nachna'. He had three (3) sons: Bhai Amolak Singh, Mohar Singh and Baghar Singh. He along with his two (2) sons were martyred at Chamkaur.</i>
18.	<b>Bhai Amolak Singh Ji</b> ਭਾਈ ਅਮੋਲਕ ਸਿੰਘ ਜੀ	<i>Son of Bhai Alam Singh Ji. Martyred.</i>
19.	<b>Bhai Mohar Singh Ji</b> ਭਾਈ ਮੋਹਰ ਸਿੰਘ ਜੀ	<i>Son of Bhai Alam Singh Ji. Martyred.</i>
20.	<b>Bhai Bir Singh Ji</b> ਭਾਈ ਬੀਰ ਸਿੰਘ ਜੀ	<i>Brother of Bhai Alam Singh Ji. Martyred.</i>
21.	<b>Bhai Mukand Singh Ji</b> ਭਾਈ ਮੁਕੰਦ ਸਿੰਘ ਜੀ	<i>Son of Shaheed Bhai Mati Das Ji. Martyred.</i>
22.	<b>Bhai Anik Singh Ji</b> ਭਾਈ ਅਨਿਕ ਸਿੰਘ ਜੀ	<i>Son of Bhai Mani Singh Ji who was born on 10 Chet 1725 Bk. (1668 CE). Martyred.</i>
23.	<b>Bhai Ajab Singh Ji</b> ਭਾਈ ਅਜਬ ਸਿੰਘ ਜੀ	<i>Son of Bhai Mani Singh Ji who was born on 19 Harh 1729 Bk. (1672 CE). Martyred.</i>
24.	<b>Bhai Ajaib Singh Ji</b> ਭਾਈ ਅਜਾਇਬ ਸਿੰਘ ਜੀ	<i>Son of Bhai Mani Singh Ji who was born on 13 Magh 1733 Bk. (1676 CE). Martyred.</i>
25.	<b>Bhai Chandan Singh Ji</b> ਭਾਈ ਚੰਦਨ ਸਿੰਘ ਜੀ	<i>He was a Brahmin Kavi in the Darbar of Guru Gobind Singh Ji. Martyred.</i>
26.	<b>Bhai Dhanna Singh Ji</b> ਭਾਈ ਧੰਨਾ ਸਿੰਘ ਜੀ	<i>He was Jatt Kavi in the Darbar of Guru Gobind Singh Ji who once gave a befitting reply to an arrogant Kavi Chandan. Martyred.</i>
27.	<b>Bhai Hardas Singh Ji</b> ਭਾਈ ਹਰਿਦਾਸ ਸਿੰਘ ਜੀ	<i>Guru Gobind Singh Ji's personal writer who wrote Sri Dasam Granth Sahib. Martyred.</i>
28.	<b>Bhai Kirat Singh Ji</b> ਭਾਈ ਕੀਰਤ ਸਿੰਘ ਜੀ	<i>He was a writer in Guru Ji's Darbar who had also written the Praye of Guru Granth Sahib Ji. He was also sent along Bhai Mani Singh Ji to Amritsar. Martyred.</i>



## FOOTNOTES (continued)

No.	Name	Background History
29.	<b>Bhai Madan Singh Ji</b> ਭਾਈ ਮਦਨ ਸਿੰਘ ਜੀ	<i>He was a brave Sikh of Ravidasi clan who used to serve in the stable of Guru Ji. According to Sau Sakhi, anything he said became true. He was also martyred.</i>
30.	<b>Bhai Katha Singh Ji (Kotha Singh)</b> ਭਾਈ ਕਾਠਾ ਸਿੰਘ ਜੀ (ਭਾਈ ਕੋਠਾ ਸਿੰਘ ਜੀ)	<i>He was from the Rangretta clan. He along with Madan Singh guarded the main door of Chamkaur and killed anyone who came near. Both of them were martyred when defending multiple onslaught of a Pathan who was also killed.</i>
31.	<b>Bhai Nahar Singh Ji</b> ਭਾਈ ਨਾਹਰ ਸਿੰਘ ਜੀ	<i>These duo were also the guards at the door of Chamkaur. They fought till their last breath. Martyred.</i>
32.	<b>Bhai Sher Singh Ji</b> ਭਾਈ ਸ਼ੇਰ ਸਿੰਘ ਜੀ	
33.	<b>Bhai Bakhshish Singh Ji</b> ਭਾਈ ਬਖਸ਼ਿਸ਼ ਸਿੰਘ ਜੀ	<i>According to Guru Kian Sakhian, both of these Sikhs joined Guru Ji at Kotla Nihung Khan. Martyred.</i>
34.	<b>Bhai Gurbakhshish Singh Ji</b> ਭਾਈ ਗੁਰਬਖਸ਼ੀਸ਼ ਸਿੰਘ ਜੀ	
35.	<b>Bhai Tula Singh Ji</b> ਭਾਈ ਤੁਲਾ ਸਿੰਘ ਜੀ	<i>He was the son of Dhumma of Ladva, Pargana Thanesar. Martyred.</i>
36.	<b>Bhai Mahla Singh Ji</b> ਭਾਈ ਮਾਹਲਾ ਸਿੰਘ ਜੀ	<i>Younger brother of Bhai Tula Singh. Martyred.</i>
37.	<b>Bhai Jawand Singh Ji</b> ਭਾਈ ਜਵੰਦ ਸਿੰਘ ਜੀ	<i>The grandson of Bhai Makhan Shah Lubana.</i>
38.	<b>Bhai Dhian Singh Ji</b> ਭਾਈ ਧਿਆਨ ਸਿੰਘ ਜੀ	<i>He was the resident of Chamkaur. On hearing of Guru Ji's arrival, he came rushing to Guru Ji. Martyred.</i>
39.	<b>Bhai Sant Singh Ji</b> ਭਾਈ ਸੰਤ ਸਿੰਘ ਜੀ	<i>Resident of Patti and of Arora/Chhabra clan. Martyred.</i>
40.	<b>Bhai Sant Singh Ji Bangesri</b> ਭਾਈ ਸੰਤ ਸਿੰਘ ਜੀ ਬੰਗੇਸਰੀ	<i>He was the son of Bhai Nathia (younger brother of Bhai Mani Singh) and the nephew of Bhai Mani Singh Ji. His face was somewhat alike to Guru Ji and he was blessed with Kalgi before Guru Ji left. He is also mentioned in a Hukamnama of Guru Gobind Singh. Martyred.</i>
41.	<b>Bhai Sanggat Singh Ji</b> ਭਾਈ ਸੰਗਤ ਸਿੰਘ ਜੀ	<i>He was the companion of Bhai Sant Singh Ji. Martyred.</i>
42.	<b>Bhai Jagga Singh Ji</b> ਭਾਈ ਜੱਗਾ ਸਿੰਘ ਜੀ	<i>He was one of the last few Sikhs left behind at Chamkaur along with Bhai Sant Singh, Bhai Sanggat Singh, Bhai Kotha Singh and Bhai Madan Singh. All were martyred the following day on the 9<sup>th</sup> Poh.</i>



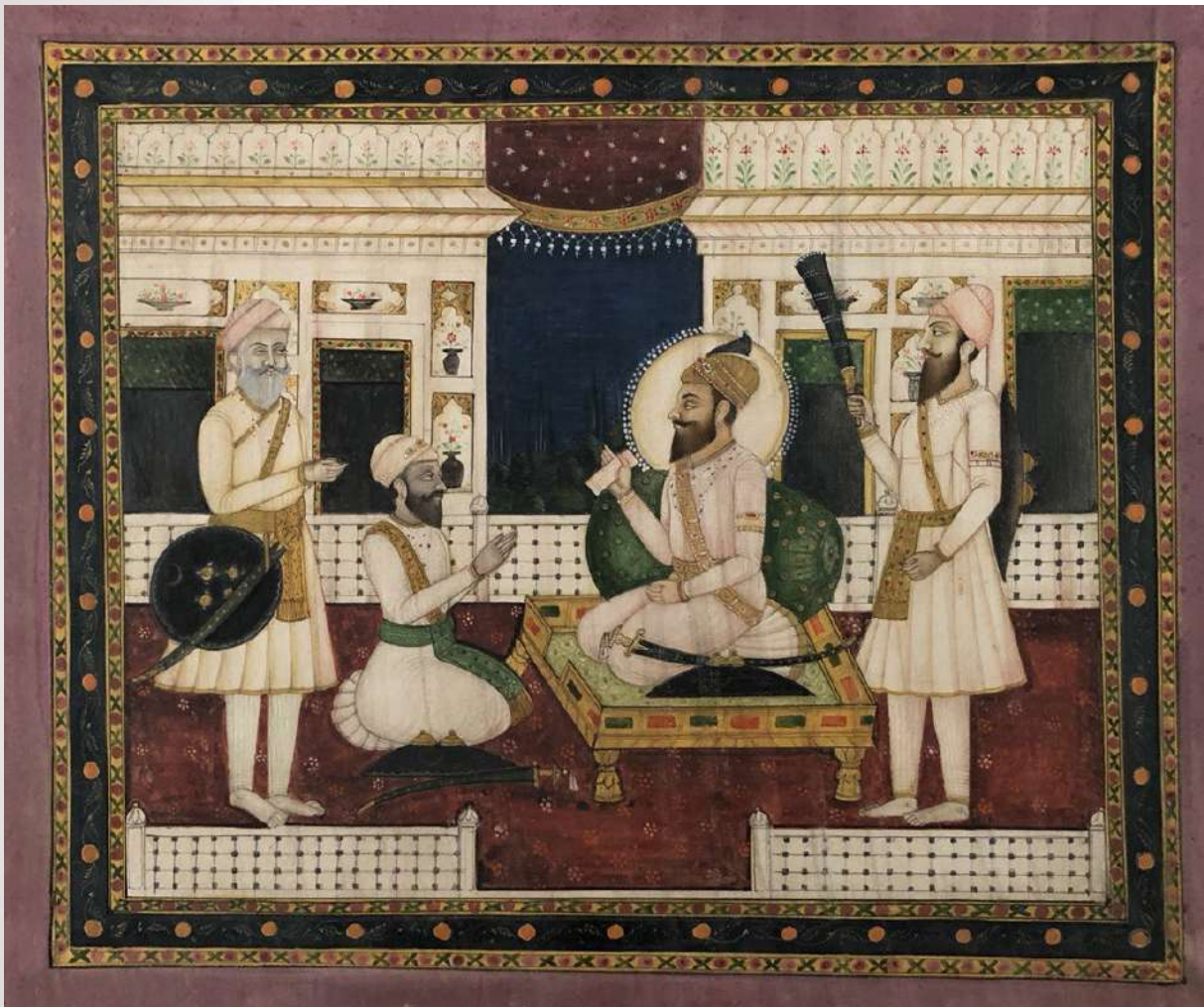
## FOOTNOTES (continued)

- <sup>30</sup> Nahar Khan was killed by Guru Ji with an arrow.
- <sup>31</sup> This is the same Sheikh Jalal or Jalaluddin of Uch, Multan who was blessed by Guru Nanak Dev Ji during His visit to Multan.
- <sup>32</sup> The Mughal officer offers food to the Jatha, Gani Khan said that Guru Ji is a saint from Uch (Multan) and has just come back from Haj. Guru Ji sends the whole Jatha and he stays back and when the officer inquires, the Sikhs say that Guru Ji is fasting. When the Muslim food comes in front of the Sikhs, the Sikhs were instructed by Guru Ji to take their Kirpan out and pass it through the food. The food becomes Karah Parshad. The commander inquires about this strange practice and the Sikhs say that this practice has just been introduced in the Shariah. (Ref: Sri Gur Tirath Sangreh by Pandit Tara Singh Narotam- page 166).
- <sup>33</sup> Here the local tradition puts the date of the arrival of Guru Ji on the 11<sup>th</sup> but since Guru Ji had stayed for 2 nights, the date of arrival would have been 12<sup>th</sup>.
- <sup>34</sup> In the year 1854 CE, a British engineer, Mr Smith was conducting a survey for the route of Sirhind Canal and this Gurdwara came in the way. The Beri was decided to be cut but anyone who started cutting it, went blind. The engineer realized his mistake and re-routed the canal. (Ref: Itihas Gurdwara Degsar Sahib).
- <sup>35</sup> Mata Ji was born to Mata Bishan Kaur and Baba Lal Chand on 7 Katak, 1690 Bk. (1633 CE) at Kartarpur Sahib, Jalandhar.
- <sup>36</sup> However, Giani Gian Singh writes that the Sikh was Bhai Nigahia Singh.
- <sup>37</sup> Kirpal Udasi was the son of Bhai Hamir Ji who had served Guru Hargobind Sahib Ji selflessly. Once, Guru Hargobind Sahib sent Sikhs to the village of Heran for some milk and the villagers jokingly sent the Sikhs to the house of Bhai Hamir who had a buffalo that had not started milking. But Hamir accepted the Guru's words and gave it to the Sikhs who milked the cow. Guru Ji was pleased with his faith. His wife was granted with the boon of child who was then known as Kirpal Udasi. (Ref: Itihas Gurdwara Sahib Patshahi 6, Heran).
- <sup>38</sup> As the news of Guru's arrival at Kangar was spread all around, Lakhmir and Samir received an order from Wazir Khan to arrest Guru Ji. Both of them declined and continued to serve Guru Ji.
- <sup>39</sup> Guru Ji stayed at the following places on his way to Dhilva: Dod, Behbal, Bandar, Gurusar, Gangsar etc.
- <sup>40</sup> The date for this Hukamnama by the book, Nisan te Hukamname transliterates and Mahankosh has been written as 1761, which does not tally and Kahn Singh Nabha agrees with it (see the entry of Sant Singh within Mahankosh). From the available black and white photograph, it appears that there are newer markings at the last digit of the year. A similar attempt has been made to the Hukamnama of Gani Khan and Nabi Khan where the last digit of the year has been tempered to make it look as '1' instead of the original '2' (1762 Bk.).
- <sup>41</sup> The dates given by Research Scholar Randhir Singh differs that the journey from Agra till Nanded has been stretched to over a year in travelling. He writes on- 12 Magh: Guru Ji reached Amber, 22 Magh: Ajmer, 1-3 Phagun: Pushkar, 14-15 Phagun: Jodhpur, 14 Chet: again Ajmer, 5 Vaisakh: Chittorgarh, 10 Jeth: Bhai Maan Singh is killed, 15 Jeth: Burhanpur. However, this contradicts with the contemporary source (Sakhi Karan Ki), which mentions Guru Ji stayed at Nanded for 14 months. Furthermore, the liturgical lineages (Giani/Taksal) also mentions of Guru Ji's stay for 14 months.



## FOOTNOTES (continued)

<sup>42</sup> Guru Ji informs the Sikhs that the situation with the Mughal rulers has now improved but they are to remain vigilant. Guru Ji is giving a hint that Banda Singh Bahadur with Panj Pyare is soon going to be sent to Punjab to punish the tyrants and the Sikhs are to come fully armed when he reaches. Do note, some historians have made the assumption that Guru Ji is planning to come back to Anandpur Sahib but this is incorrect as Guru Ji, the form of Khalsa writes, 'Asi' which if translated means 'we'. Guru Gobind Singh Ji's form is within the 5 Khalsa men, which was sent to Punjab by Him. Furthermore, Guru Ji is all-knower and it is preposterous to even claim that Guru Ji was planning and it did not materialise.



A late 19<sup>th</sup> century (possibly early 20<sup>th</sup> century) Indian painting of the tenth Sikh Guru, Guru Gobind Singh in his Darbar (court) receiving a delegation. The Guru can be seen sitting on his throne with a Dhal (shield) and Tulwar (sword).





# SCRIPT AND INSIGNIA OF GURU GOBIND SINGH JI





A painting of Guru Gobind Singh Ji based on the original present at Takht Sri Hazur Sahib by Bhai Sardool Singh and Bhai Saab Singh.

The Bani of Sri Dasam Granth can be seen throughout the borders and even on the sheath of the sword depicted in the painting. Currently located at Bunga Pyare Bhai Dya Singh, Dharam Singh, Mai Bhago Ji, at Takht Sachkand Sri Hazur Sahib.



# THE GURU'S INSIGNIA

**S**ri Guru Gobind Singh Ji was an accomplished writer and composer par excellence. As per our research and physical findings, it is now evident that Guru Ji Himself uttered and at the same time wrote His compositions. Besides writing His compositions, he also wrote a Sri Guru Granth Sahib Ji which was found in the 20<sup>th</sup> century by Manohar Singh Marco in an unbounded state with loose folios. Interestingly, each and every page of this manuscript was written in the distinctive handwriting of Sri Guru Gobind Singh Ji. Furthermore, we have also found many *Khas Patras* (special Angs with Guru Ji's writing) of various compositions within Sri Dasam Granth which were previously kept away from public eye. This is an addition to the already existing Khas Patras previously studied by various scholars which were present within Bhai Mani Singh, Baba Binod Singh and Anandpuri Saroop. Within all of these, we find the similar writing style and the deployment of the insignia that is found within all the Hukamnamas issued by Guru Ji.



This insignia was utilised by Sri Guru Gobind Singh Ji in almost all of His writings. The meaning of it to our understanding is that Guru Ji had construed a physical shape of the Degh (cauldron) and Tegh (sword) in His insignia. These 2 words represented his mission on this earth which is mentioned within Krishna Avtar:

ਦੇਗ ਤੇਗ ਜਗ ਮੈ ਦੋਉ ਚਲੈ ॥

*With Your grace, let me flourish the Degh and Tegh in this world.*

*(Sri Dasam Granth Sahib Ji Ang 310)*

This insignia is also present within the Hukamnamas of Sri Guru Gobind Singh Ji which fortifies the fact that the writer of Sri Dasam Granth was Sri Guru Gobind Singh Ji himself, beyond any doubt.



†

Guru Ji had construed a physical shape to the Degh and Tegh, which are Persian words, meaning kettle and the sword respectively. Degh literally mean cooking-pot where it symbolises the free kitchen (Langar) and sainthood.



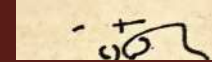
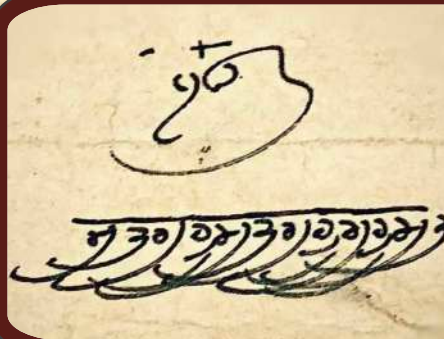
Tegh

.....

**Sri Dasam Granth Sahib  
Khas Patra Chandi  
Charitr I - Chapter 5**

Bhai Rupa Ji

†



Degh & Tegh

.....

**Manuscript of  
Sri Guru Granth Sahib  
Ji dated 1707CE**

Dr. Anurag Singh

††††



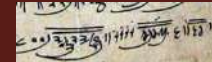
Degh & Tegh

.....

**Charitropakhyan  
Pothi**

Takht Sri Keshgarh Sahib

††††



Degh & Tegh

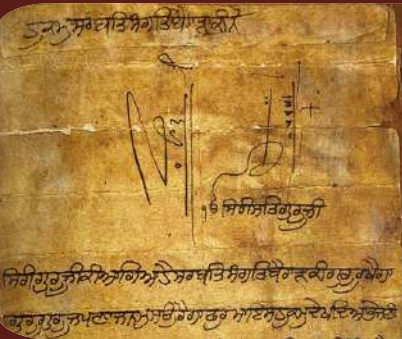
.....

**Bhai Mani Singh Ji  
Saroop  
(Krishna Avtar)**


Raja Gulab Singh Sethi



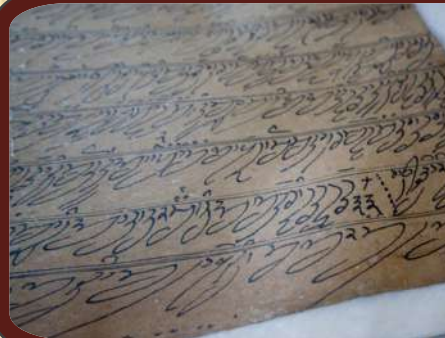
Whereas, *Tegh* means sword where it symbolises dignity, power and sovereignty. In other words, the protection of the meek and destruction of tyranny. This concept was first invented by Sri Guru Hargobind Sahib Ji which was known as *Miri-Piri*.



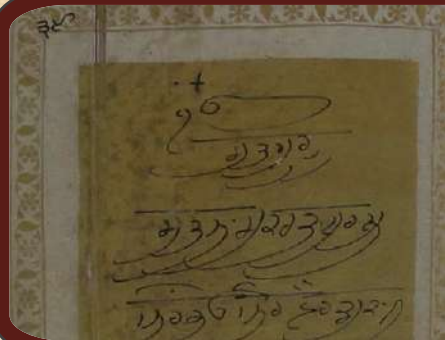
*Degh & Tegh*  
.....  
**Hukamnama Sri Guru Gobind Singh Ji dated 1706 to Bhai Rupa Ji**  
Bhai Rupa Ji



*Degh & Tegh*  
.....  
**Manuscript of Sri Guru Granth Sahib Ji**  
Patna Sahib

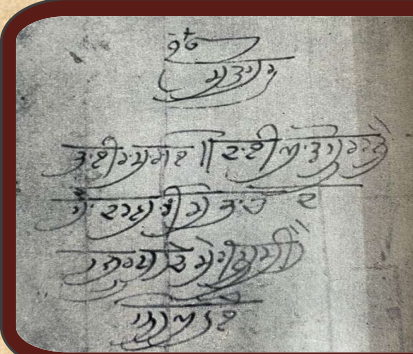


*Tegh*  
.....  
**Anandpuri manuscript of Sri Guru Granth Sahib Ji**  
Marco Foundation Delhi



*Degh & Tegh*  
.....  
**Manuscript of Sri Guru Granth Sahib Ji dated 1691 Bk.**  
Patna Sahib



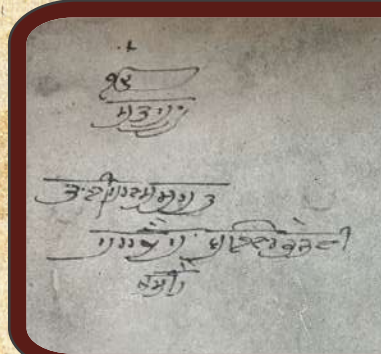


*Degh & Tegh*

.....

**Hukamnama Sri Guru  
Gobind Singh Ji to Bhai  
Ram Rai and Dai Lado**

Gurdawara Maini Sanggat,  
Patna Sahib.

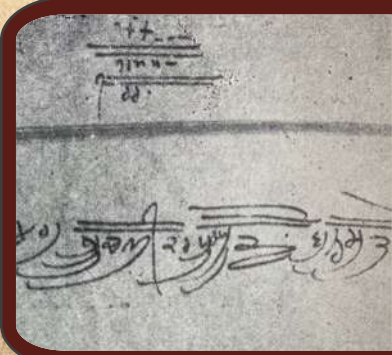


*Degh & Tegh*

.....

**Hukamnama Sri Guru  
Gobind Singh Ji dated 1749  
Bk. (1692 CE) to Bhai Gurdas**

Patna Sahib



*Degh & Tegh*

.....

**Hukamnama Sri Guru Gobind  
Singh Ji dated 1764 Bk. (1707  
CE) to the Sanggat of Benaras**

Gurdwara Bari Sanggat Benaras



*Degh & Tegh*

.....

**Manuscript of Sri Guru  
Granth Sahib Ji dated  
1720 Bk. (1663 CE) <sup>1</sup>**

Bhai Kartar Singh of Kabul

<sup>1</sup> Guru Gobind Singh Ji had signed on this manuscript many years after the completion most likely because the Saroop was written in Kabul and it had only been presented to the Guru for his signature later. Dr Ganda Singh in *Afghanistan Da Safar* agrees with it.



## THE WRITING STYLE

It goes beyond doubt that the distinctive handwriting of Guru Gobind Singh Ji solely belonged to Guru Ji and no other writer/Sikh as this sort of handwriting traces its similarity to the script of previous Gurus' especially of Sri Guru Tegh Bahadur Sahib Ji and there is no mention of anyone having such script.

Furthermore, the writing style of Gurmukhi for the Gurus remained as the earlier version even though Bhai Gurdas Ji in Kartarpuri Bir dated 1604 CE had deployed a newer version that was then used by the Sikhs till today.

<sup>1</sup> The addition of Bindi Akhar like 'ਲ, ਜ, ਖ, ਗ, ਜ, ਫ' were done very much later to incorporate the Farsi syllables.

To concisely explain the difference between the older and current version of Gurmukhi script (35 alphabets<sup>1</sup>) was that the older version deployed the use of syllables such as 'ੰ' for 'ੰ' and '•' for 'ੜ' among few other difference.

The Ahiapur Pothi which are commonly known as the Goindwal Pothi (the ones that Guru Arjan Dev Ji brought from Baba Mohan Ji) also has this earlier script.

Manuscript of Gutkas (prayer books) of those eras also had this script which was slowly replaced by the Kartarpuri Script but the Gurus continued using the earlier script.

(left) Folio 34a of the Ahiapur Pothi. The shabad on this folio is on Ang 767 of Sri Guru Granth Sahib Ji:

ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ ॥

Source: Private collection

(left) First folio of Tatcara in the Kartarpuri Bir.  
Source: Kartarpur Sodhis

(right) Gurbani Gutka.  
Custodian: Paramjit Singh  
SGGS Academy



## THE STUDY ON KHAS PATRA

From the study of the Khas Patra, we understood that the calligrapher had the authority, and here it could only be Guru Ji. Along with this, the following are some analytic findings from the Khas Patras of Sri Dasam Granth:

01

The person writing it is in fact the author because:

- Within the Khas Patra of Jaap Sahib at the commencement it is mentioned :  
' ਅਥ ਜਾਪ ਪਾਠ ਪ੍ਰਾਰੰਭ ਕਰਤੇ ਹੈਂ ਗ੍ਰੰਥਾਰਥ ' (*Now I shall start composing Jaap within this Granth*)
- Within the Chaubis Avtar's Mohni Avtar the following line is written at it's commencement.  
' ਅਥ ਮਹਾ ਮੋਹਨੀ ਅਵਤਾਰ ਕਥਨੰ ' (*Now I shall narrate on the Mohni Avtar*)
- The mentioning of the stanzas with date and place at the conclusion of Gopi-Udhav chapter within the Krishna Avtar in a distinct handwriting compared with the scribe (*see Anandpuri Bir*) meaning that the author is giving the final seal to His composition.
- The writing of ' ਅਫਜੂ / Afjoo ' (*continues*) at the borders of the Anandpuri manuscript means that the writing of the scribe was also being checked by the author.



02

A very unique numbering system where the final number of metre is recorded in the first metre (*Chhand*) and the number descends (probably the only text in the world to have such numbering as numbers usually ascend).



This kind of numbering system can only be deployed by someone who is beyond the bounds of worldly rules. It also means that the scribe knew at the moment of commencement on the number of metres the whole composition shall contain. Something which is extraordinary.



03



Location where the relics are kept, are spread across and are with different custodians.

The custodian who have these relics are from the families of influential Sikhs and provenance is present.

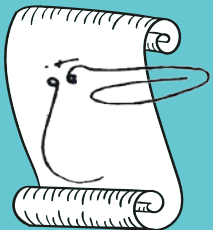
04

The sizes of paper of the Khas Patra varies and so does the condition but the scribes remain the same. This shows that the author has written it over a period of time and at different location.

Coinciding this with the internal dates present within Sri Dasam Granth confirms the above. Furthermore, the external references also quote that the Guru had Himself written his composition (e.g. *Bansavalinama*) and at varying places (e.g. *Guru Kian Sakhian*).



05



There is no presence of author's name in the heading (*Patshahi 10*) to denote the origin.

But Insignias' and other headings are present (such as *Tvaparsad*) meaning that the person who is writing is in fact the author and the origin.



The mention of '*Daskhat Khas*' in the folio where transliteration of Guru's script is done within Bhai Mani Singh Ji's Saroop.

Also, the very fact that the same '*Khas Patra*' is being transliterated within the Patna Sahib 1698 CE manuscript with the copy of Guru's insignia



The script style matches with the signatures present within Hukamnamas and Sri Guru Granth Sahib manuscripts.

The above points has been supported by various contemporary sources (shared within this book) that the Guru in fact wrote His compositions. Interestingly, beside a distinctive script, Guru Ji deployed the use of an insignia. This insignia was utilised by Guru Gobind Singh Ji in almost all of His writings (shown above).

We are probably the only organised faith in this world to have been blessed with the original text of its founder as we have the Kartarpuri Bir narrated by Sri Guru Arjan Dev Ji and scribed by Bhai Gurdas Ji and Sri Dasam Granth Sahib scribed by Sri Guru Gobind Singh Ji Himself.



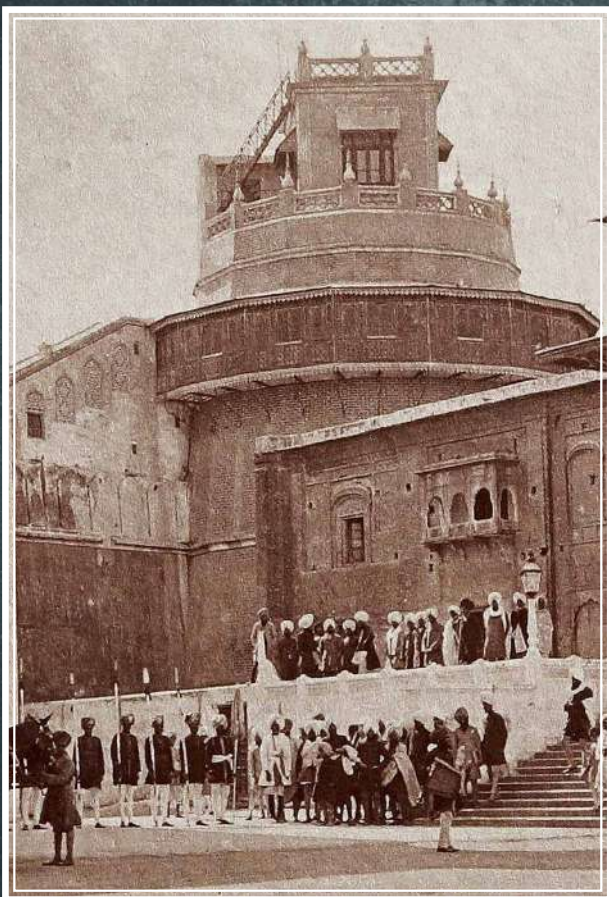


Mid 19<sup>th</sup> Cent. Fresco from Gurdwara Baba Atal Sahib, Amritsar. The Bhagats; Ravi Das, Fareed, Pipa, Kabir, Jaidev and Ramanand present Guru Arjan Sahib their 'Bani' while Bhai Gurdas Ji scribes Sri Aad Granth Sahib.

Source: Dr Mohinder Singh



# FORGERY OF THE GURU'S SCRIPT



Nabha Fort in 1908 CE. The topmost room is known as Gurudwara Sri Siropa Sahib, where all the relics were kept till 1947.

**G**iani Gian Singh refers to Sukha Singh copying the insignia which is present within a manuscript at Patna Sahib folio (*not found*). This anecdote does not appear in any other source besides his book. On the contrary, we have multiple sources that show that Guru Ji in fact wrote his own compositions (*Chaupa singh, Bansavalinama, etc*). Furthermore, Giani Gian Singh is the first to write about events which has never been written in the history before, such as Bhai Jetha <sup>1</sup>, Mian Mir <sup>2</sup>, etc.

Even if this bizzare anecdote is true, there is no extant manuscript of the aforementioned. Another point to note is that if Guru Gobind Singh Ji did not write, what was he copying? This shows that it was prevalent then, that Guru Ji has written His Bani. Furthermore, the Khas Patra of Guru Gobind Singh Ji were in the custody of Bhai Rupa, Sodhi family of Anandpur, & Bhai Mani Singh at different places.

<sup>1</sup> Giani Gian Singh is the first to write that Guru Ram Das Ji's earlier name was Bhai Jetha Ji. On the contrary, all earlier sources have never recorded this.

<sup>2</sup> It is a common misconception that the foundation stone of Harmandir Sahib was laid by Mian Mir, which in actual fact is not supported by all earlier historical literature. Gian Singh was the first to write about this.



Which leaves out the doubt that they were tempered as the copies of the Khas Patra present with Bhai Rupa and Sodhi family has been kept since Guru Gobind Singh Ji's times. It would have been impossible to deceive Bhai Mani Singh, a companion of Guru Gobind Singh and Mata Sundar Kaur, Guru Ji's Mehal. The Charitropakhyan Pothi that is being kept in the sanctum sanctorum of Takht Sri Keshgarh Sahib has been procured from the Royals of Nabha. At the time of their procurement, prior checks on authenticity were done before the sum of money was parted to the person. The House of Nabha is known for its scholarly contribution.

If we now believe that someone had forged the Guru's script, how is it that the person was not excommunicated?

In summary it is a flawed and misconstrued theory.




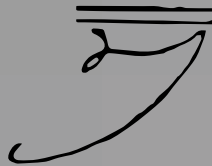
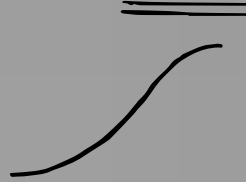


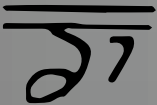


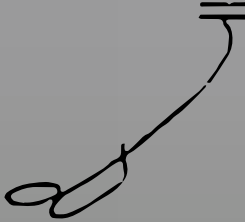
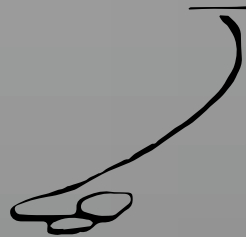




*Painting of Mata Ji at Bhai Mati Das Museum, Delhi.*


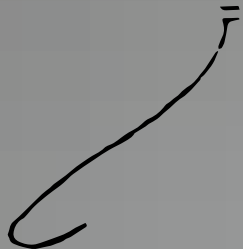


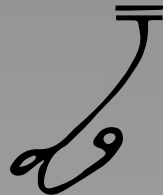
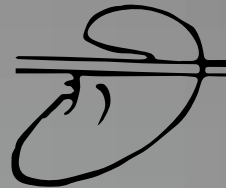

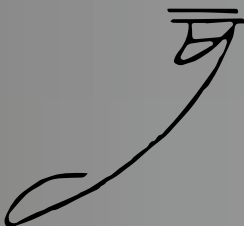
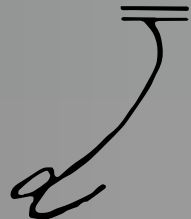
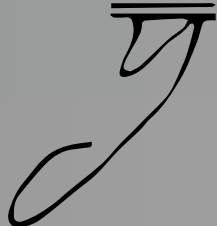

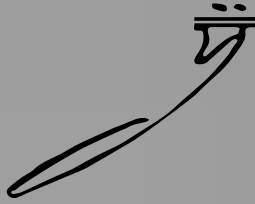
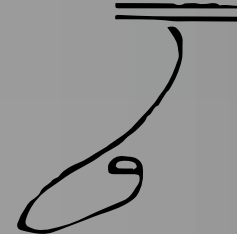
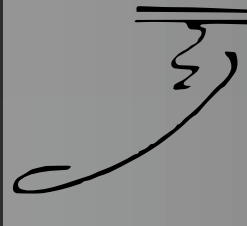
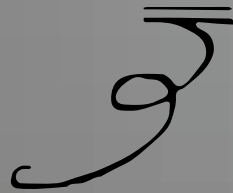
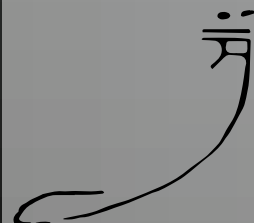

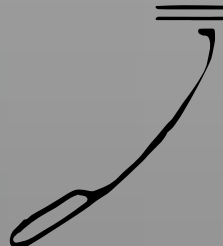





# GUIDE TO THE GURU'S SCRIPT

The following is a guide to read the script of Guru Gobind Singh Ji within the present day Gurmukhi font :

ੳ	ਅ	ੲ	ਸ	ਹ	ਕ	ਖ
						
ਗ	ਘ	ਙ	ਚ	ਛ	ਜ	ਝ
						



ੲ	ਟ	ਠ	ਡ	ਢ	ਣ	ਤ
						
ਥ	ਦ	ਧ	ਨ	ਪ	ਫ	ਬ
						
ਭ	ਮ	ਯ	ਰ	ਲ	ਵ	ੜ
						



੧	੨	੩	੪	੫	੬	੭
੮	੯	੧੦	੧੧	੧੨	੧੩	੧੪
੧੫	੧੬	੧੭	੧੮	੧੯	੨੦	੨੧



# DASAM BANI THE NITNEM OF A SIKH

**S**ri Guru Gobind Singh Ji read the following Five (5) Bani while preparing Amrit during Vesakhi in 1699 CE <sup>1</sup> ;

**Jap Ji Sahib:** *The first Bani in Sri Guru Granth Sahib Ji (SGGS)*

**Jaap Sahib:** *The first Bani in Sri Dasam Granth Ji (SDGS)*

**Tav-Prasad Saweiye:** *The 21<sup>st</sup> to 30<sup>th</sup> Sewaiya of Akaal Ustat (SDGS)*

**Benti Chaupai:** *The 405<sup>th</sup> Chritr of Chritropakhyan (SDGS)*

**Anand Sahib:** *Sri Guru Amar Das Ji's composition (SGGS)*

*Apart from the Five (5) Bani, a Sikh does the following Banis' as part of their Nitnem (daily routine prayer);*

**Rehras Sahib:** *Consist of Bani from both the SGGS and SDG (Charitropakhyan, Chaubis (24) Avtaar <sup>2</sup>, Bachitar Natak, & Chandi Charitr)*

**Kirten Sohila:** *Based on Bani from SGGS Ji.*

**Ardaas:** *The 1<sup>st</sup> Pauri of Chandi Di Vaar (SDGS)*

From the above, it is evident that a Sikh is connected to Sri Dasam Granth Sahib very intricately. Right from the start of the day till Ardas performed in the evening, a Sikh recites the composition of the Tenth Master found within SDG. Furthermore, whenever a Sikh is initiated, three (3) out of the five (5) compositions read during the Amrit Ceremony are from SDG.

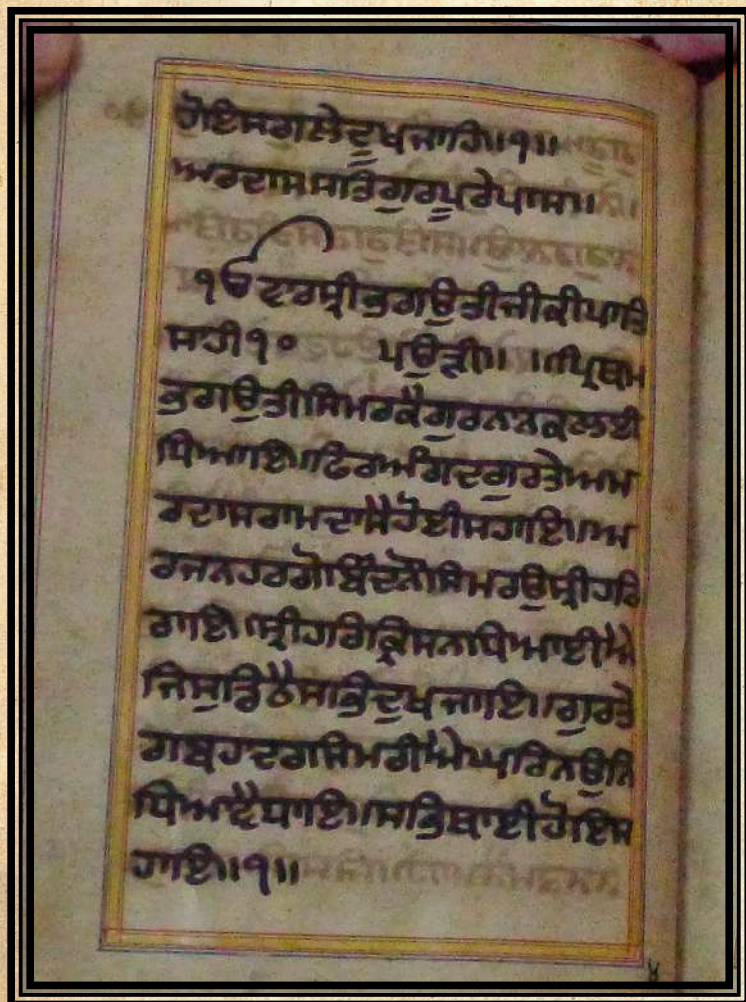
<sup>1</sup> Reference: Bhai Jaitsa's Sri Gur Katha

<sup>2</sup> Containing Krishna Avtaar, Bishan Avtaar, Ram Avtaar, etc.

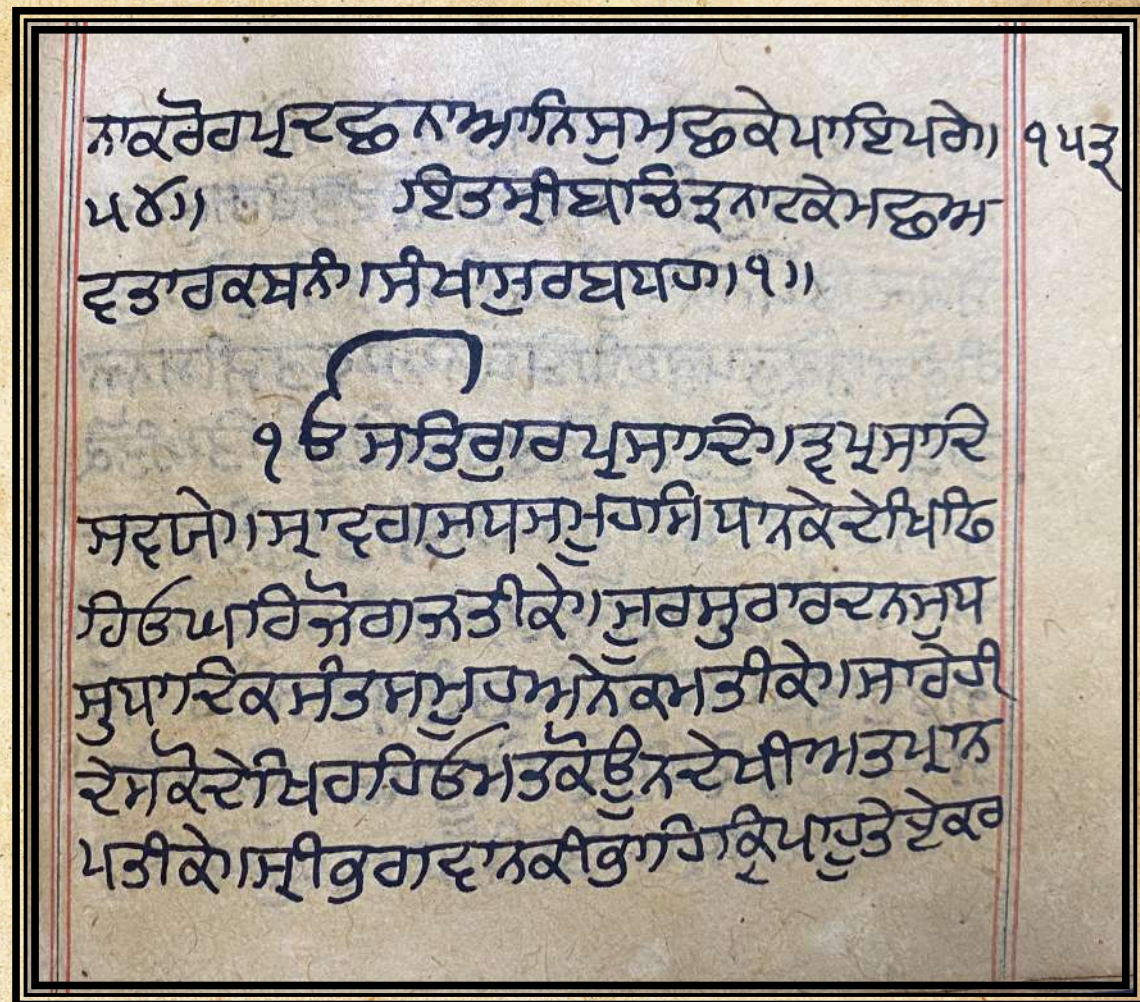


*An illuminated page of the first stanza of Sri Jaap Sahib from a Sri Dasam Granth manuscript (undated.) This saroop is currently in the custody of Gurmeet Singh of Khosa Village.*





Folios of Bhai Param Singh's Gutka Sahib  
with the commencement of Ardas that  
has the opening verses of Chandi Di Vaar.  
Custodians: Bhai Rupa.



Photograph of Tvaparsad Svaiye  
from an old handwritten Gutka  
(prayer book). Collection of Paramjit  
Singh SGGs Academy.





DURING THE TIME OF  
GURU GOBIND SINGH JI



**TABLE 3-1: LIST OF KHAS PATRA BY THE TITLE OF BANI**

No.	Bani	Khas Patra	Custodian	Page No.
1.	Commandment of Guru Ji	Sri Anandpuri Bir	Marco Foundation Delhi	115
2.	Jaap Sahib	Stanza 1	Sodhi Family Anandpur Sahib	118
		Stanza 2		118
		Stanza 4		119
		Stanza 5		119
		Stanza 28-33		120
		Stanza 41-46		120
		Stanza 69-71		121
		Stanza 82-83		121
3.	Bachitar Natak	Chapter 1 - Eulogy of Kaal	Bhai Rupa	124
		Chapter 2 - Bachitar Natak		126
		Chapter 5 - Akaal Purakh Bach		128
		Chapter 9 - Battle of Nadaun		130
		Chapter 10 - Expedition of Khanzada and his Flight		132
		Chapter 11 - Battle of Hussani		134
		Chapter 13 - Arrival of the Mughal Prince and his officers		136
		Chapter 14 - The Supplication to the Lord, Destroyer of all		138
4.	Chandi Charitr I - Ukt Bilas	Chapter 2	Bhai Rupa	142
		Chapter 3		144



**TABLE 3-1: LIST OF KHAS PATRA BY THE TITLE OF BANI** *(Continued)*

No.	Bani	Khas Patra	Custodian	Page No.
4.	Chandi Charitr I - Ukt Bilas	Chapter 4	Bhai Rupa	144
		Chapter 5		146
		Chapter 6		148
		Chapter 7		150
		Chapter 8 [1]		152
		Chapter 8 [2]		154
		Anandpuri Bir 1695-98 CE	Unavailable	154
5.	Chadi Charitr II	Chapter 1 - Killing of Mehkhasur	Bhai Rupa	158
		Chapter 2 - Killing of Dhumarnain		158
		Chapter 4 - Killing of Rakatbeej		160
		Chapter 5 - Killing of Nisumbh		162
		Chapter 6 - Killing of Sumbh		162
6.	Chandi Di Vaar	Stanza 44 onwards	Bhai Rupa	166
		Stanza 48 onwards		166
		Stanza 50 onwards		168
		Stanza 51 onwards		168
		Stanza 54 onwards till Conclusion		170
7.	Gian Parbodh	Start	Bhai Rupa	174
		Stanza 1 onwards		176



**TABLE 3-1: LIST OF KHAS PATRA BY THE TITLE OF BANI (Continued)**

No.	Bani	Khas Patra	Custodian	Page No.
7.	Gian Parbodh	Stanza 135 onwards	Bhai Rupa	176
		Stanza 154 onwards		178
		Stanza 166 onwards		178
8.	Chaubis Avtar	Invocation Stanza 15 onwards	Bhai Rupa	182
		Invocation Stanza 23 onwards		182
		Mach Avtar Stanza 45 onwards		184
		Kach Avtar Stanza 2 onwards		186
		Kach Avtar Conclusion		186
		Shir Samundar Manthan Stanza 13 till end & Nar Narayan Avtar Start		188
		Nar Narayan Avtar Stanza 16 onwards		188
		Nar Narayan Avtar Stanza 19 onwards		190
		Nar Narayan Avtar Conclusion		190
		Mohini Avtar Start		192
		Mohini Avtar Stanza 2 onwards		192
		Ram Avtar Stanza 837 - 856	S. Gulab Sethi, Delhi	194
		Krishna Avtar Stanza 978 - 984	Unavailable	196
		Krishna Avtar Conclusion & Nar Avtar Commencement	S. Gulab Sethi, Delhi	198
		Nehkalank Avtar Commencement Stanza 559	S. Gulab Sethi, Delhi	200



**TABLE 3-1: LIST OF KHAS PATRA BY THE TITLE OF BANI (Continued)**

No.	Bani	Khas Patra	Custodian	Page No.
9.	Brahma Avtar	Valmiki Avtar Stanza 40 onwards, complete Kashyap & Sukkar	S. Gulab Sethi, Delhi	204
		Aj Avtar Stanza 74 onwards, 5 <sup>th</sup> Avtar		206
		Aj Avtar Stanza 84 onwards, 5 <sup>th</sup> Avtar		208
10.	Rudra Avtar	Khas Patra of Guru Gobind Singh	Unknown	211
11.	Shastar Naam Mala	Khas Patra of Guru Gobind Singh	S. Gulab Sethi, Delhi	213
12.	Charitropakhyan	Khas Patra of Guru Gobind Singh	S. Gulab Sethi, Delhi	215
		Pothi of Charitropakhyan - 1 <sup>st</sup> Page	Anandpur Sahib	216
		Pothi of Charitropakhyan - 2 <sup>nd</sup> & 3 <sup>rd</sup> Page		218
13.	Khalsa Mahima	Khas Patra of Guru Gobind Singh (Mention)	Dharamsala Painsa Sahib, Rawalpindi (Present: unknown)	220

**TABLE 3-2: RELICS OF GURU GOBIND SINGH WITH RELATION TO SRI DASAM GRANTH JI**

No.	Relic	Date	Verse/Detail	Custodian	Page No.
1.	Sri Guru Gobind Singh Ji's Sword [1]	1705 CE	Akaal Ustat Verse	Takht Sri Kesgarh Sahib	223
2.	Sri Guru Gobind Singh Ji's Sword [2]	1705 CE	Manglacharan	Phulkian dynasty of Patiala	224
3.	Sri Guru Gobind Singh Ji's Sword [3]	undated	Manglacharan	Phulkian dynasty of Patiala	225
4.	Sri Guru Gobind Singh Ji's Sword [4]	undated	Manglacharan	Takht Sri Kesgarh Sahib (Previously: Nabha)	226
5.	Guru Ji's Chakkar (battle-quoit)	undated	Jaap Sahib verse	Phulkian dynasty of Patiala	227
6.	Guru Ji's Keshi Chakkar (small quoit)	undated	Jaap Sahib verse	Takht Sachkand Sri Hazur Sahib	228



**TABLE 3-2: RELICS OF GURU GOBIND SINGH WITH RELATION TO SRI DASAM GRANTH JI** (Continued)

No.	Relic	Date	Verse/Detail	Custodian	Page No.
7.	Guru Ji's Pens	ca. 1600's	-	Paonta Sahib	229
8.	Guru Ji's Armour [1] (Char Aina)	ca. 1600's	Akaal Ustat verse	Royal Family of Patiala	230
9.	Guru Ji's Armour [2] (Char Aina)	ca. 1600's	Jaap Sahib verse	Royal Family of Patiala	230
10.	Sri Guru Gobind Singh Ji's Dagger	1684 CE	Charitropakhyan verse	Gurdwara Siropa Sahib, Nabha Fort	232
11.	Sri Guru Gobind Singh Ji's Matchlock	ca. 1700's	Bachitar Natak verse	Paonta Sahib	233

**TABLE 3-3: MANUSCRIPTS FROM THE TIME OF GURU GOBIND SINGH JI**

No.	Manuscript	Custodian	Date	Page No.
1.	Sri Anandpuri Bir	Sikh Reference Library (Present: missing)	1695-98 CE	234
2.	The Miniature Gutka of Chaupai Sahib	Descendants of Baba Suraj Mal Ji	ca. 1600's	240
3.	Chandi Charitr Pothi	unknown. (Present: missing)	1696 CE	241
4.	Personal Gutka of Bhai Param Singh	Bhai Rupa	ca. 1600's	242
5.	Sri Patna Sahib Bir	Takht Sri Harmandir Ji, Patna Sahib	1698 CE	244
6.	Sri Akaal Takht Bir	Sri Akaal Takht, Amritsar	1698 CE	247
7.	Sakhi Kaaran Ki	Takht Sachkand Sri Hazur Sahib	ca. 1700's	250
8.	Bhai Dya Singh Ji's Saroop	Bunga Mai Bhago, Sri Hazur Sahib	1707 CE	252
9.	Sri Dasam Granth Sahib by Bhai Dya and Dharam Singh Ji	Aurangabad	ca. 1700's	253
10.	Sundar Gutka of Baba Jeet Singh Ji	Private Collection	ca. 1700's	256
11.	Nitnem Pothi of Baba Jeet Singh Ji	Private Collection	ca. 1700's	258
12.	Gutka Sahib of Baba Natha Singh Ji	Private Collection	ca. 1700's	258

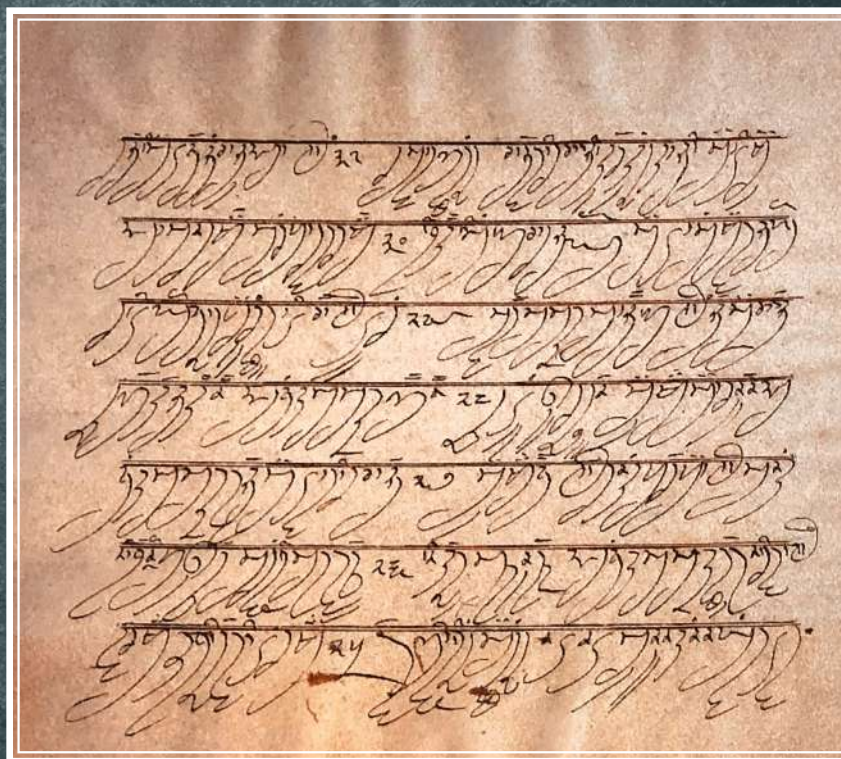


# INTRODUCTION TO THE KHAS PATRA

The following section will cover the most crucial aspect on the study of Sri Dasam Granth (SDG), which are the writings of Guru Gobind Singh Ji (Khas Patra) scribing the compositions found within SDG. Various photographs of Guru Ji's script and its transliteration in Gurmukhi are shared. The arrangement of the compositions has been made, as they are present within the SDG. Information on the script and its guide to understand has been covered earlier (see, *Script and Insignia*).

The following Khas Patras are only a portion of what is available today. Efforts have been made to cover most of the compositions of SDG along with their chapters and sections while remaining in the constraints that the book does not exceed its size.

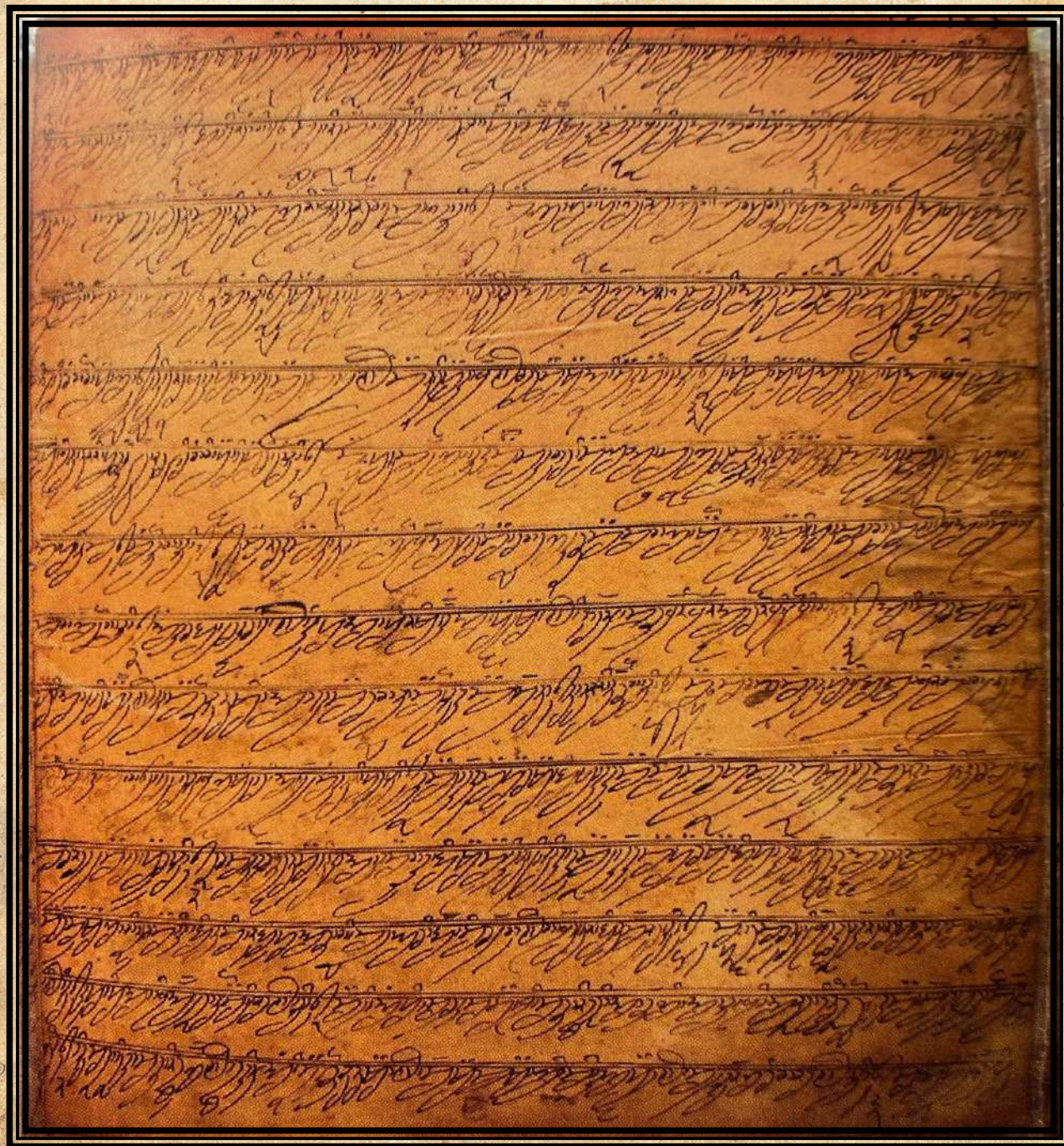
Besides the distinct script and numbering system, the Gurbani written by Guru Ji is similar to the one available to us in the form of Sri Dasam Granth Sahib.



*Khas Patra of Chandi Charitr 2,  
Chapter 5, Stanza 127-133.*

*Presently in the Bhai Rupa Collection.*





**The Anandpuri Sri Guru Granth Sahib  
by Sri Guru Gobind Singh Ji dated 1744  
Bk. (1687 CE). The image shown is from  
Ang 99 of Sri Guru Granth Sahib Ji.**

**Custodian: Marco Foundation Delhi**



# HISTORICAL MANUSCRIPTS (1)

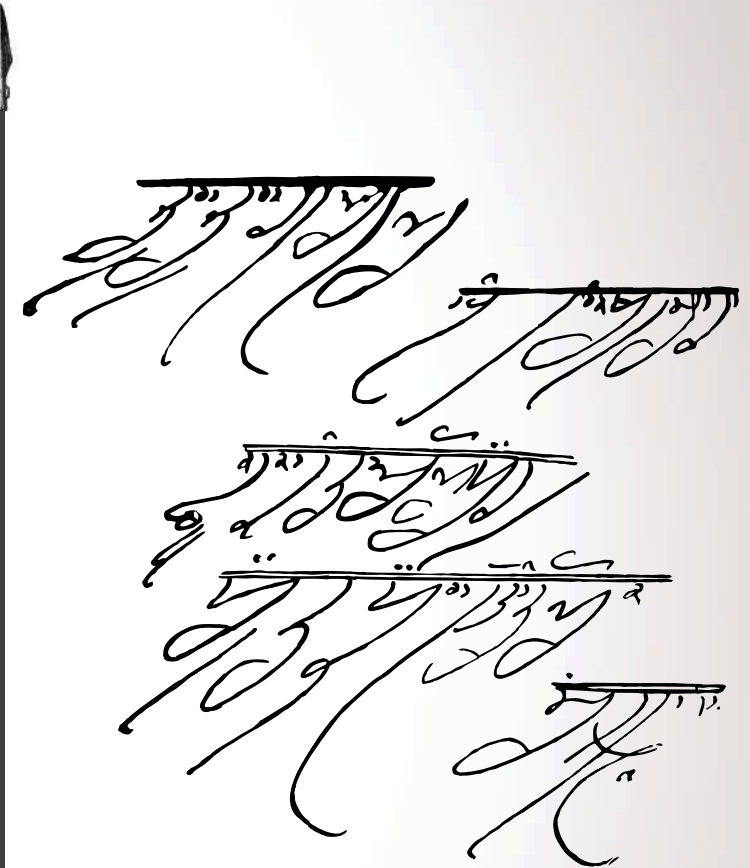
## HANDWRITTEN BY GURU SAHIB

The following picture is of the distinctive handwriting of Sri Guru Gobind Singh Ji revealing about His own 'Granth' (compendium). This is an especially important folio because it records from the Guru Himself about the Sri Dasam Granth (SDG). Manohar Singh Marco found this folio amongst other Guru Ji's writings somewhere in the mid 20<sup>th</sup> century from Anandpur Sahib. He with the help of Delhi Sikh Gurdwara Parbandhak Committee (DSGPC), restored the manuscript and released a booklet (*Sri Anandpuri Bir Babat Mudli Jaankari*) on his finding in 1975 CE. The booklet was published by DSGPC where the author agrees that the 'Granth' refers to Guru Gobind Singh's own Granth. The date present on other folios is Vaisakh Sudi 3, 1744 Bk. (1687 CE). Sri Guru Gobind Singh Ji wrote the following commandment:

ਜੁਗ ਜੁਗ ਅਟਲ  
ਇਹ ਗਰੰਥ ਹਮਾਰਾ  
ਕਛੂ ਕੁ ਦਿਨ ਅਲੋਪ ਰਹੇ  
ਪੁਨ ਪ੍ਰਗਟ ਤੀਨ ਲੋਕ  
ਮਝਾਰ ਜੀ

*This immutable scripture of mine will remain out of sight for sometime.  
Subsequently, it will be revealed again in all the three worlds.*

It is also interesting to note that Guru Ji mentions that His Granth shall remain in oblivion for sometime before manifesting to all, which most likely, refers to the SDG in His script, which are slowly becoming evident to all.



*Handwritten commandment of Sri Guru Gobind Singh Ji about His immutable scripture of Sri Dasam Granth Ji.*



# HISTORICAL MANUSCRIPTS (2)

## HANDWRITTEN BY GURU SAHIB

### JAAP SAHIB

Jaap Sahib is the first composition of Sri Guru Gobind Singh Ji composed in Anandpur Sahib at the age of 11 years old.

Bhai Chaupa Singh Ji writes:

ਸੰਮਤ ੧੭੩੪ ਜਾਪ ਆਪਨੀ ਰਸਨਾ ਤੇ ਉਚਾਰਿਆ ॥

*In the year 1734 BK. (1677 CE), Guru Gobind Singh Ji composed Jaap Sahib.*

This Gurbani is one of the 7 Banis' required by a Sikh to be recited daily as part of the Nitnem. This Bani consist of 735 names of Almighty in Braj, Sanskrit, Punjabi, Arabic & Persian language.

On the following pages, photographs of Guru Ji's handwritten Jaap Sahib along with it's transliteration will be shared. These rare relics are currently with the Sodhi family of Anandpur Sahib and requires restoration. These folios are part of the larger collection once had by the family but due to a fire, many were lost. Thus, some folios have the dark soot marks.

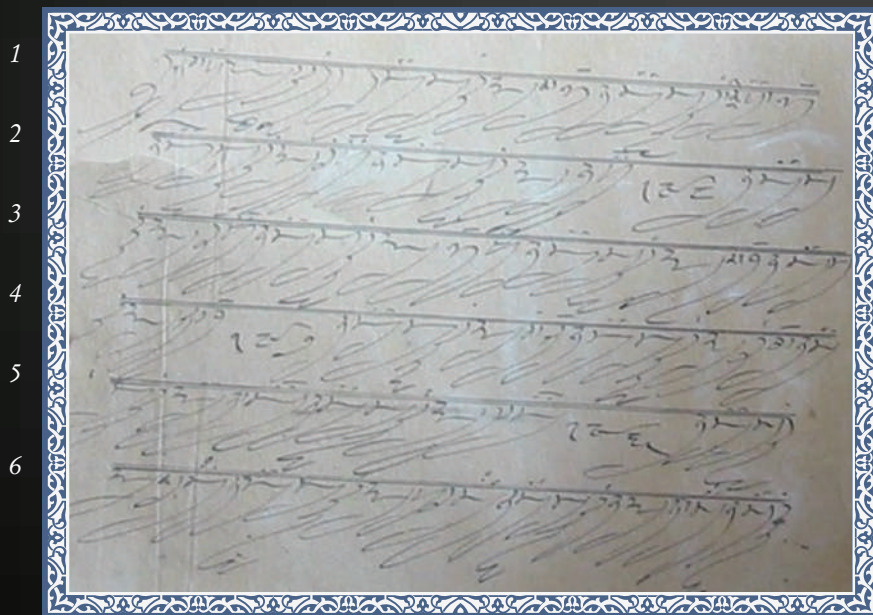
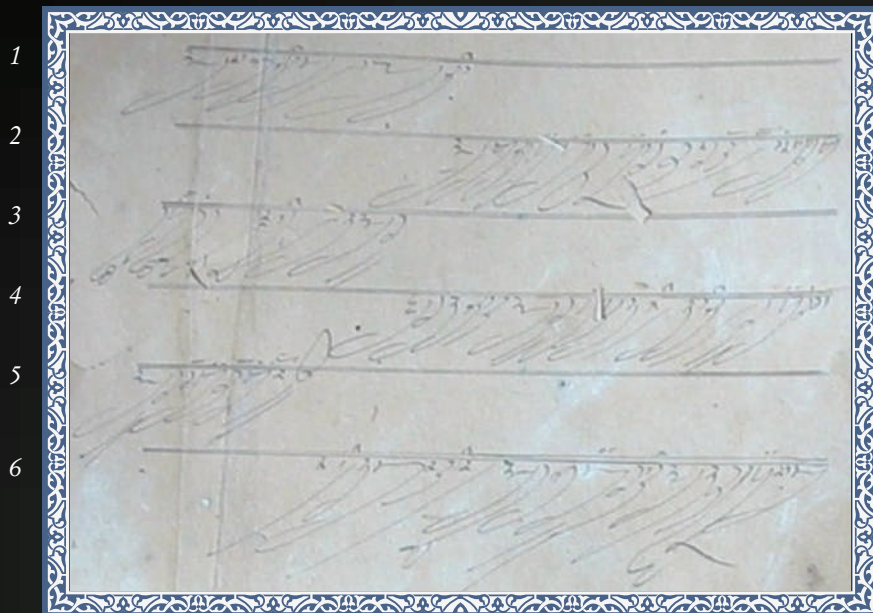
The peculiar finding from Guru Ji's handwritten text besides the unique way of writing the Gurmukhi alphabets is that, the numbering is descending rather than the conventional ascending order. This would mean that Guru Ji in His wisdom knew before scribing a composition on the number of metres which are going to be used in his poetry.



*A contemporary miniature of  
Sri Guru Gobind Singh Ji.*  
*Source: Singh (2012). Sikh Heritage:  
Ethos & Relics. New Delhi: Rupa  
Publications India Pvt. Ltd.*  
*This painting is currently in the  
collection of Dr. Anurag Singh.*







Source: Sodhi Family Anandpur Sahib

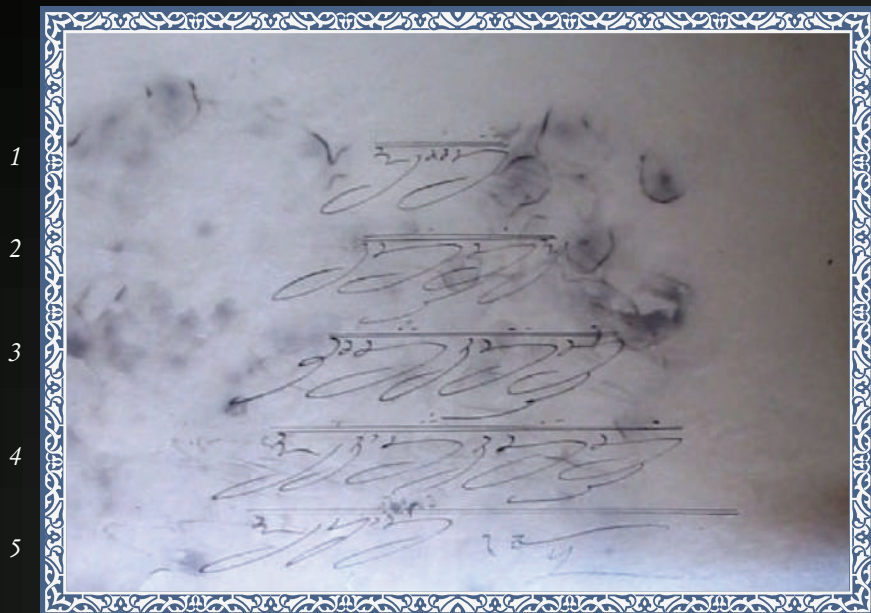
### Jaap Sahib – Stanza 1

1 ਅਕਾਲ ਜੀ ਸਹਾਯ ਜੀ  
2 ਅਥ ਜਾਪ ਪਾਠ ਪ੍ਰਾਰੰਭ ਕਰਤੇ ਹੈਂ ਗ੍ਰੰਥਾਰਥ  
3 ਛਪੈ ਛੰਦ ਚਕ੍ਰ ਚਿਹਨ ਅਰੂ  
4 ਬਰਨ ਜਾਤ ਅਰੂ ਪਾਤ ਨਹਿਨ ਜਿਹ ਰੂਪ ਰੰਗ  
5 ਅਰੂ ਰੇਖ ਭੇਖ ਕੋਊ  
6 ਕਹਿ ਨ ਸਕਤ ਕਿਹ ਅਚਲ ਮੂਰਤਿ ਅਨ ਭਵ ਪ੍ਰਕਾਸ

### Jaap Sahib – Stanza 2

1 ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ਨਮਸਤ੍ਵੰ ਅਕਾਲੇ ਨਮਸਤ੍ਵੰ ਕ੍ਰਿਪਾਲੇ  
2 ਨਮਸਤ੍ਵੰ ਅਰੂਪੇ ਨਮਸਤ੍ਵੰ ਅਨੂਪੇ ੧੯੮ ਨਮਸ  
3 ਤ੍ਵੰ ਅਭੇਖੇ ਨਮਸਤ੍ਵੰ ਅਲੇਖੇ ਨਮਸਤ੍ਵੰ ਅਕਾਏ ਨਮਸ  
4 ਤ੍ਵੰ ਅਜਾਏ ੧੯੭ ਨਮਸਤ੍ਵੰ ਅਗੰਜੇ ਨਮਸਤ੍ਵੰ ਅਭੰਗੇ ਨਮ  
5 ਸਤ੍ਵੰ ਅਨਾਮੇ ਨਮਸਤ੍ਵੰ ਅਠਾਮੇ ੧੯੬ ਨਮਸਤ੍ਵੰ  
6 ਅਕਰਮੰ ਨਮਸਤ੍ਵੰ ਅਧਰਮੰ ਨਮਸਤ੍ਵੰ ਨ ਅਨਾਮੰ ਨਮਸਤ੍ਵੰ

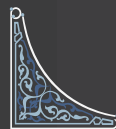




1  
2  
3  
4  
5



1  
2  
3  
4  
5



## Jaap Sahib – Stanza 4

ਅਕਰਮੰ

ਨਮਸ੍ਤੁੰ ਅ

ਭਰਮੰ ਨਮਸ੍ਤੁੰ

ਅਠਾਮੰ ਨਮਸ੍ਤੁੰ

ਅਧਾਮੰ ੧੯੫



## Jaap Sahib – Stanza 5

ਨਮਸ੍ਤੁੰ ਅ

ਜਾਏ ੧੯੭ ਨਮ

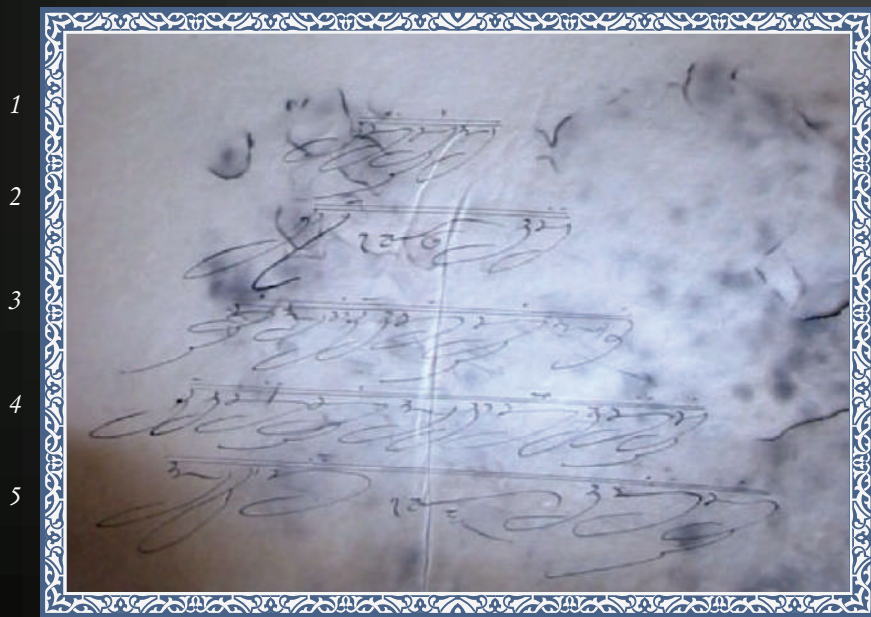
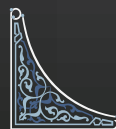
ਸ੍ਤੁੰ ਅਗੰਜੇ ਨਮਸ੍ਤੁੰ ਅਭੰ

ਜੇ ਨਮਸ੍ਤੁੰ ਅਠਾਮੇ ਨਮਸ੍ਤੁੰ

ਅਠਾਮੇ ੧੯੬ ਨਮਸ੍ਤੁੰ



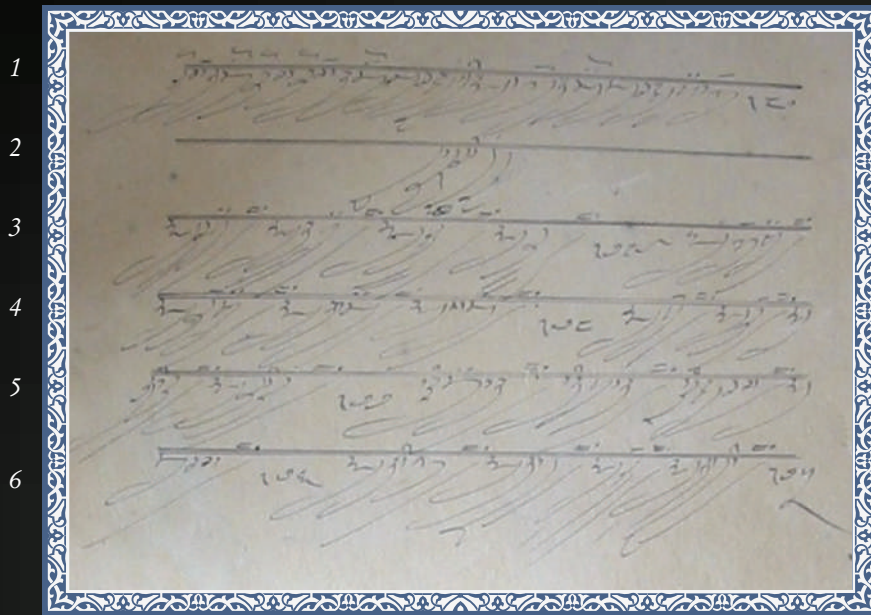
1  
2  
3  
4  
5



1  
2  
3  
4  
5

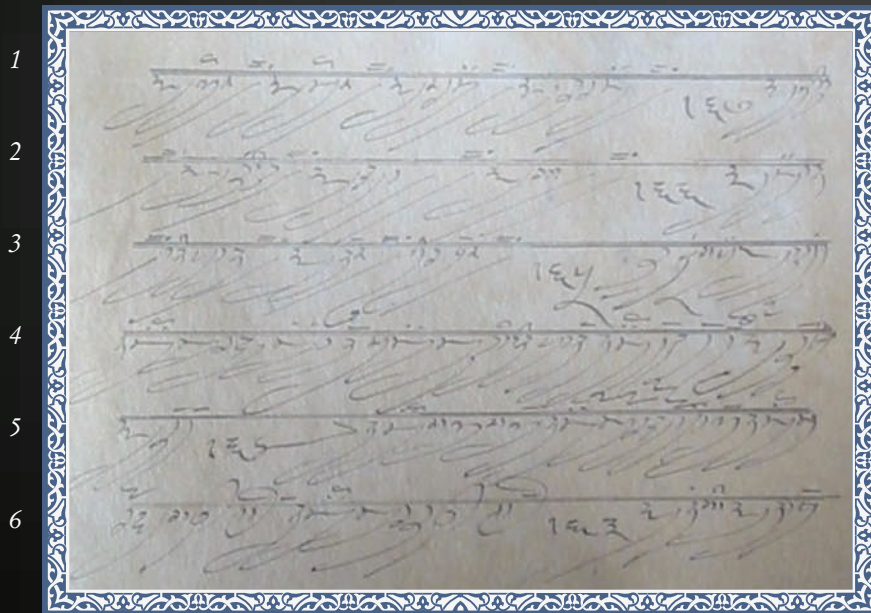
Source: Sodhi Family Anandpur Sahib





### Jaap Sahib – Stanza 28-33

1 ਜੋਗੇ ਨਮੋ ਭੋਗ ਭੋਗੇ ਨਮੋ ਸਰਬ ਦਿਆਲੇ ਨਮੋ ਸਰਬ ਪਾਲੇ ੧੮੦  
 2 ਚਾਚਰੀ ਛੰਦ  
 3 ਅਰੂਪ ਹੈਂ ਅਨੂਪ ਹੈਂ ਅਜੂ ਹੈਂ ਅਭੂ ਹੈਂ ੧੭੯ ਅਲੇਖ ਹੈਂ  
 4 ਅਭੇਖ ਹੈਂ ਅਨਾਮ ਹੈਂ ਅਕਾਮ ਹੈਂ ੧੭੮ ਅਧੇ ਹੈਂ ਅਭੇ ਹੈਂ ਅ  
 5 ਜੀਤ ਹੈਂ ਅਭੀਤ ਹੈਂ ੧੭੭ ਤ੍ਰਿਮਾਨ ਹੈਂ ਨਿਧਾਨ ਹੈਂ ਤ੍ਰਿਬਰਗ ਹੈਂ ਅ  
 6 ਸਰਗ ਹੈਂ ੧੭੬ ਅਨੀਲ ਹੈਂ ਅਨਾਦ ਹੈਂ ਅਜੇ ਹੈਂ ਅਜਾਦ ਹੈਂ ੧੭੫

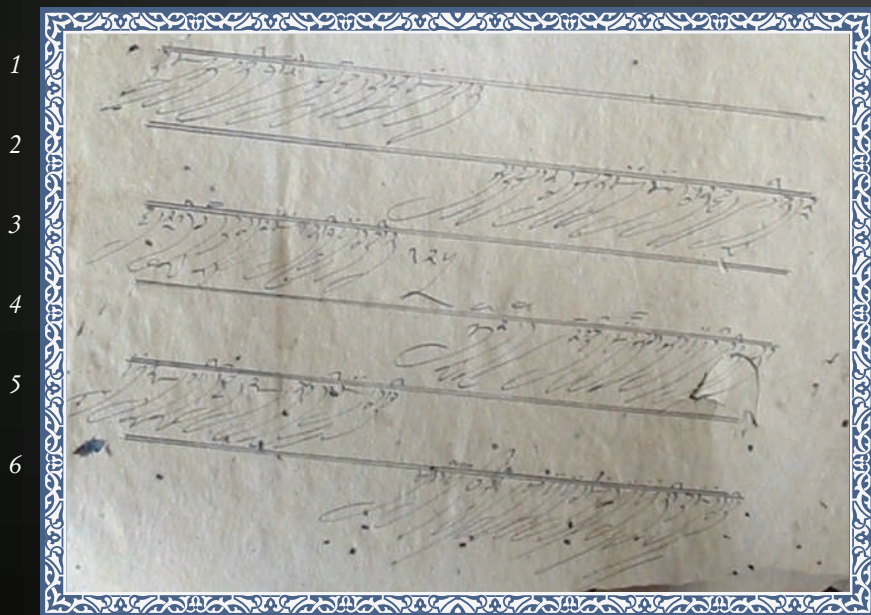
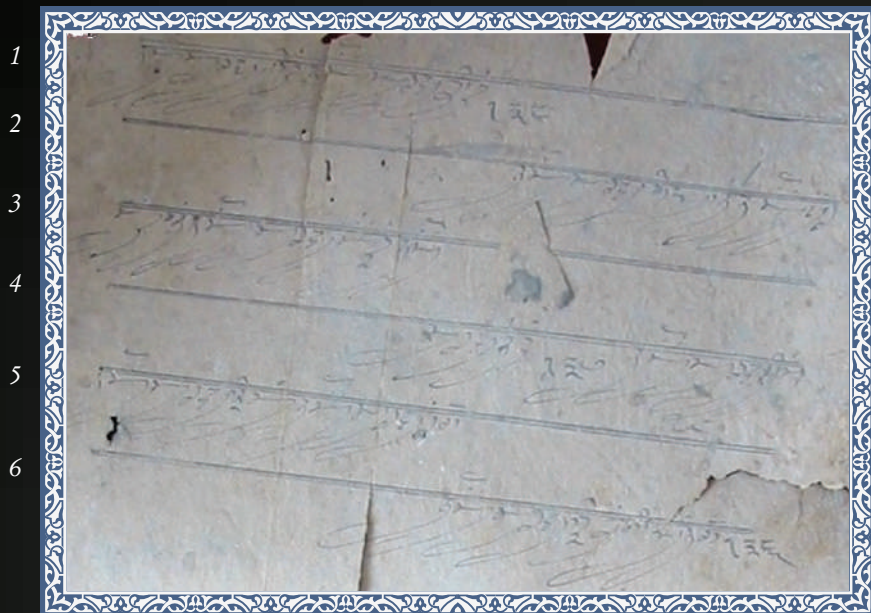


### Jaap Sahib – Stanza 41-46

1 ਅਲੋਕ ਹੈਂ ਅਸੋਕ ਹੈਂ ਅਕਰਮ ਹੈਂ ਅਭਰਮ ਹੈਂ ੧੬੭ ਅਜੀਤ  
 2 ਹੈਂ ਅਭੀਤ ਹੈਂ ਅਬਾਹ ਹੈਂ ਅਗਾਹ ਹੈਂ ੧੬੬ ਅਮਾਨ  
 3 ਹੈਂ ਨਿਧਾਨ ਹੈਂ ਅਨੇਕ ਹੈਂ ਫਿਰਿ ਏਕ ਹੈਂ ੧੬੫ ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ  
 4 ਨਮੋ ਸਰਬ ਮਾਨੇ ਸਮਸਤੀ ਨਿਧਾਨੇ ਨਮੋ ਦੇਵ ਦੇਵੇ ਅਭੇਖੀ  
 5 ਅਭੇਵੇ ੧੬੪ ਨਮੋ ਕਾਲ ਕਾਲੇ ਨਮੋ ਸਰਬ ਪਾਲੇ ਨਮੋ ਸ  
 6 ਰਬ ਗਉਣੇ ਨਮੋ ਸਰ ਭਉਣੇ ੧੬੩ ਅਨੰਗੀ ਅਨਾਥੇ

Source: Sodhi Family Anandpur Sahib





Source: Sodhi Family Anandpur Sahib

### Jaap Sahib – Stanza 69-71

- 1 ਨਮੋ ਸਰਬ ਜੀਤੰ ਨਮੋ ਸਰਬ ਭੀਤੰ ੧੩੮
- 2 ਨਮੋ ਸਰਬ ਗਿਆਨੰ ਨਮੋ ਪਰ
- 3 ਮ ਤਾਨੰ ਨਮੋ ਸਰਬ ਮੰਤ੍ਰੰ ਨਮੋ
- 4 ਸਰਬ ਜੰਤ੍ਰੰ ੧੩੯ ਨਮੋ ਸਰਬ ਦ੍ਰਿਸੰ
- 5 ਨਮੋ ਸਰਬ ਕ੍ਰਿਸੰ ਨਮੋ ਸਰਬ ਰੰਗੇ
- 6 ਨਮੋ ਸਰਬ ਤ੍ਰਿਭੰਗੀ ਅਨੰਗੇ ੧੪੦

### Jaap Sahib – Stanza 82-83

- 1 ਤ ਸੁ ਜਾਨਈ ਕਿਹ ਜੇਬ ਤਾਤ ਮਾਤ ਨ
- 2 ਜਾਤ ਜਾਕਰ ਜਨਮ ਮਰਨ ਬਹੀਨ ਚਕ੍ਰ
- 3 ਬਕ੍ਰ ਫਿਰੈ ਚਤਰ ਚਕ ਮਾਨਈ ਪੁਰ ਤੀਨ ੧੨੫
- 4 ਲੋਕ ਚੌਦਹ ਕੇ ਬਿਖੈ ਜਗ ਜਾਪਹੀ ਜਿਹ ਜਾ
- 5 ਪ ਆਦਿ ਦੇਵ ਅਨਾਦਿ ਮੂਰਤਿ
- 6 ਥਾਪਿਉ ਸਬੈ ਜਿਹ ਥਾਪ ਪਰਮ ਰੂਪ ਪੁਨੀਤ ਮੂਰਤਿ



# HISTORICAL MANUSCRIPTS (3)

## HANDWRITTEN BY GURU SAHIB

### BACHITAR NATAK

The bani of *Bachitar Natak* translates to *Resplendent Drama* and is effectively an autobiography of Sri Guru Gobind Singh's life. This composition (Bani) is an autobiographical narration by the tenth Sikh Guru, Guru Gobind Singh for the early part of his life. The Guru has outlined the circumstance and history of the time and how great courage and strength was required to overcome the many hurdles that were imposed upon the community.

This Bani starts with the praise of Akaal Purakh (God). It then gives a genealogy of Bedis and Sodhis starting from Lord Ram and his two sons Lav and Kush. It gives the author's own biography and includes the battle of Bhangani, Nadaun, Husaini battle and the arrival of prince Muazzam in the Punjab.

The mission of Sri Guru Gobind Singh Ji in the time of Kalyug is mentioned by Guru Sahib as below:

ਯਾਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ॥  
ਸਮਝ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ॥  
ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥  
ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥੪੩॥

*I have taken birth of this purpose, the saints should comprehend this in their minds.  
(I have been born) to spread Dharma, and emancipate saints, and to wipe out the whole lot of wicked ones.43.*

*(Sri Dasam Granth Sahib Ji Ang 57)*

The peculiar finding from Guru Ji's handwritten text besides the unique way of writing the Gurmukhi alphabets is that, the numbering is descending rather than the conventional ascending order. This would mean that Guru Ji in His wisdom knew before scribing a composition on the number of metres which are going to be used in his compositions.



*Sri Guru Tegh Bahadur Sahib Ji holding a  
Darbar at Anandpur Sahib. The young Go-  
bind Rai is seated on the right*

*Source: Singh (2012). Sikh Heritage: Ethos &  
Relics. New Delhi: Rupa Publications India  
Pvt. Ltd.*





## CHAPTER 1 – THE EULOGY OF KAAL

The following are the hymns from the first chapter of Bachitar Natak by the hands of Sri Guru Gobind Singh Ji. The below, is part of Bachitar Natak's first chapter metre number 69 till 78 of the standardised Saroop of Dasam Granth. Also the number '33' at the beginning of the page denotes that there are remaining 33 metres to this chapter and it matches rightly with the current standardised Saroop which ends at metre number, '101'. Thus subtracting 101 with 69 leaves us with 32 and keeping in view that the numbering begins with '1' rather than '0',  $32+1=33$ .



Source: Bhai Rupa collection



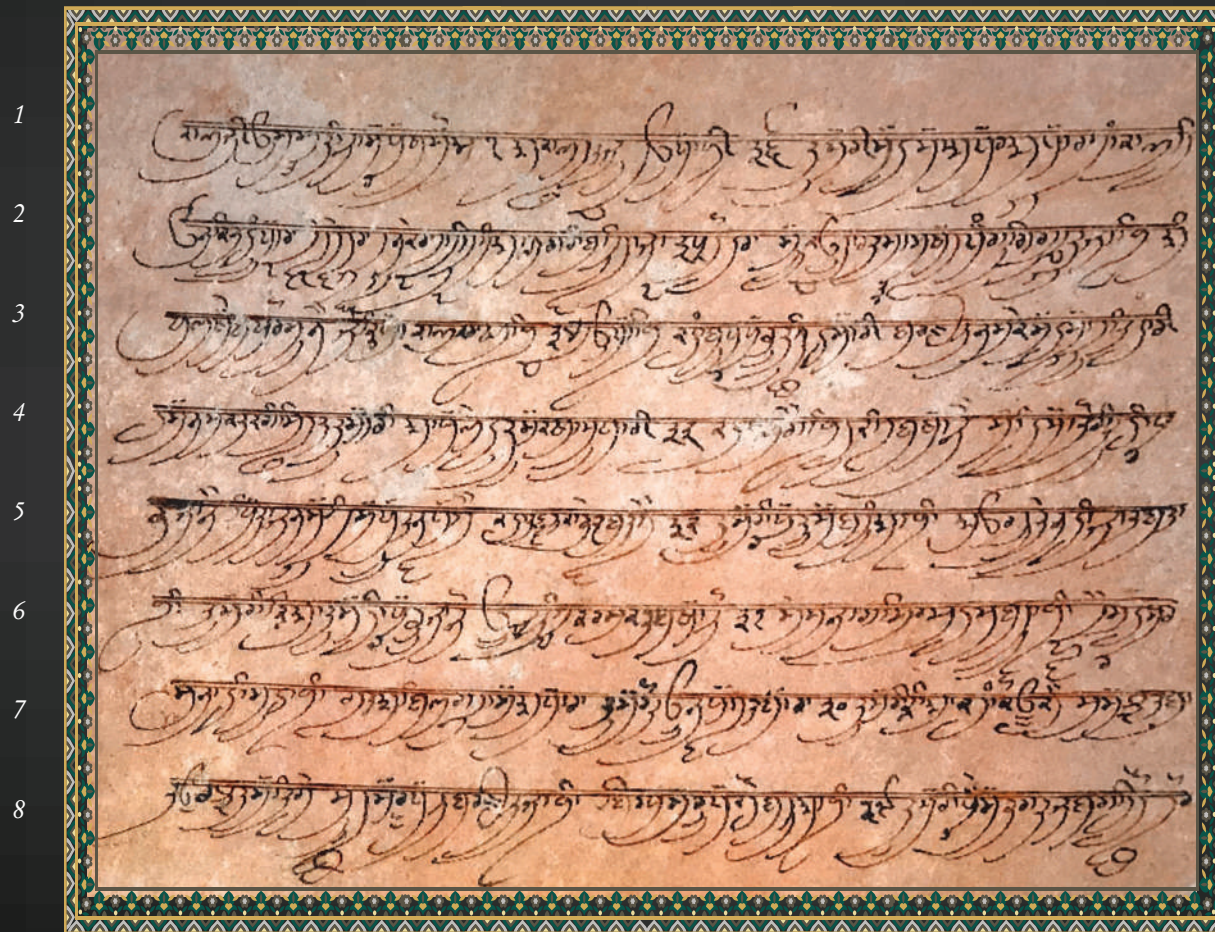
1 ੩੩ ਜਿਨੈ ਖੰਡਿਅੰ ਦੰਡ ਧਾਰੰ ਅਪਾਰੰ ਕਰੇ ਚੰਦ੍ਰਮਾ ਸੂਰ ਚੇਰੇ ਦੁਆਰੰ ॥ ਜਿਨੇ ਇੰਦ੍ਰ ਸੈ ਜੀਤ ਕੈ ਛੋਡ ਡਾਰੇ ਵਹੈ ਦੀਨ ਦੇਖੇ ਗਿਰੇ ਕਾਲ ਮਾਰੇ ੩੨ ਰਸਾ  
 2 ਵਲ ਛੰਦ ਜਿਤੇ ਰਾਮ ਹੂਏ ਸਭੇ ਅੰਤ ਮੂਏ ਜਿਤੇ ਕ੍ਰਿਸਨ ਹੂੈ ਹੈ ਸਭੈ ਅੰਤ ਜੈ ਹੈ ੩੧ ਜਿਤੇ ਦੇਵ ਹੋਸੀ ਸਭੈ ਅੰਤ ਜਾਸੀ ਜਿਤੇ ਬੋਧ ਹੂੈ ਹੈ ॥ ਸਭੈ ਅੰ  
 3 ਤ ਛੈ ਹੈ ੩੦ ਜਿਤੇ ਦੇਵਰਾਯੰ ਸਭੈ ਅੰਤ ਜਾਯੰ ਜਿਤੇ ਦੈਤ ਅਏਸੰ ॥ ਤਿਤਿ ਕਾਲ ਲੇਸੰ ੨੯ ਨਰਸਿੰਘਾ ਅਬਤਾਰੰ ਵਹੈ ਕਾਲ  
 4 ਮਾਰੰ ਬਡੋ ਦੰਡਧਾਰੀ ਹਨਓ ਕਾਲ ਭਾਰੀ ੨੮ ਦਜੰ ਬਾਦਨੇਯੰ ਹਨਿਓ ਕਾਲ ਤੇਯੰ ਮਹਾ ਮੁਛ ਮੁੰਡੰ ਫਧਿਓ ਕਾਲ  
 5 ਝੁੰਡੰ ੨੭ ਜਿਤਨੇ ਹੋਇ ਬੀਤੇ ਤਿਤੇ ਕਾਲ ਜੀਤੇ ਜਿਤੇ ਸਰਣ ਜੈ ਹੈ ਤਿਤਓ ਰਾਖ ਲੈਹੈ ੨੬ ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ਬਿਨਾ ਸਰਣ ਨ ਅਉ  
 6 ਰੈ ਉਪਾਯੰ ਕਹਾ ਦੇਵ ਦਇਤੰ ਕਹਾ ਰੰਕ ਰਾਯੰ ਕਹਾ ਪਾਤਸਾਹੰ ਕਹਾਯੋ ਉਮਰਾਯੰ ਬਿਨ ਸਰਣ ਤਾਕੀ ਨ ਕੋਟੈ ਉਪਾਏਯੰ  
 7 ੨੫ ਜਿਤੇ ਜਿਵ ਜੰਤ ਦੁਨੀਅੰ ਉਪਾਯੰ ਸਭੈ ਅੰਤਿ ਕਾਲੰ ਬਲਿ ਕਾਲ ਘਾਯੰ ਬਿਨਾ ਸਰਣ ਤਾਕਿ ਨਹਿ ਔਰ ਓਟੰ ਲਿ  
 8 ਖੰ ਜਤ੍ਰ ਕੇਤੇ ਪੜੇ ਮੰਤ੍ਰ ਕੋਟੰ ੨੪ ਨਿਰਾਜ ਛੰਦ ਜਿਤੇ ਕ ਰਾਜ ਰੰਕਯੰ ਹਨੇ ਸੁ ਕਾਲ ਬੰਕਯੰ ਜਿਤੇਕ ਲੋਕ ਪਾਲਯੰ

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## CHAPTER 2 – BACHITAR NATAK

This folio shows the conclusion of Chapter 1 and beginning of Chapter 2- Lineage of the Author (Sri Guru Gobind Singh Ji). This Chapter contains 36 metres and the number stated in the beginning of chapter 2 is also 36. There are 8 Chhands (metres) below numbering 1-8 and in Guru Ji's numbering, 36 -28 (partial).



Source: Bhai Rupa collection



1 ਕਾਲ ਜੀਓ ਉਸੁਤੀ ਨਾਮ ਪ੍ਰਥਮੋਸ ੧ ਅਕਾਲ ਫਤੇ ਜੁ ਚਉਪਾਈ ੩੬ ਤੁਮਰੀ ਮਹਮਾ ਅਪਰ ਅਪਾਰਾ ਜਾਂ ਕਾ ਲਹਿ  
 2 ਓ ਨ ਕਿਨਹੂੰ ਪਾਰਾ ਦੇਵ ਦੇਵ ਰਾਜਨ ਕੇ ਰਾਜਾ ਦੀਨ ਦਿਆਲ ਗਰੀਬ ਨਿਵਾਜਾ ੩੫ ਦੋਹਰਾ ਮੂਕ ਉਚਾਰਨ ਸਾਸਤ੍ਰ ਖਟ ਪਿੰਗ ਗਿਰਨ ਚੜ ਜਾਇ ਅੰ  
 3 ਧ ਲਖੇ ਬਧਰੋ ਸੁਨੈ ਜੋ ਕ੍ਰਿਪਾ ਕਾਲ ਕਰਾਯਇ ੩੪ ਚਉਪਾਇ ਕਹਾਂ ਬੁਧ ਪ੍ਰਭੁ ਤੁਛ ਹਮਾਰੀ ਬਰਣਨ ਨ ਸਕੇ ਮਹਮਾ ਜੁ ਤਿਹਾਰੀ  
 4 ਹਮ ਨ ਸਕਤ ਕਰੀ ਸਿਫਤ ਤੁਮਾਰੀ ਆਪ ਲੇਹੁ ਤੁਮ ਕਥਾ ਸੁਧਾਰੀ ੩੩ ਕਹਾ ਲਗੈ ਇਹੁ ਕੀਟ ਬਖਾਨੈ ਮਹਿਮਾ ਤੋਰੀ ਤੁਹੀ ਪ੍ਰ  
 5 ਭ ਜਾਨੈ ਪਿਤਾ ਜਨਮ ਜਿਮ ਪੂਤ ਨ ਪਾਵੈ ਕਹਾ ਧਵਨ ਕਾ ਭੇਦ ਬਤਾਵੈ ੩੨ ਤੁਮਰੀ ਪ੍ਰਭਾ ਤੁਮ ਬਨਿ ਆਈ ਅਉਰਨ ਤੇ ਨਹੀ ਜਾਤ ਬਤਾ  
 6 ਈ ਤੁਮਰੀ ਕ੍ਰਿਆ ਤੁਮਹੀ ਪ੍ਰਭੁ ਜਾਨੋ ਉਚ ਨੀਚ ਕਸ ਸਕਤ ਬਖਾਨੋ ੩੧ ਸੇਸ ਨਾਗ ਸਿਰ ਸਹਸ ਬਨਾਈ ਦ੍ਰੈ ਸਹੰਸ ਰ  
 7 ਸਨਾਹੀ ਸੁਹਾਈ ਰਟਤ ਅਬਿ ਲਗ ਨਾਮ ਅਪਾਰਾ ਤੁਮਰੋ ਤਉ ਨ ਪਾਵਤ ਪਾਰਾ ੩੦ ਤੁਮਰੀ ਕ੍ਰਿਆ ਕਹਾ ਕੋਉ ਕਹੈ ਸਮਝਤ ਬਾ  
 8 ਤ ਉਰਝਤ ਮਤਿ ਰਹੇ ਸੂਛਮ ਰੂਪ ਨ ਬਰਣਨ ਜਾਈ ਬਿਰਧ ਸਰੂਪ ਕਹੋ ਬਨਆਈ ੨੯ ਤੁਮਰੀ ਪ੍ਰੇਮ ਭਗਤ ਜਬ ਗਹਿਹੋ ਛੋਰ

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## CHAPTER 5 – AKAAL PURAKH BACH

The following Stanzas are from metre number 16 till 23 (midway) of the standardized Saroop of Dasam Granth in Chapter 5 of Bachitar Natak. The numbering for Guru Ji's writing on this folio begins with number 49 and goes till 41 (midway)



Source: Bhai Rupa collection



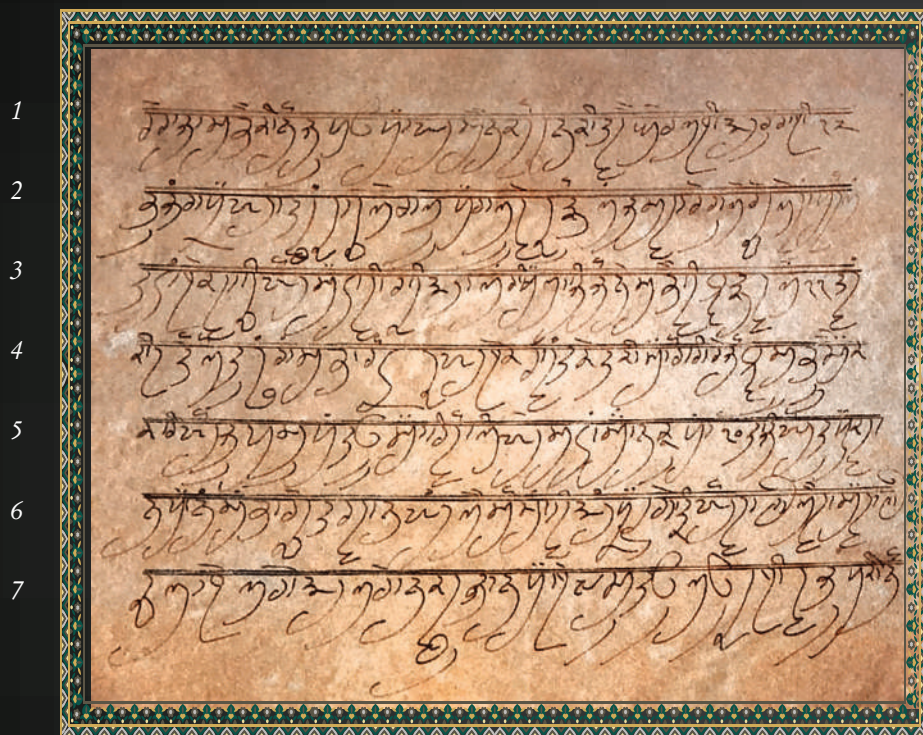
1        ੴ ਜਿਨ ਜਿਨ ਤਨਕ ਸਿਧਕੇ ਪਾਯੋ    ਤਿਨ ਤਿਨ ਅਪਨਾ ਨਾਉ ਚਲਾਯੋ ਪਰਮੇਸ੍ਵਰ ਨ ਕਿਨਹੂੰ ਪਹਚਾਨਾ ਅਮਰ ਉਚਾਰਤੇ  
 2        ਭਯੋ ਦਿਬਾਨਾ ੴ ਪਰਮਤਤ ਕਿਨਹੂੰ ਨ ਪਛਾਨਾ ਆਪ ਆਪ ਭੀਤਰ ਉਰਝਾਨਾ ਤਬ ਜੇ ਜੇ ਰਿਖਰਾਜ ਬਨਾਏ ਤਿਨ ਆ  
 3        ਪਨਿ ਪੁਨ ਸਿੰਮ੍ਰਤਿ ਚਲਾਏ ੴ ਜੇ ਸਿੰਮ੍ਰਤਿਨ ਕੇ ਭਏ ਅਨੁਰਾਗੀ ਤਿਨ ਤਿਨ ਕ੍ਰਿਆ ਬ੍ਰਹਮ ਕੀ ਤਿਆਗੀ ਜਿਨ ਮ  
 4        ਨੂ ਹਰਿ ਚਰਨਨ ਠਹਰਾਯੋ ਸੋ ਸਿੰਮ੍ਰਤਨ ਕੇ ਰਾਹਿ ਨ ਆਯੋ ੴ ਬ੍ਰਹਮਾ ਚਾਰ ਹੀ ਬੇਦ ਬਨਾਏ ਸ੍ਵਥ ਲੋਕ ਤਿਹ ਕਰਮ ਚਲਾ  
 5        ਏ ਜਿਨ ਕੀ ਲਿਬ ਹਰਿ ਚਰਨਨ ਲਾਗੀ ਤੇ ਬੇਦਨ ਤੇ ਭਏ ਤਿਆਗੀ ੴ ਜਿਨ ਮਤਿ ਬੇਦ ਕਤੇਬਨਿ ਆਗੀ ਪਾਰਬ੍ਰਹਮ ਸੋ  
 6        ਭਏ ਅਨੁਰਾਗੀ ਤਿਨ ਕਿ ਗੂੜ੍ਹ ਮਤਿ ਜੇ ਚਲ ਹੀ ਭਾਂਤ ਅਨੇਕ ਦੂਖਨ ਕੋ ਦਲਹੀ ੴ ਜੇ ਜੇ ਜਹਿਤ ਜਾਤ ਸੰਦੇਹਾ ਪ੍ਰਭ  
 7        ਕੋ ਸੰਗਿ ਨ ਛਾਡਤ ਨੇਹਾ ਤੇ ਤੇ ਪਰਮਪੁਰਿ ਕਹਿ ਜਾਹੀ ਤਿਨ ਹਰੀ ਸਿਉ ਅੰਤਰੁ ਕਛੁ ਨਾਹੀ ੴ ਜੇ ਜੇ ਜੀਯ ਜਾਤਨ ਤੇ ਡਰੇ  
 8        ਪਰਮ ਪੁਰਖ ਤਜ ਤਿਨ ਮਗ ਪਰੇ ਤੇ ਤੇ ਨਰਕ ਕੁੰਡ ਮੋ ਪਰਹੀ ਬਾਰ ਬਾਰ ਜਗ ਮੋ ਬਪੁ ਧਰਹੀ ੴ ਤਬ ਹਰੀ ਬਹੁਰੇ ਦੱਤ ਉਪਜਾਯੋ

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## CHAPTER 9 – BATTLE OF NADAUN

The following are back and front folios from the description of Nadaun in Chapter 9 of Bachitar Natak. It starts from metre 15 till 23 (mid way) where as Guru Sahib has the inverse numbering of 12 to 5.



Source: Bhai Rupa collection



1 ਰੇ ਰਾਜਾ ਸਭੈ ਕੀਨੋ ਜੁਧ ਉਪਾਯ ਸੈਨ ਕਟੋਚਨ ਕੀ ਤਵੈ ਘੇਰ ਲਈ ਅਰੁਰਾਈ ੧੨  
 2 ਭੁਜੰਗ ਛੰਦ ਚਲੇ ਗਲੂ ਪਗਲੂ ਵੇਦੁੜੇਲੰ ਜਸਵਾਰੇ ਗੁਲੇਰੇ ਚਲੇ ਵਾਂਧ ਟੋਲੰ  
 3 ਤਹਾਂ ਏਕ ਵਾਚਿਯੋ ਮਹਾਵੀਰ ਦਿਆਲੰ ਰਖੀ ਲਾਜਿ ਜੋਨੇ ਸਭੈ ਵਿਝੜਵਾਲੰ ੧੧ ਤਵੰ  
 4 ਕੀਟ ਤੋਲੇ ਤੁਫੰਗੀ ਸੰਭਾਰੇ ਹ੍ਰਿਦਯ ਏਕ ਰਾਵੰਤ ਕੇ ਤਕੀ ਮਾਰੋ ਗਿਰੇਜੋ ਬ੍ਰੂਮ ਭੂਮੈ ਕ  
 5 ਕਰਿਯੋ ਜੁਧ ਸੁਧੰ ਤਉ ਮਾਰਿ ਵੋਲਿਯੋ ਮਹਾਂ ਮਾਨ ਕ੍ਰਪੰ ੧੦ ਤਜਿਯੋ ਤੁਪਕ ਵਾ  
 6 ਨ ਪਾਨੰ ਸੰਭਾਰੇ ਚਤਰ ਵਾਨਯੰ ਲੈ ਸੋ ਸੰਵਿਯੰ ਪ੍ਰਹਾਰੇ ਤ੍ਰਿਯੋ ਵਾਣ ਲੈ ਵਾਮ ਵਾਣੰ  
 7 ਚਲਾਏ ਲਗੇਯ ਲਗੇ ਨ ਕਛੁ ਜਾਨ ਪਾਏ ੯ ਸੁ ਤਉਲਉ ਦਈਵ ਜੁਧ ਕੀਨੋ



8 ਉਧਾਰਿ ਤਨਿ ਖੇਦਕੈ ਵਾਰਿਕੇ ਵੀਚ ਡਾਰਯੋ ਪਰੀ ਮਾਰ ਵੁਗੰ ਛੁਟੀ ਵਾਣ ਗੋਲੀ ਮਨੋ ਸੂਰ ਵੈਠੇ ਭਲੀ  
 9 ਖੇਲ ਹੋਲੀ ੮ ਗਿਰੇ ਵੀਰ ਭੂਮੰ ਸਰੰ ਸਾਗ ਪੇਲੰ ਰੰਗੇ ਸ੍ਰੋਣ ਵਸਤਰ ਮਨੋ ਫਾਗ ਖੇਲੰ ਲੀਯੋ  
 10 ਜੀਤ ਵੈਰੀ ਕੀਯੋ ਆਨ ਡੇਰੰ ਤੇਉ ਜਾਈ ਪਾਰੰ ਰਹ ਰੇਹੇ ਵਾਰ ਕੇਰੰ ੭ ਭਈ ਰਾਤ ਗੁਵਾਰ ਕੇ ਅਰਧ  
 11 ਜਾਮੰ ਤਵੈ ਛੋਰਗੇ ਵਾਰ ਦੇਵੈ ਦੁਮਾਮੰ ਸਵੈ ਰਾਤ੍ਰ ਵੀਤੀ ਉਦਿਓ ਦਿਵ ਸਰਾਣੰ ਚਲਯੋ ਵੀਰ ਚਲਾਕ  
 12 ਖਵਗੰ ਖਿਲਾਣੰ ੬ ਭਜਯੋ ਅਲਫਖਾਨੰ ਨ ਖਨਾ ਸੰਭਾਰਯੋ ਭਜੇ ਔਰ ਵੀਰੰ ਨ ਧੀਰੰ ਵਿਚਾਰ  
 13 ਯੋ ਨਦੀ ਪੈ ਦਨੰ ਅਸਟ ਕੀਨੋ ਮਕਾਮੰ ਭਲੀ ਭਾਂਤਿ ਦੇਖੈ ਸਵੈ ਰਾਜ ਧਾਮੰ ੫ ਚੌਪਾਈ ਇਤ ਹਮ  
 14 ਹੋਇ ਵਿਦਾ ਘਰਿ ਆਏ ਸੁਲਹਿ ਨਮਿਤ ਵੈ ਉਤਹਾਂ ਸਿਧਾਇ ਸੰਧਿ ਇਨੈ ਉਨਕੈ ਸੰਗਿ ਕਈ ਹੇਤ

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## CHAPTER 10 – EXPEDITION OF KHANZADA AND HIS FLIGHT

In this folio of Sri Guru Gobind Singh Ji's autobiography in His own hands, we can find certain interesting points. The first is the conclusion of Chapter 9 and the mentioning of the Granth name He is authoring, *Vachitar* (Bachitar) Natak. Secondly, we see the beginning of Chapter 10 in which, Guru Ji beforehand mentions the number of Stanzas while also mentioning the digit, 'Dasam'.



Source: Bhai Rupa collection



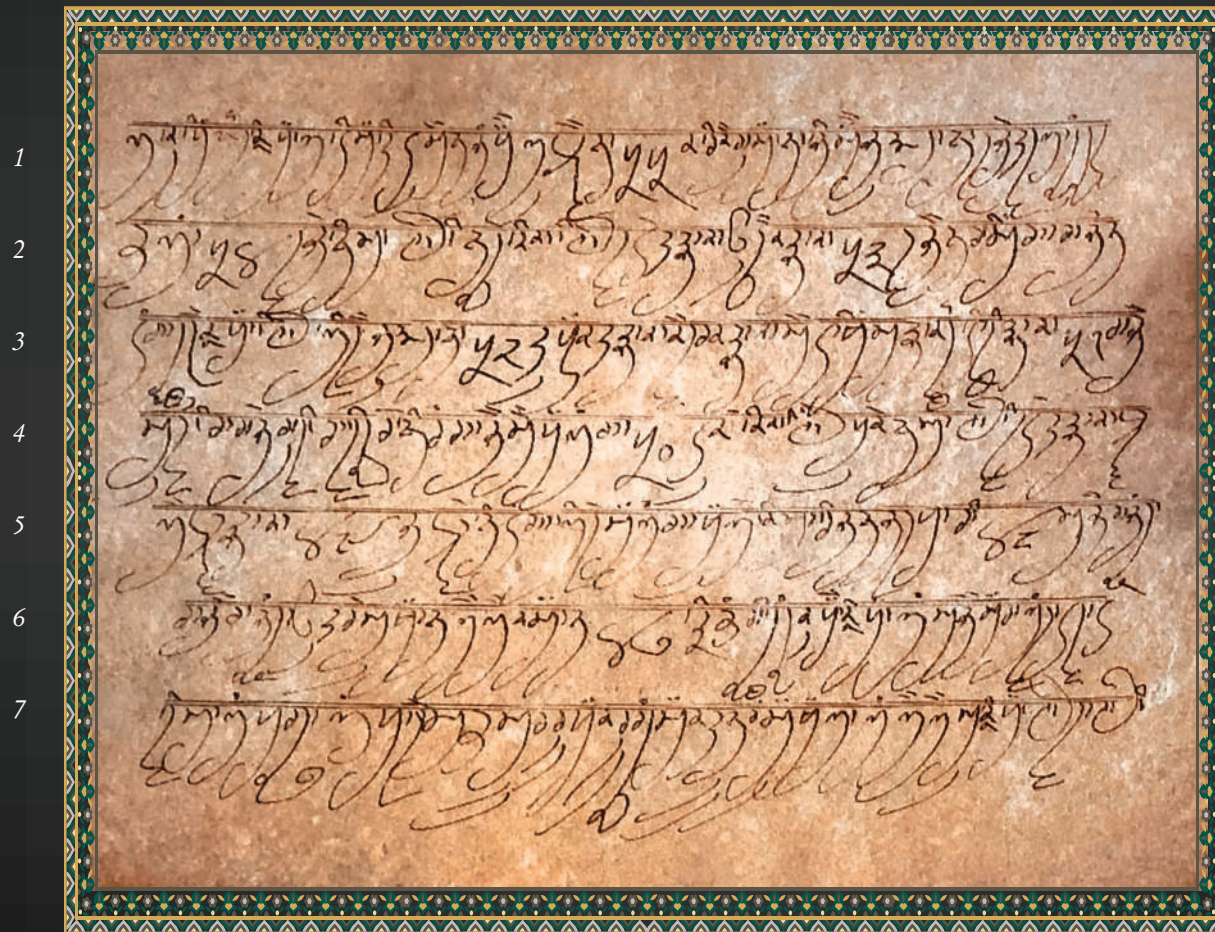
1 ਕਥਾ ਪੂਰਨ ਇਤ ਭਈ ੪ ਦੋਹਰਾ ੩ ਆਲਸੂਨ ਕੈਹ ਮਾਰਿਕੈ ਇਹ ਦਿਸਿ ਕੀਯੋ ਪਿਆਨ ਭਾਂਤਿ ਅਨ...  
 2 ਰੇ ਪੁਰ ਅਨੰਦ ਸੁਖ ਆਨ ੨ ਇਤਿ ਸ੍ਰੀ ਵਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਨਦੋਨ ਜੁਧ ਵਰਨਨੰ ਨਾਮ ਨਵਮੋ ਧਿਆਯ  
 3 ਸਮਾਪਤੰ ੧ ਅਥ ਦਸਮ ੧੦ ਚੌਪਈ ਵਹੁਤ ਵਰਖ ਇਹ ਭਾਂਤਿ ਵਿਤਾਏ ਚੁਨਿ ਚੁਨਿ ਚੋਸਭੈ ਗਹ ਘਾਏ ਕੇਤਿਕ ਭਾਜਿ  
 4 ਸੈਹਰ ਤੇ ਗਏ ਭੂਖ ਮਰਤ ਫਿਰ ਆਵਤ ਭਏ ੯ ਤਵ ਲੋ ਖਾਨ ਦਿਲਾਵਰ ਆਏ ਪੂਤ ਆਪਨ ਹਮ ਓਰ ਪਠਾਏ  
 5 ਦ੍ਰੈਕ ਘਰੀ ਵੀਤੀ ਨਿਸਿ ਜਵੈ ਚੜਤ ... ਖਾਨਨ ਮਿਲਿ ਤਵੈ ... ੮ ਜਬ ਦਲ ਪਾਰ ਨਦੀ ਕੇ ਆਏਯੋ ਆਨ ਆਲਮੈ  
 6 ਹਿਮੈ ਹੀ ਜਗਾਯੋ ਸੋਰ ਪਰਾ ਸਭ ਹੀ ਨਰ ਜਾਗੇ ਗਹਿ ਗਹਿ ਸਸਤ੍ਰ ਵੀਰ ਰਿਸ ਪਾਗੇ ੭ ਛੂਟਨ ਲਗੀ ਤੁਫੈ  
 7 ਗ ਜਵਹੀ ਗਹਿ ਗਹਿ ਸਸਤ੍ਰ ਰਿਸਾਨੇ ਸਵਹੀ ॥ ਕੂਰ ਭਾਂਤਿ ਤਿਨ ਕਰੀ ਪੁਕਾਰਾ ॥ ਸੋਰ ਸੁਨਾ ਸਰਤਾ ਕੇ ਪਾਰਾ ੬

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## CHAPTER 11- BATTLE OF HUSSAINI

The following is a folio containing the first hand information on the description of the battle of Hussaini.



Source: Bhai Rupa collection



1 ਲ ਕੁਪਿਯੋ ਕ੍ਰਿਪਾਲ ਹਿੰਮਤਿ ਹੁਸੈਨ ਜੁੰਪੈ ਲੁਝੈਨਾ ੫੫ ਕਰਿਕੈ ਗੁਮਾਨਾ ਜਿਸੈ ਜੁਆਨਾ ਵੱਜੇ ਤਵਲਾ ਦੁੰਦਭ ਦ  
 2 ਭਲਾ ੫੪ ਵਜੇ ਨਿਸਾਣ ਨਚੇ ਕਿਕਾਣ ਵਹੇ ਤੜਾਕ ਉਠੈ ਕੜਾਕ ੫੩ ਵਜੈ ਨਿਸੰਗ ਗਜੇ ਨ  
 3 ਹੰਗ ਛੁਟੈ ਕ੍ਰਿਪਾਣ ਲਿਟੈ ਜੁਆਨ ੫੨ ਤੁਪਕ ਤੜਾਕ ਕੈਵਰ ਕੜਾਕ ਸੈਹਥੀ ਸੜਾਕ ਛੋਹੀ ਛੜਾਕ ੫੧ ਗਜੇ  
 4 ਸੁਵੀਰ ਗਜੇ ਗੁਵੀਰ ਵਿਚਰੇ ਨਿਹੰਗ ਜੈਸੈ ਪਲੰਘ ੫੦ ਹੁਕੇ ਕਿਕਾਣ ਧੁਕੇ ਨਸਾਣ ਵਹੇ ਤੜਾਕ ਝ  
 5 ਲੈ ਝੜਾਕ ੪੯ ਜੁਝੇ ਨਿਹੰਗ ਲਿਟੇ ਮਲੰਗ ਖੁਲੇ ਕਿਸਾਰੀ ਜਨੁ ਜਟ ਧਾਰੀ ੪੮ ਸਜੇ ਰਜਿੰਦ੍ਰ  
 6 ਗਜੇ ਗਜਿੰਦ੍ਰ ਉਤਰੇਸੁ ਖਾਨ ਲੈਲੈ ਕਮਾਨ ੪੭ ਤ੍ਰਿਭੰਗੀ ਛੰਦ ਕੁਪੇ ਕ੍ਰਿਪਾਲੰ ਸਜੈ ਮਰਾਲੰ ਵਾਹ ਵਾਹ  
 7 ਵਿਸਾਲੰ ਧਰ ਢਾਲੰ ਧਾਏ ਸਭ ਸੂਰੰ ਰੂਪ ਕਰੂਰੰ ਚਮਕਤ ਨੂਰੰ ਮੁਖ ਲਾਲੰ ਲੈਲੈ ਸੁ ਕ੍ਰਿਪਾਣ ਬਾਣੰ

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## CHAPTER 13 – ARRIVAL OF THE MUGHAL PRINCE AND HIS OFFICERS

The following is a Khas Patra folio of the 13<sup>th</sup> chapter of Bachitar Natak where Guru Ji writes of the arrival of Bahadur Shah in Punjab.



Source: Bhai Rupa collection



1 ਕਨ ਪਾਏ ੧੧ ਉਤ ਅਉਰੰਗ ਜੀਯ ਧਕੇ ਰਸਾਯੋ ਚਾਰ ਅਹਦੀਯਨ ਅਯੁਰ ਪਠਾਯੋ ਜੇ ...  
 2 ਤਾ ਤੇ ਵਚਿ ਆਏ ਤਿਨ ਗ੍ਰਿਹ ਪੁਨ ਇਨਿ ਹੈ ਗ੍ਰਿਰਾਏ ੧੦ ਜੇ ਤਜਿ ਭਜੇ ਹਤੇ ਗੁਰ ਆਨਾ ਤਿਨ ਪੁਨਿ ਗੁਰੂ ਅਹ  
 3 ਦੀਅਹਿ ਜਾਨਾ ੯ ਜੇ ਜੈਹ ਭਾਜਿ ਹੁਤੇ ਵਿਨੁ ਆਇਸੁ ਕਹੋ ਅਹਦੀਅਹਿ ਕਿਨੈ ਵਤਾਇਸੁ ਮੁੰਡ  
 4 ਮੁੰਡ ਕਰਿ ਸੈਹਰ ਫੇਰਾਏ ਕਾਰਿ ਭੇਟਿ ਜਨੁ ਲੈਨ ਸਧਾਏ ੮ ਪਾਛੈ ਲਾਗਿ ਲਰਕਵਾ ਚਲੇ ਜਾਨੁਕ ਸਿਖ  
 5 ਸਖਾ ਹੈ ਭਲੋ ਛਿਕੇ ਤੋਵਰੇ ਵਦਨ ਚੜ੍ਹਾਏ ਜਨੁ ਗ੍ਰਿਹ ਖਾਨ ਮਲੀਦਾ ਆਏ ੭ ਮਸਤਕ ਸਭੇ ਪਨ  
 6 ਹੀਯਨ ਘਾਇ ਜਨ ਕਰਿ ਟੀਕਾ ਦਏ ਵਨਾਇ ਸੀਸ ਈਟ ਕੇ ਘਾਇ ਕਰੇਹੀ ਜਨੁ ਤਿਨ ਭੇਟ ਪੁਰਾਤਨੁ ਦੇਹੀ ੬  
 7 ਦੋਹਰਾ ਕਵਹੂੰ ਰਣ ਜੁਝਉ ਨਹੀ ਕਛ ਦੈ ਜਸ ਨਹੀ ਲੀਨ ਗਾਵ ਵਸਤੁ ਜਾਨਿਯੋ ਨਹੀ ਜਮ ਸੋ

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## CHAPTER 14 – THE SUPPLICATION TO THE LORD, DESTROYER OF ALL

This folio is from the final chapter of Bachitar Natak where Guru Ji prays before the Almighty:



Source: Bhai Rupa collection



1 ਸਭ ਕੰਟਕ ਕੰਟਕ ਜਿਮ ਘਾਏ ਦਾਸ ਜਾਨ ਮੁਰਿ ਕਰੀ ਸਹਾਇ ਆਪ ਹਾਥਿ ਦੈ ਲਯੋ ਵਚਾਇ ਅਬ ਜੋ ਜੋ ਮੈ ਲ  
 2 ਖੇ ਤਮਾਸਾ ਸੋ ਸੋ ਕਰੈ ਤੁਮੈ ਅਰਦਾਸਾ ਜੋ ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਕਟਾਛ ਦਿਖੈ ਹੈ ਸੋ ਤਵ ਦਾਸ ਉਚਾਰਤ ਜੈਹੈ ੧੦  
 3 ਜਿਹ ਜਿਹ ਵਿਧਿ ਮੈ ਲਖੈ ਤਮਾਸਾ ਚਾਹਤ ਤਿਨ ਕੋ ਕੀਯੋ ਪ੍ਰਕਾਸਾ ਜੋ ਜੋ ਜਨਮ ਪੂਰਵਲੇ ਹੇਰੇ ਕ  
 4 ਹਿਹੋ ਸੁ ਪ੍ਰਭ ਪ੍ਰਕਾਸ ਤੇ ੯ ਸਰਵ ਕਾਲ ਹੈ ਪਿਤਾ ਅਪਾਰਾ ਦੇਵ ਕਾਲਕਾ ਮਤ ਹਮਾਰਾ ਮਨੂਆ  
 5 ਗੁਰ ਮੁਰਿ ਮਨਸਾ ਮਾਈ ਜਿਨਿ ਮੋਕੋ ਸੁਭ ਕ੍ਰਿਪਾ ਪੜਾਈ ੮ ਜਵ ਮਨਸਾ ਮਨ ਮਯਾ ਵਿਚਾਰੀ  
 6 ਗੁਰੁ ਮਨੂਆ ਕਹਿ ਕਹਿਯੋ ਵਿਚਾਰੀ ਜੇ ਜੇ ਚਰਿਤ ਪੁਰਾਤਨ ਲਹੇ ਤੇ ਤੇ ਅਵ ਚਹੀਐਤ ਹੈ ਕਹੈ ੭ ਸਰ  
 7 ਵ ਕਾਲ ਕਰਣਾ ਤਵ ਭਰੇ ਸੇਵਕ ਸੇਵਕ ਜਾਨ ਦਯਾ ਰਸ ਢਰੇ ਜੋ ਜੋ ਜਨਮ ਪੂਰਵਲੋ ਭ

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# HISTORICAL MANUSCRIPTS (4)

## HANDWRITTEN BY GURU SAHIB

### CHANDI CHARITR I – UKT BILAS

Guru Gobind Singh narrates the spirit of Almighty's power in feminine lead role as Guru Ji is the first to uplift the woman's status and to arouse the dead conscious of society at large. Chandi Charitr is the title of two compositions by Guru Gobind Singh Ji in His marvelous poetry. Written in Braj verse it describes the exploits of goddess Chandi or Durga. The first composition is known as Chandi Charitr Ukt Bilas. The second has its title in the manuscript of the Dasam Granth preserved in the Toshakhana at Takht Sri Harmandir Ji, Patna Sahib, which is designated Chandi Charitr Trambi Mahatam.

The first work is divided into eight cantos and comprises 233 couplets and quatrains, employing seven different metres, with Saweiya and Dohra predominating. Although the source of the story mentioned is Satsaf or Durga Saptasati which is a portion of Markandeya purana, from chapters 81 to 94, Guru Gobind Singh narrated in His own words in poetry and the content reflects the power of Almighty instrumented in a feminine warrior. Both the works were composed at Anandpur Sahib, before 1696 CE.

In these compositions, Chandi, the goddess of Markande Puran, takes on a more dynamic character. Guru Gobind Singh reoriented the old story imparting to the exploits of Chandi a contemporary relevance. The Chandi Charitra Ukti Bilas describes, in a forceful style, the battles of goddess Chandi with a number of demon leaders, such as Kaitabh, Mahikhasur (Mahisasur), Dhumr and Lochan. The valiant Chandi slays all of them and emerges victorious. The battle scenes are portrayed with a wealth of poetic imagery. The last section contains an invocation to Waheguru. The composition also ends with the Sikh National Anthem;

“ ਸ੍ਰੈਯਾ ॥ ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੈ ॥ ”

- Sri Dasam Granth Sahib Ji Ang 99



*Sri Guru Gobind Singh Ji*

*Source: Government Museum and Art Gallery, Chandigarh as  
referenced by Goswamy (2000) in the book Piety and Splendour,  
Sikh Heritage in Art.*





## CHANDI CHARITR UKAT BILAS – CHAPTER 2

Chapter 2 of Chandi Charitr I is the narration of the battle of Goddess Durga with Mahikhasur, the demon. When Durga had slain the King Mahikhasur then all the coward demons got frightened and ran from the battlefield. Durga killed the demons with her strength and she conferred the kingdom of heaven to Indra.



Source: Bhai Rupa collection



1 ਸੁਰ ਕਰਿ ਤ੍ਰਾਸ ਧਾਰਿ ਧਿਆਨ ਮਨ ਸਿਵਾ ਕੋ ਤਕੀ ਪੁਰੀ ਕੈਲਾਸ ੨੧੫ ਸੋਰਠਾ ਦੇਵਨ ਕੋ ਧਨ ਧਾਮ ਸਭ ਦੈਤ  
 2 ਨੈ ਲੀਓ ਛਿਨਾਇ ਕੈ ਦਏ ਕਾਢ ਸੁਰਧਾਮ ਤੇ ਵਸੇ ਸਿਵਪੁਰੀ ਜਾਇ ਕੈ ੨੧੪ ਦੋਹਰਾ ਕਿਤਕਿ ਦਿਵਸ ਵੀਤੇ  
 3 ਤਹਾਂ ਨਾਵਨ ਨਿਕਸੀ ਦੇਵੀ ਵਿਧ ਪੂਰਿਵ ਸਭ ਦੇਵਤਨ ਕਰੀ ਦੇਵ ਕੀ ਸੇਵ ੨੧੩ ਰੇਖਤਾ ਕਰੀ ਹੈ ਹਕੀਕਤ ਮਾਲੂਮ  
 4 ਖੁਦ ਦੇਵੀ ਸੇਤੀ ਲੀਆ ਮਹਾਸੁਰ ਹਮਾਰਾ ਛੀਨ ਧਾਮ ਹੈ ਕੀਜੈ ਸੋਈ ਵਾਤ ਮਾਤ ਤੁਮ ਕੋ ਸੁਹਾਤ ਸ  
 5 ਭ ਸੇਵਕਿ ਕਦੀਮ ਤਕ ਅਕ ਆਏ ਤੇਰੀ ਸਾਮ ਹੈ ਦੀਜੈ ਵਾਜ ਦੇਸ ਹਮੈ ਮੇਟੀਐ ਕਲੇਸ ਲੇਸ  
 6 ਕੀਜੀਏ ਅਭੇਸ ਉਨੈ ਵਡੇ ਯਹਿ ਕਾਮ ਹੈ ੨੧੨ ਦੋਹਰਾ ਸੁਨਤ ਵਚਨ ਏ ਚੰਡਕਾ ਮਨਮੈ ਉਠੀ ਰਿਸਾ  
 7 ਇ ਸਭ ਦੈਤਨ ਕੋ ਛੈ ਕਭੰ ਵਸੋ ਸਿਵਪੁਰੀ ਜਾਇ ੨੧੧ ਦੈਤਨ ਕੇ ਵਧ ਕੋ ਜਵ ਚੰਡੀ ਕੀਓ ਪ੍ਰਕਾਸ ਸਿੰ

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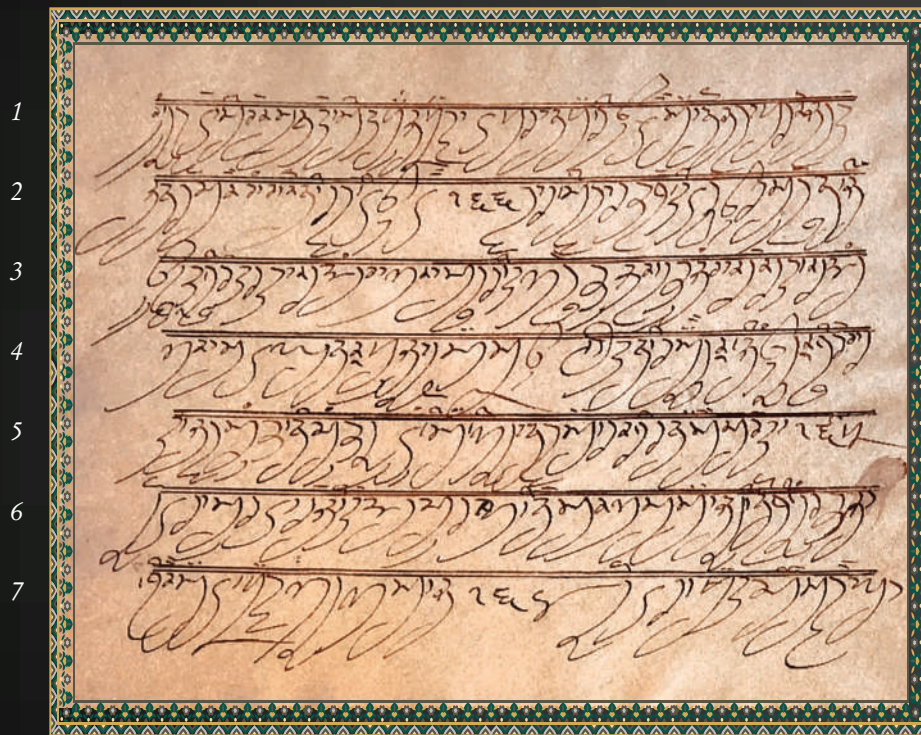


### CHANDI CHARITR UKAT BILAS – CHAPTER 3

In Chapter 3 of Chandi Charitr, Guru Ji describes the battle of Dhumar Nain.

### CHANDI CHARITR UKAT BILAS – CHAPTER 4

The following folio is chapter 4 of Chandi Charitr where the battle of Chand and Mund is narrated with full vigour.



Source: Bhai Rupa collection



- 1 ਗੁੰਦ ਵਹੇ ਸਿਰ ਕੇਸਨ ਤੇ ਸਿਤ ਪੁੰਜ ਪ੍ਰਵਾਹ ਧਰਾਨ ਪਰਿਉ ਹੈ ਮਾਨੋ ਜਟਾਧਰ ਕੀ ਜਟ ਤੇ
- 2 ਜਨ ਰੋਸ ਕੈ ਗੰਗ ਕੋ ਨੀਰ ਵਹਿਉ ਹੈ ੧੬੬ ਵਾਰ ਸਿਵਾਰ ਭਏ ਤਿਹ ਠਉਰ ਸੁ ਫੇਨ ਜਿੰ
- 3 ਉ ਛਤ੍ਰ ਫਿਰੇ ਤਰਤਾ ਕਰ ਅੰਗਲਕਾ ਸਫਰੀ ਤਲਫੈ ਭੁਜ ਕਾਟ ਭੁਜੰਗ ਕਰੇ ਕਰਤਾ ਕਰ ਅੰ
- 4 ਲਕਾਸ ਹਯ ਨਕ੍ ਪੁਜਾ ਦ੍ਰਮ ਸ੍ਰਉਣਤ ਨੀਰ ਮੈ ਚਕ੍ਰ ਜਿੰਉ ਚਕ੍ਰ ਫਿਰੈ ਗਰ
- 5 ਤਾ ਤਵ ਸੁੰਭ ਨਿਸੁੰਭ ਦੁਹੰ ਮਿਲ ਦਾਨਵ ਮਾਰ ਕਰੀ ਰਨ ਮੈ ਸਰਤਾ ੧੬੫
- 6 ਦੋਹਰਾ ਸੁਰ ਹਾਰੇ ਜੀਤੇ ਅਸੁਰ ਲੀਨੇ ਸਕਲ ਸਮਾਜ ਦੀਨੋ ਇੰਦ੍ਰ ਭਜਾ
- 7 ਇਕੈ ਮਹਾਂ ਪ੍ਰਵਲ ਦਲਸਾਜ ੧੬੪ ਦੋਹਰਾ ਖਤ ...

❖❖❖❖❖❖❖ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੮੦ ❖❖❖❖❖❖❖

- i ਰਜ ਹੈ ਕੋਪ ਕੀਉ ਨ੍ਰਿਪ ਸੁੰਭ ੧੩੦ ਦੋਹਰਾ ਚੰਡਮੁੰਡ ਦ੍ਰ ਦੈਤ ਤਵ ਲੀਨੇ ਸੁੰਭ ਹਕਾਰ ਚਲਿ ਆ
- ii ਏ ਨ੍ਰਿਪ ਸਭਾ ਮਹਿ ਕਰਿ ਲੋ ਢਾਹ ੧੨੯ ਅਵਵੰਦਨ ਦੋਨੋ ਕੀਉ ਵੈਠਾਏ ਨ੍ਰਿਪ ਤਰਿ ਪਾ
- iii ਨ ਦਏ ਮੁਖ ਤੇ ਕਹਿਉ ਤੁਮ ਦੋਨੋ ਮਮ ਵੀਰ ੧੨੮ ਨਜ ਕਟ ਕੋ ਫੈਂਟਾ ਦਇਉ ਅਰੁ ਜਮਧਰ
- iv ਕਰਵਾਰ ਲਿਆਵਹੁ ਚੰਡੀ ਵਾਂਧਕੈ ਨਾਤਰ ਡਾਰੋ ਮਾਰ ੧੨੭ ਸਵੈਯਾ ਕੋਪ ਚੜੇ ਰਨ ਚੰਡ
- v ਅਉ ਮੁੰਡ ਚਤੁਰੰਗਨ ਸੈਨ ਭਲੀ ਤਵ ਸੇਸ ਕੇ ਸੀਸ ਧਰਾ ਲਰਜੀ ਜਲ ਮਧ
- vi ਤਰੰਗਨ ਨੀਵ ਹਲੀ ਖੁਰ ਵਾਜਨ ਧੂਰ ਉਡੀ ਨਭ ਕੋ ਕਵਿ ਕੇ ਮਨ ਤੇ ਉਪਮਾ ਨ ਟਲੀ ਭਵ
- vii ਭਾਰ ਅਪਾਉ ਤਾਰਨ ਕੋ ਧਰ ਨਿਮ ਨਵੇ ਹਸ ਲੋਕ ਚਲੀ ੧੨੬ ਦੋਹਰਾ ਚੰਡ

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## CHANDI CHARITR UKAT BILAS – CHAPTER 5

Chapter 5 is the description of the battle with Rakatbeej. Drops of blood that fell from Rakatbeej created more of him. Durga killed Rakhtbeej and Kalka drank his blood. The demon was killed by Chandika and Kalka in a moment. The following are two folios of Guru Ji's script comprising of the beginning (folio A) and the conclusion (folio B)

*Folio A*



*Folio B*



Source: Bhai Rupa collection



- 1 ਲ ਮੰਤ੍ਰ ਤਵ ਕੀਨੋ ਸੈਨਾ ਸਕਲ ਵੁਲਾਇਕੈ ਸੁਭਟ ਵੀਰ ਚੁਨ ਲੀਨ ੧੧੪  
 2 ਦੋਹਰਾ ਰਕਤਵੀਜ ਕੋ ਭੇਜੀਏ ਮੰਤ੍ਰਨ ਕਹੀ ਵਿਚਾਰ ਪਾਥਰ ਜਿਉ ਗਿਰ ਡਾਰ ਕੈ ਚੰਡਹਿ ਹਨੇ ਹਕਾਰ ੧੧੩  
 3 ਸੋਰਠਾ ਭੇਜੋ ਕੋਊ ਦੂਤ ਗ੍ਰਹ ਤੇ ਲਿਆਵੇ ਤਾਹਿ ਕੋ ਜੀਤਹੂ ਜਿਨ ਪੁਰਹੂਤ ਭੁਜਵਲਿ ਜਾਂ  
 4 ਅਮਿਤ ਹੈ ੧੧੨ ਦੋਹਰਾ ਸ੍ਰੋਣਤ ਵਿੰਦ ਪੈ ਦੈਤ ਇਕ ਗਇਉ ਕਰੀ ਅਰਦਾਸ  
 5 ਰਾਜ ਵੁਲਾਵਤ ਸਭਾ ਮੈ ਵੇਗ ਚਲੋ ਤਿਹ ਪਾਸ ੧੧੧ ਰਕਤਵੀਜ ਨ੍ਰਿਪ ਸੁੰਭ  
 6 ਕੋ ਕੀਨੋ ਆਨ ਪ੍ਰਨਾਮ ਅਸੁਰ ਸਭਾ ਮਧਿ ਭਾਉ ਕਰਿ ਕਹਿਓ ਕਰਹੁ ਹਮ ਕਾਮ  
 7 ੧੧੦ ਸਵੈਯਾ ਸ੍ਰਉਣਤ ਵਿੰਦ ਕੋ ਸੁੰਭ ਨਿਸੁੰਭ ਵੁਲਾਇ ਵੈਠਾਇਕੈ ...



- i ਡ ਸੰਭਾਰ ਕੈ ਦੈਤ ਸੋ ਜੁਧ ਨਿਸੰਗ ਸਜਿਉ ਹੈ ਮਾਰ ਮਹਾ ਰਣ ਮੱਧ ਭਈ ਪਹਰੇਕ ਲਿਉ  
 ii ਸਾਰ ਸੋ ਸਾਰ ਵਜਿਓ ਹੈ ਸ੍ਰਉਨਤਵਿੰਦ ਗਿਰਿਉ ਧਰਨੀ ਪਰ ਇਉ ਅਸਿ ਸੋ ਅਰ ਸੀਸ ਭ  
 iii ਜਿਉ ਹੈ ਮਾਨੋ ਆਤੀਤ ਕਰਿਉ ਚਿਤ ਕੋ ਧਨਵੰਤ ਸਭੈ ਨਿਜ ਮਾਲ ਤਜਿਉ ਹੈ ੬੪  
 iv ਸੋਰਠਾ ਚੰਡੀ ਦਇਉ ਵਿਦਾਰ ਸ੍ਰਉਨ ਪਾਨ ਕਾਲੀ ਕਰਿਉ ਛਨ ਮੈ ਡਾਰਿਉ ਮਾਰ ਸ੍ਰਉਨਤ ਵਿੰਦ ਦਾਤ  
 v ਮਹਾਂ ੬੩ ਇਤਿ ਸ੍ਰੀ ਮਾਰਕੰਡੇ ਪੁਰਾਨੇ ਸ੍ਰੀ ਚੰਡੀ ਚਰਿਤ੍ਰ ਉਕਤਿ ਵਿਲਾਸ ਰਕਤ ਵੀਜ ਵਧੋ  
 vi ਨਾਮ ਪੰਚਮੋ ਧਿਆਇਯ ਸਮਾਪਤ + ਪ ॥ ਸਵੈਯਾ ਤੁਛ ਵਚੇ ਭਜਕੈ ਰ  
 vii ਨ ਤੇ ਭਾਗ ਕੈ ਸੁੰਭ ਨਿਸੁੰਭ ਪੈ ਜਾਇ ਪੁਕਾਰੇ ਸ੍ਰਉਨਤਬੀਜ ਹਨਿਉ ਦ੍ਰ ਨੇ ਮਿਲਿ ਅ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੮੫/੯੧



## CHANDI CHARITR UKAT BILAS – CHAPTER 6

Chapter 6 of Chandi Charitr I is the description of the war with Nisumbh demon, who came after the death of Rakattbeej.



Source: Bhai Rupa collection



1 ਰ ਮਹਾਂ ਭਟ ਮਾਰ ਵਿਦਾਰੇ ਇਉ ਸੁਨਿਕੈ ਉਨਕੇ ਮੁਖ ਤੇ ਤਵ ਵੋਲਿ ਉਠਿਉ ਕਰਿ ਖਗ ਸੰਭਾਰੇ ਇਉ ਹਨਿ ਹੋ ਵਰਚੰ  
 2 ਡ ਪ੍ਰਚੰਡਿ ਅਜਾ ਵਨ ਮੈ ਜਿਮ ਸਿੰਘ ਪਛਾਰੇ ੬੨ ਦੋਹਰਾ ਸਕਲ ਕਟਕ ਕੇ ਭਟਨ ਕੋ ਦਉ ਜੁਧ ਕੋ ਸਾਜ ਸਸ  
 3 ਤ੍ਰ ਪਹਰ ਕੈ ਇਉ ਕਹਿਉ ਹਨਿਹੋ ਚੰਡਹਿ ਆਜ ੬੧ ਸਵੈਯਾ ਕੋਪ ਕੈ ਸੁੰਭ ਨਿਸੁੰਭ ਚਢੇ ਧੁਨਿ ਦੁੰਦਭ ਕੀਂ  
 4 ਦਸਹੁੰ ਦਿਸ ਧਾਈ ਪਾਇਕ ਅਗ ਭਇ ਮਧਿ ਵਾਜ ਰਥੀ ਰਥ ਸਾਜ ਕੈ ਪਾਂਤਿ ਵਨਾਈ ਮਾਤੇ ਮਤੰਗ ਕੇ ਪੁੰਜਨ ਉ  
 5 ਪਰ ਸੁੰਦਰ ਤੁੰ ਧੁਜਾ ਫਹਰਾਈ ਸਕ੍ਰ ਸੋ ਜੁਧ ਕੇ ਹੇਤ ਮਨੋ ਧਰਿ ਛਾਡਿ ਸਪੱਛ ਉਡੇ ਗਿਰਰਾਈ ੬੦ ਦੋਹਰਾ  
 6 ਸੁੰਭ ਨਿਸੁੰਭ ਵਨਾਇ ਦਲ ਘੇਰਿ ਲਉ ਗਿਰਰਾਜ ਕਵਚਨ ਅੰਗ ਕਸਿ ਕੋਪ ਕਰਿ ਉਠੇ ਸਿੰਘ ਜਿਉ ਗਾਜ ਪਦ  
 7 ਸਵੈਯਾ ਸੁੰਭ ਨਿਸੁੰਭ ਸੁ ਵੀਰ ਵਲੀ ਮਨ ਕੋਪ ਭਰੇ ਰਨ ਭੂਮਹਿ ਆਏ ਦੇਖਨ ਮੈ ਸੁਭ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੯੧-੨



## CHANDI CHARITR UKAT BILAS – CHAPTER 7

Chapter 7 of Chandi Charitr I is the description of the battle with King Sumbh with Chandi. On hearing the news of his brother Nisumbh's death at the hands of goddess Durga, Sumbh entered the battlefield to take revenge. Durga fought a fierce battle in the battlefield.



Source: Bhai Rupa collection



1 ਦੋਹਰਾ ਜਵ ਨਿਸੁੰਭ ਰਨ ਮਾਰਿਉ ਦੇਵੀ ਇਹ ਪ੍ਰਕਾਰ ਭਾਜ ਦੈਤ ਇਕ ਸੁੰਭ ਪੈ ਗਉ ਤੁਰੰਗਮ ਡਾਰ ੩੨ ਆਨ ਸੁੰਭ ਪੈ ਤਿ  
 2 ਨ ਕਹੀ ਸਕਲ ਜੁਧ ਕੀ ਵਾਤ ਤਵ ਭਾਜੇ ਦਾਨਵ ਸਭੈ ਮਾਰਿ ਲਉ ਤੁਮ ਭ੍ਰਾਤ ੩੧ ਸਵੈਯਾ ਸੁੰਭ ਨਿਸੁੰਭ ਹਨਿ  
 3 ਉ ਸੁਨ ਕੈ ਵਰ ਵੀਰ ਕੈ ਚਿਤ ਨ ਛੋਭ ਭਉ ਸਮਾਇਉ ਸਾਜ ਚੜਿਉ ਗਜ ਵਾਜ ਕੈ ਦਾਨਵ ਪੁੰਜ ਲੀਏ ਰਨ ਆਇਉ ਭੂਮ  
 4 ਭਿਆਨਕ ਲੋਥ ਪਰੀ ਲਖਿ ਸ੍ਰਉਨ ਸਮੂਹ ਮਹਾ ਵਿਸਮਾਇਉ ਮਾਨਹੁ ਸਾਰਸੁਤੀ ਉ  
 5 ਮਡੀ ਜਲ ਸਾਗਰ ਕੇ ਮਿਲਿਵੇ ਕਹੁ ਧਾਇਉ ੩੦ ਸਵੈਯਾ ਚੰਡ ਪ੍ਰਚੰਡ ਸੁ ਕੇਹਰਿ ਕਾਲਕਾ ਅਉ ਸਕਤੀ  
 6 ਮਿਲਿ ਜੁੱਧ ਕਰਿਉ ਹੈ ਧਾਇ ਸਕਿਉ ਨ ਭਯੋ ਭੈ ਭਤਹ ਚੀਤਹਿ ਮਾਨਹੁ ਲੰਗ ਪਰਿਉ ਹੈ ੨੯  
 7 ਸਵੈਯਾ ਫੇਰਿ ਕਹਿਉ ਦਲ ਕੋ ਜਵ ਸੁੰਭ ਸੁ ਮਾਨਿ ਚਲੇ ਤਵ ਦੈਤ ਘਨੇ ਗਜ ਰਾਜ ਸੁ ਵਾਜਨ ਕੇ ਅਸ੍ਰਾ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੯੫-੬



## CHANDI CHARITR UKAT BILAS – CHAPTER 8

Chapter 8 of Chandi Charitr I is the description of the celebration of the triumph of Chandika. All the deities got together and took rice, saffron and sandal in their hands and placed the mark of victory on Durga's forehead. This is also the conclusive chapter of Chandi Charitr I. Guru Sahib Ji also asks for the boon of righteousness and courage by uttering the shabad that is now the Sikh National Anthem, “ਸੈਯਾ ॥ ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੈ ॥”:



Source: Bhai Rupa collection

1 ਸਕ੍ਰਹਿ ਸਾਜ ਸਮਾਜ ਦੈ ਚੰਡ ਸੁ ਮੋਦ ਮਹਾ ਮਨ ਮਾਹਿ ਚਹਿ ਹੈ ਸੂਰ ਸਸੀ ਨਭ ਥਾਪ ਕੈ  
 2 ਤੇਜੁ ਦੈ ਆਪ ਤਹਾ ਤੇ ਸੁ ਲੋਪ ਭਈ ਹੈ ਵੀਚ ਅਕਾਸ ਪ੍ਰਕਾਸ ਵਢਿਉ ਤਹ ਕੀ ਉਪਮਾ ਮਨ ਤੇ  
 3 ਨ ਗਈ ਹੈ ਪੂਰ ਸਲਾਏ ਹੁਤੋ ਰਵਿ ਮਾਨਹੁ ਚੰਡਕਾ ਉਪ ਦਈ ਹੈ ੬ ਕਵਿਤ ਪ੍ਰਥਮ ਮਧੂਕੈਟਤ  
 4 ਮਦ ਮਥਨ ਮਹਿਖਾਸੁਰ ਮਾਨ ਮਰਦਨ ਕਰਨ ਤਰਨ ਵਰ ਚੰਡਕਾ ਧੁਮ੍ਰ ਦ੍ਰਿਗ ਧਰਨ ਧਰ ਪੂਰਧਾਨੀ  
 5 ਕਦਨ ਚੰਡ ਅਰੁ ਮੁੰਡ ਕੇ ਮੁੰਡ ਖੰਡਕਾ ਰਕਤ ਵੀਜ ਹਰਨ ਕਰਤ ਭਛਨ ਕਰਨ ਦਰਨ ਅਨਸੁੰਭ ਰਨ ਰਾਰ  
 6 ਰਿਸ ਮੰਡਕਾ ਸੁੰਭ ਵਲੁ ਧਾਰ ਸੰਘਾਰ ਕਰਵਾਰ ਕਰ ਸਕਲ ਖਲ ਅਸੁਰ ਦਲ ਜੈਤ ਜੈ ਚੰਡ  
 7 ਕਾ ਪ ਸਵੈਯਾ ਦੇਹਿ ਸਿਵਾ ਵਰ ਮੋਹਿ ਇਹ ਸੁਭ ਕਰਮਨ ਤੇ ਕਵਹੂੰ ਨ ਟਰੋ ਅਰੁ ਸਿਖ ਹੋ ਆ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੯੯

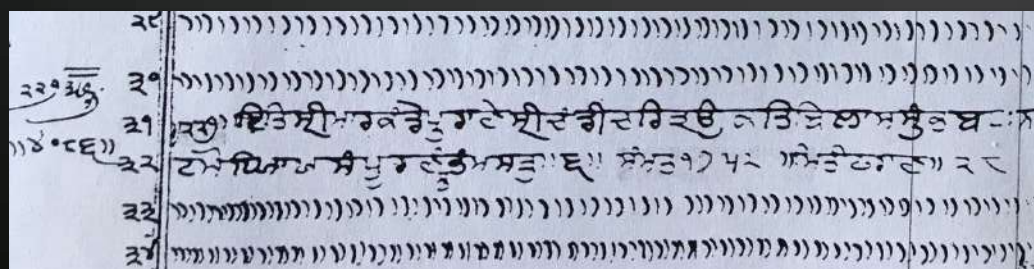


## CHANDI CHARITR UKAT BILAS – CHAPTER 8



In the conclusion of the chapter, Guru Gobind Singh Ji narrates the need of expressing these stories in Sri Dasam Granth Ji. Maharaj says in the concluding verse; “ There is no other desire in the mind of the poet except the one which is that he wants to revive the great tradition of Dharam-Yudh in the dying culture of Indians. ”

Source: Bhai Rupa collection



A folio of the Anandpuri Bir 1695-98 CE depicting the conclusion of Chandi Charitr I. On the left hand side of line 30-31, there are handwritten notes written by Sri Guru Gobind Singh Ji himself.

Source: Joginder Ahluwalia of California, USA

1 ਏ ਸਿਖ ਹੋ ਅਪਨੇ ਪਨੇ ਹੀ ਮਨ ਕੋ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤੋਉ ਉਚਰੋ ਜਵ ਆਵਕੀ ਉਧ ਨਿਦਾਨ  
 2 ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋ ੪ ਚੰਡ ਚਰਿਤ੍ਰ ਕਵਿੱਤਨ ਮੈ ਵਰਨਿਉ ਸਭ  
 3 ... ਏਕ ਰਸਾਲ ਭਇਉ ਨਖ ਤੇ ਸਿਖ ਲਉ ਉਪਮਾ ਸੁ ਨਈ ਹੈ ਕਉਤਕ  
 4 ... ਕਵਿ ਨੇ ਸਤ ਸੈ ਕੀ ਕਥਾ ਇਹ ਪੂਰੀ ਭਈ ਹੈ ਜਾਹਿ ਨਮਿ ਪੜੈ ਸੁਨ ਹੈ ਨਰ ...  
 5 ਸਚੈ ਕਰਿ ਤਾਹਿ ਦਈ ਹੈ ੩ ਦੋਹਰਾ ਗ੍ਰੰਥ ਸਤ ਸੈ ਕੋ ਕਰਿਉ ਜਾ ਸਮ ਅਵਰੁ ਨ ਕੋਇ ਜਿਹ ਨਮਿ  
 6 ਤ ਕਵਿ ਨੇ ਕਹਿਉ ਸੁ ਦੇਹ ਚੰਡਕਾ ਸੋਇ ੨ -  
 7 ਇਤਿ ਮਾਰਕੰਡੇ ਪੁਰਾਣੇ ਸ੍ਰੀ ਚੰਡੀ ਚਰਿਤ੍ਰ ਉਕਤਿ ਵਿਲਾਸ ਸ... ਨਾਮ ਅ



*Guru's script on the left hand side of the concluding verse (line 30-31) :*

੨੨੭ ਅਫਸੂ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੯੯



# HISTORICAL MANUSCRIPTS (5)

## HANDWRITTEN BY GURU SAHIB

### CHANDI CHARITR II

Guru Gobind Singh narrates the spirit of Almighty's power in feminine lead role. The Chandi Charitr II has eight cantos, contains 262 couplets and quatrains, mostly employing Bhujang prayat and Rasaval measures. The Compositions contains following chapters:

- Chapter 1 - Story of Killing of Mahishasura
- Chapter 2 - Story of Killing of Dhumar Nain
- Chapter 3 - Story of Killing of Chand Mund
- Chapter 4 - Story of Killing of Rakat Beej
- Chapter 5 - Story of Killing of Nishumbh
- Chapter 6 - Story of Killing of Shumbh
- Chapter 7 - The Glories of Chandi - The Giver
- Chapter 8 - The Glory of Holy Composition i.e. Chandi Charitr 2

The aim of these ballads (1<sup>st</sup> one has 233 verses, the 2<sup>nd</sup> has 266 verses, the 3<sup>rd</sup> has 55 verses) is to inspire warriors to stand up for truth and righteousness in the face of tyranny and oppression. On a deeper level they deal with the internal struggle to control the vices.

All 3 ballads are extremely metaphorical and deeply narrative in nature, and describe the battles of Durga (also known as Chandi, Bhawani, Kalika) against many demon warlords (such as Sumbh, Nisumbh, Chandh, Mundh, Domar Lochan and Rakt Beej). Based on the tales of Durga in Markandey Puraan, these ballads also weave in the intricacies of the higher power (Akaal) that controls creation, yet is also within it.





*Sri Guru Gobind Singh Ji on Horseback*

*Source: Himachal Pradesh State Museum, Shimla  
as referenced by Goswamy (2000) in the book  
Piety and Splendour, Sikh Heritage in Art.*



**CHANDI CHARITR II -  
CHAPTER 1 : KILLING OF MEHKHASUR**

**CHANDI CHARITR II -  
CHAPTER 2 : KILLING OF DHUMARNAIN**



Source: Bhai Rupa collection

1

... ੧੩ ਆਪ ਜੁਧ ਤਵ ਕੀਆ ਭਵਾਨੀ ਚੁਨ ...

2

... ਤੇ ਵਿਗਸੀ ਤਾਤੇ ਆਪ ਕਾਲਕਾ ਨਿਕਸੀ ੧੨

3

ਮਧੁਭਾਰ ਛੰਦ ਮੁਖ ਵਮਤ ਜੁਆਲ ॥ ਨਿਕਸੀ ਕਪਾਲ ... ਗਜੇਸ ਛੁੱਟੇ ਹੈ ਏਸ

4

੧੧ ਛੁਟੰਤ ਵਾਣ ਝਮਕਤ ਕ੍ਰਿਪਾਣ ਸਾਂਗੰ ਪ੍ਰਹਾਰ ਖੇਲਤ ਧਮਾਰ ੧੦ ਵਾਹਿ ਨਿਸੰ

5

ਗ ਉਠੈ ਝੜੰਗ ਤੁੱਪਕ ਤੜਾਕ ਉਠਤ ਕੜਾਕ ੯ ਵਵਕੰਤ ਮਾਇ ਭਭਕੰਤ ਘਾਇ ਜੁਝੈ ਜੁ

6

ਆਣ ਨਚੇ ਕਿਕਾਣ ੮ ਰੂਆਮਲ ਛੰਦ ਧਾਈਯੋ ਅਸੁਰੋਦ੍ਰ ਤੱਹ ਨਿਯੋ ਕੋਪ ਉ

7

ਪ ਵਢਾਇ ਸੰਗ ਲੈ ਚਤੁਰੰਗ ਸੈਨਾ ਸੁਧ ਸਸਤ੍ਰ ਨਚਾਇ ਦੇਵਿ ਸਸਤ੍ਰ ਲਗੈ ਗਿਰੇ ਰਣ



ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੦੧



i

ਦੇਸ ਵਿਦੇਸ ਜੀਤ ਫਿਰ ਆਏ ੨੦ ਦੋਹਰਾ ਦੇਵ ਸਭੈ ਤ੍ਰਾਸਿਤ ਭਏ ਮਨ ਮੈ ਕੀਯੋ ਵਿਚਾਰ ਸਰਨ ਭਵਾਨੀ

ii

ਸਭੈ ਭਾਜ ਪਰੇ ਨਿਰਧਾਰ ੧੯ ਨਰਾਜ ਛੰਦ ਸੁ ਤ੍ਰਾਸ ਦੇਵ ਭਾਜੀਯੰ ਵਸੇਖ ਲਾਜ ਲਾਜੀਯੰ

iii

ਵਿਸੇਖੰ ਕਾਰਮੰ ਕਸੇ ਸੁ ਦੇਵ ਲੋਕ ਮੈ ਵਸੇ ੧੮ ਤਵ ਪ੍ਰਕੋਪ ਦੇਬ ਹੁਐ ਚਲੀ ਸੁ ਸਸ

iv

ਤ੍ਰ ਅਸਤ੍ਰ ਲੈ ਯਸੁ ਮੁਦ ਪਾਨ ਪਾਨ ਕੈ ਗਜੀ ਕ੍ਰਿਪਾਨ ਪਾਨ ਲੈ ੧੭ ਰਸਾਵਲ ਛੰਦ ਸੁਨੀ

v

ਦੇਵ ਵਾਨੀ ਚੜੀ ਸਿੰਘ ਰਾਨੀ ਸੁਭੰ ਸਸਤ੍ਰ ਧਾਰੇ ਸਭੇ ਪਾਪ ਟਾਰੈ ੧੬ ਕਰੋ ਨਦ ਨਾਦੰ ਮਹਾ ਮਦ ਮਾਦੰ

vi

ਸੰਦੇ ਭਯੋ ਸੰਖ ਸੋਰੰ ਸੁਣਯੋ ਚਾਰ ਓਰੰ ੧੫ ਉਤੈ ਦੈਤ ਧਾਏ ਵਡੀ ਸੈਨ ਲਯਾਏ

vii

ਮੁਖੰ ਰਕਤ ਨੈਣੰ ਵਕੈ ਵੰਕ ਵੈਣੰ ੧੪ ਚਵੰ ਚਾਰਦੂਕੇ ਮੁਖੰ ਮਾਰ ਕੂਕੇ ਲਏ ਵਾਣ ਪਾਣੰ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੦੩



## CHANDI CHARITR II – CHAPTER 4 : KILLING OF RAKATBEEJ



Source: Bhai Rupa collection

ਰਕਤਵਿਜ ਵਧੋ

ਨਾਮ ਚਤੁਰਥੋ ਧਿਆਈ

ਸਮਾਪਤਯ ੪

ਇਤੀ

ਅਕਾਲ ਜੀ ਸਹਾਯ ਜੀ

ਅਥ ਨਿਸ਼ੰਭ

ਕਥਨਯ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੦੮

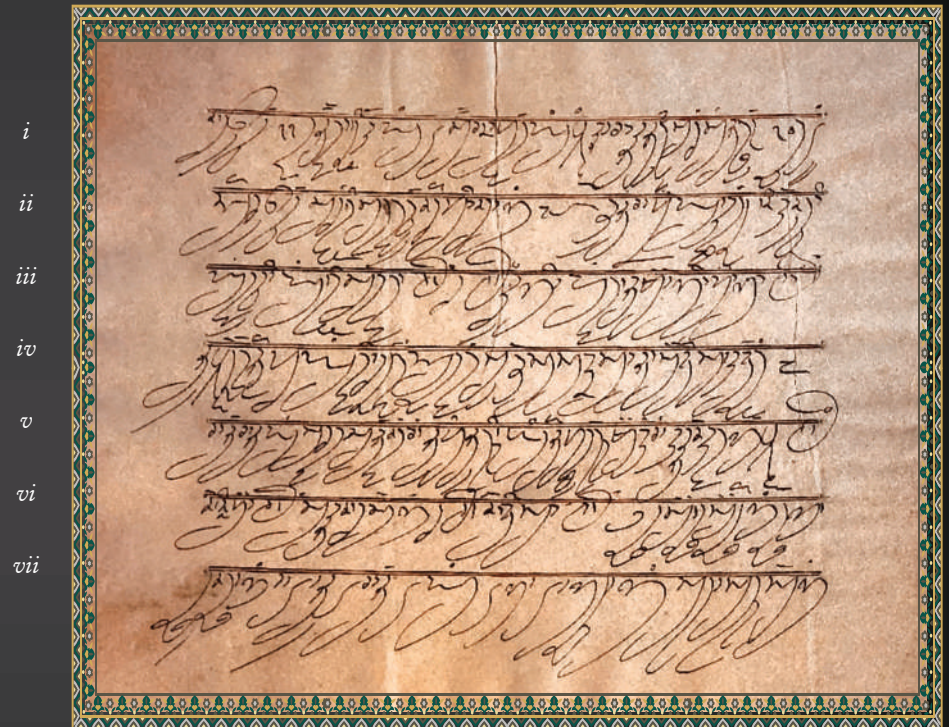






**CHANDI CHARITR II -**  
**CHAPTER 5 : KILLING OF NISUMBH**

**CHANDI CHARITR II -**  
**CHAPTER 6 : KILLING OF SUMBH**



Source: Bhai Rupa collection

1

ਦੋਹਰਾ

2

ਸੁੰਭ ਨਿਸੁੰਭ ਸੁਨੋ ਜਵੈ ਰਕਤ ਵੀਰਜ ਕੋ ਨਾਸ ਆਪ ਚੜਤ ਭੇ ਜੋਰ ਦਲ ਸਜੇ ਪਰਸ ਅਰ ਪਾਸ ੩੪

3

ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ਚੜੇ ਸੁੰਭ ਨਿਸੁੰਭ ਸੂਰਾ ਅਪਾਰੰ ਉਠੇ ਨਦੰ ਨਾਦੰ ਸੁ ਧਉਸਾ ਧੂਕਾਰ ਭ

4

ਈ ਅਸਟ ਸੈ ਕੋਸ ਲਉ ਛਤ੍ਰ ਛਾਯੰ ਭਜਯੋ ਚੰਦ ਸੂਰੰ ਡਰਯੋ ਦੇਵ ਰਾਯੰ ੩੩

5

ਭਕਾ ਭੂਕ ਭੇਰੀ ਢਕਾ ਢੂਕ ਢੋਲੰ ਫਟੀ ਨਖ ਸਿੰਘੰ ਮੁਖੰ ਡਢ ਕੋਲੰ ਡਮਾ ਡਮ ਡਉਰੂ ਡਕਾ ਡੰਕ

6

ਡੰਕੰ ਰਿਝੇ ਗ੍ਰਿਝ ਵਿਝੰ ਕਿਲਕਾਰ ਕੰਕੰ ੩੨ ਖੁਰੰ ਖੇਹ ਉਠੀ ਰਹਿਯੋ ਗੈਣ ਪੂਰੰ ਚਲੋ

7

ਸਿੰਧ ਵਿਧੰ ਭਏ ਪਵ ਚੂਰੰ ਸੁਣੇ ਸੋਰ ਕਾਲੀ ਗਹੇ ਸਸਤ੍ਰ ਪਾਣੰ ਕਿਲਕਾਰ



ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੦੮



i

ਕਾਰ ਉਠੇ ੧੧ ਵਜੈ ਬਾਦ੍ਰਿਤੇਯੰ ਹਸੈ ਗ੍ਰਾਧਵੇਯੰ ਝੰਡਾ ਗੜ ਜੁਟੇ ਸਰੰ ਸੰਜ ਫੁਟੇ ੧੦ ਚਹੂੰ

ii

ਔਰੁ ਉਠੇ ਸਰੰ ਵਿਸਟ ਵੁਠੇ ਕਰੋਧੀ ਕਰਾਲੰ ੯ ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ਕਿਤੇ ਕੁਠੀ

iii

ਯੰ ਵੁਠੀਯੰ ਵਿਸਟ ਵਾਣੰ ਰਣੰ ਡੁੱਲੀਯੰ ਵਾਜ ਖਾਲੀ ਪਲਾਣੰ

iv

ਜੁਝੇ ਦੇਹ ਜੋਧਯੰ ਵੀਰ ਦੇਵੰ ਅਦੇਵੰ ਸੁਭੇ ਸਸਤ੍ਰ ਸਾਜਾ ਮਨੋ ਸਾਤਨੇਵੰ ੮

v

ਗਜੇ ਗਜਯੰ ਸਰਵ ਸਜੇ ਕਵੰਗੰ ਜੁਧੰ ਜੁਟੀਯੰ ਜੋਧ ਫੁਟੇ ਖਤੰਗੰ ਤੜਕੇ ਤਵਲੰ ਝਣ

vi

ਕੇ ਕ੍ਰਿਪਾਣੰ ਸੜਕਾਰ ਸੇਲੰ ਰਣੰਕੇ ਨਿਸਾਣੰ ੭ ਢਮਾ ਢਮ ਢੋਲੰ ਢਲਾ

vii

ਢੁਕ ਢਾਲੰ ਗਹਾ ਜੁਹ ਗਜੇ ਹਯੰ ਹਲਾਹਾਲ ਚਾਲੰ ਸਟਾ ਸਟ ਸੇਲੰ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੧੪



# HISTORICAL MANUSCRIPTS (6)

## HANDWRITTEN BY GURU SAHIB

### CHANDI DI VAAR

Chandi Di Vaar is also known as Var Sri Bhagauti Ji, this composition is the only Punjabi language ballad (Vaar) by Guru Gobind Singh Ji. In the ballad, the supreme goddess (Almighty) is transformed into a liberating divine power in the form of sword, that crushes perpetrators of falsehood.

The first Pauri of Chandi Di Vaar begins with the previous praise of all the Guru Sahibans which forms the Ardaas that is read today.

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤੇ ॥  
ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਸਹਾਇ ॥ ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ ॥ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥  
ਪ੍ਰਿਥਮ ਭਗਉਤੀ ਸਿਮਰ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥  
ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ॥  
ਅਰਜੁਨ ਹਰਿਗੋਬਿੰਦ ਨੋ ਸਿਮਰੈ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥  
ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਇਐ ਜਿਸੁ ਡਿੱਠੇ ਸਭੁ ਦੁਖ ਜਾਇ ॥  
ਤੇਗ ਬਹਾਦੁਰ ਸਿਮਰੀਐ ਘਰ ਨਉਨਿਧਿ ਆਵੈ ਧਾਇ ॥  
ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥੧॥

*There is one god and Victory is his.*

*May Sri Bhagauti Ji (The Sword) be Helpful. The Heroic Poem of Sri Bhagauti Ji . (By) The Tenth King (Guru).  
In the beginning I remember Bhagauti, the Lord (whose symbol is the sword) and then I remember Guru Nanak.*

*Then I remember Guru Angad, Guru Amar Das and Guru Ram Das, may they be helpful to me.*

*Then I remember Guru Arjan, Guru Hargobind and Guru Har Rai.*

*(After them) I remember Guru Sri Har Kishan, by whose sight all the sufferings vanish.*

*Then I do remember Guru Tegh Bahadur, though whose Grace the nine treasures come running to my house.*

*May they be helpful to me everywhere. 1.*

*(Sri Dasam Granth Sahib Ji Ang 119)*



Sri Guru Nanak Dev Ji with the  
other Nine Gurus

Source: Government Museum  
and Art Gallery, Chandigarh  
as referenced by Goswamy  
(2000) in the book *Piety and  
Splendour, Sikh Heritage in  
Art.*





**CHANDI DI VAAR –  
STANZA 44 ONWARDS**



**CHANDI DI VAAR –  
STANZA 48 ONWARDS**



Source: Bhai Rupa collection

1 ਚੋਟਾਂ ਪਾਨ ਤਵਾਲੀ ਜਾਸਾਂ ਜੁੱਧ ਨੂੰ ਵਰਿ ਵਰਿ ਪ੍ਰਿਥਵੀ ਚਾਲੀ ਦਲਾਂ ਚੜਾਇਆਂ ਨਾਉ  
 2 ਜਿਵੇਹੈ ਹਾਲੀ ਸਹ ਦਰੀਆਉ ਵਿਚਿ ਧੂਲ ਉਤਾਹਾਂ ਘਾਲੀ ਛੜੀ ਤੁਰੰਗਮਾਂ ਜਾਣਾ  
 3 ਪੁਕਾਰੂ ਚਾਲੀ ਧਰਤੀ ਇੰਦ੍ਰ ਪੈ ੧੨ ਪਉੜੀ ਆਹਰ ਮਿਲਯਾ ਆਹਰੀਆਂ  
 4 ਸੈਣ ਸੂਰਯਾਂ ਸਾਜੀ ਚਲੇ ਸਹੂਦੇ ਦੁਰਗਸਾਹ ਜਣ ਕਾਵੈ ਹਾਜੀ ਤੀਰੀ ਤੇਗੀ ਜਮਧ  
 5 ਤੀ ਰਣ ਵੰਡੀ ਭਾਜੀ ਇਕ ਘਾਇਲ ਘੂਮਤ ਸੂਰਮੇ ਜਣ ਕਤਮ ਕਾਜੀ ਇਕ ਵੀਰ ਪਰੋਤੇ ਵਰਛੀ  
 6 ਆਂ ਜਿਉ ਝੁਕ ਪੋਨ ਨਵਾਜੀ ਇਕ ਦੁਰਗਾ ਸਉਹੂ ਖੁਨਸ ਕੈ ਖੁਨਸਾਇਨ ਤਾਜੀ ਇਕ ਧਾ  
 7 ਵਨ ਦੁਰਗਾ ਸਾਮਣੇ ਜਿਉ ਭੁਖਿਆਏ ਪਾਜੀ ਕਦੇ ਨ ਰਜੇ ਜੁਧ ਤੇ ਰਜ ਹੋਏ ਰਾਜੀ ੧੧



i ਵਾੜੀ ਜਾਪੇ ਕਟੈ ਵਾੜੀਆਂ ਰੁਖ ਚੰਦਨਿ ਆਰੀ ੮ ਦੁਹਾਂ ਕਧਿਰਾ ਮੁਹਿ ਜੁੜੇ  
 ii ਜਾ ਸਟ ਪਈ ਖਰਵਾਰ ਕਉ ਤਕ ਤਕ ਕੈਵਰੁ ਦੁਰਗਸਾਹ ਤਕ ਮਾਰੈ ਭਲੇ ਜੁਝਾਰ ਕਉ  
 iii ਪੈਦਲ ਮਾਰੇ ਹਾਥੀਆਂ ਸੰਗ ਰਥ ਗਿਰੇ ਅਸ਼੍ਵਾਰ ਕਉ ਸੋਹਨ ਸੰ  
 iv ਜਾ ਵਾਗੜਾਂ ਜਣੁ ਲੱਗੇ ਫੁਲ ਅਨਾਰ ਕਉ ਗੁਸੇ ਆਈ ਕਾਲਕਾ ਹ  
 v ਥ ਸਜੇ ਲੈ ਤਰਵਾਰ ਕਉ ਏਦੂੰ ਪਾਰ ਉਤ ਪਾਰ ਹਰਨਾਕਸਿ ਕਈ ਹਜਾਰ ਕਉ  
 vi ਜਿਣ ਇੱਕਾ ਰਹੀ ਕੰਧਾਰ ਕਉ ਸਦ ਰਹਮਤ ਤੇਰੇ ਵਾਰ ਕਉ ੭ ਪਉੜੀ ਦੁ  
 vii ਹਾਂ ਕਧਿਰਾਂ ਮੂਹ ਜੁੜੇ ਸਟ ਪਈ ਜਮਧਾਣ ਕਉ ਤਦ ਖਿੰਗ ਨਸੁੰ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੨੫-੬



**CHANDI DI VAAR –  
STANZA 50 ONWARDS**



**CHANDI DI VAAR –  
STANZA 51 ONWARDS**



Source: Bhai Rupa collection

1 ਭ ਨਚਾਇਆ ਡਾਲਾ ਉਪਰਿ ਵਰਗਸਤਾਂਨ ਕਉ ਫੜੀ ਬਿਲੰਦ ਮੁੰਗਾਇਉਸ ਫਰ  
 2 ਮਾਇ ਕਰਿ ਮੁਲਤਾਨ ਕਉ ਗੁਸੇ ਆਈ ਸਾਮੁਣੇ ਰਣ ਅੰਦਰਿ ਘੱਤਨ ਘਾ  
 3 ਣ ਕਉ ਅਗੇ ਤੇਗ ਵਗਾਈ ਦੁਰਗਸਾਹ ਵੱਢ ਸੁੰਭਨ ਵਹਿ ਪਲਾਣ ਕਉ ਰੜਕੀ  
 4 ਜਾ ਕੇ ਧਰਤ ਕਉ ਵਢ ਪਾਖਰ ਵਢ ਕਿਕਾਣ ਕਉ ਵੀਰ ਪਲਾਣੇ ਡਿਗਯਾ ਕਰਿ ਸਿਜਦਾ ਸੁੰ  
 5 ਭ ਸੁਜਾਣ ਕਉ ਸਾਵਾਸ ਸਲੋਣੇ ਖਾਨ ਕਉ ਸਦਾ ਸਾਵਾਸ ਤੇਰੇ ਤਾਣ  
 6 ਕਉ ਤਰੀਫਾਨ ਚਵਾਨ ਕਉ ਸਦ ਰੈਹਮਤ ਕੈਫਾਨ ਕਉ ਸਦ ਰੈਹਮਤ ਤੁਰੇ ਨਚਾਣ ਕਉ  
 7 ਏ ਪਉੜੀ ਦੁਰਗਾ ਅਤੇ ਦਾਨਵੀ ਗਹ ਸੰਘਰ ਕਥੇ ਓਰੜ ਉਠੇ ਸੂਰਮੇ ਆ



8 ਡਾਹੇ ਮਥੇ ਕਟ ਤੁਫੰਗੀ ਕੈਵਰੀ ਦਲ ਗਾਹਿ ਨਕੱਥੇ ਦੇਖਨ ਜੰਗ ਫਰੇਸਤੇ ਅਸਮਾ  
 9 ਨੋ ਲਥੇ ਪ ਪਉੜੀ ਦੁਹਾ ਕਧਿਰਾ ਮੂਹ ਜੁੜੇ ਦਲ ਘੁਰੇ ਨਗਾਰੇ ਓਰੜ ਆ  
 10 ਏ ਸੂਰਮੇ ਸਿਰਦਾਰ ਰਣਿਆਰੇ ਲੈ ਕੇ ਤੇਗਾਂ ਵਰਛੀਆਂ ਹਥਿਆ  
 11 ਰ ਉਭਾਰੇ ਟੋਪ ਪਟੇਲਾ ਪਖਰਾਂ ਗਲ ਸੰਜ ਸਵਾਰੇ ਚੜੇ ਰਥੀ ਗਜ ਘੋੜਿ  
 12 ਆ ਮਾਰ ਭੂਇ ਤੇ ਡਾਰੇ ਜਾਣ ਹਲਵਾਈ ਸੀਖ ਣਾਲਿ ਵਿੰਨ ਵੜੇ ਉਤਾ  
 13 ਰੇ ੪ ਪਉੜੀ ਦੁਹਾ ਕਧਿਰਾ ਮੂਹਿ ਜੁੜੇ ਨਾਲੇ ਧਉਸਾ ਭਾਰੀ ਲ  
 14 ਈ ਭਗੌਤੀ ਦੁਰਗਸਾਹ ਵਰ ਜਾਗਨ ਭਾਰੀ ਲਾਈ ਰਾਜੇ ਸੁੰਭ ਨੋ ਰਤੁ ਪੀਐ ਪਿਆ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੨੬



## CHANDI DI VAAR – STANZA 54 ONWARDS TILL CONCLUSION

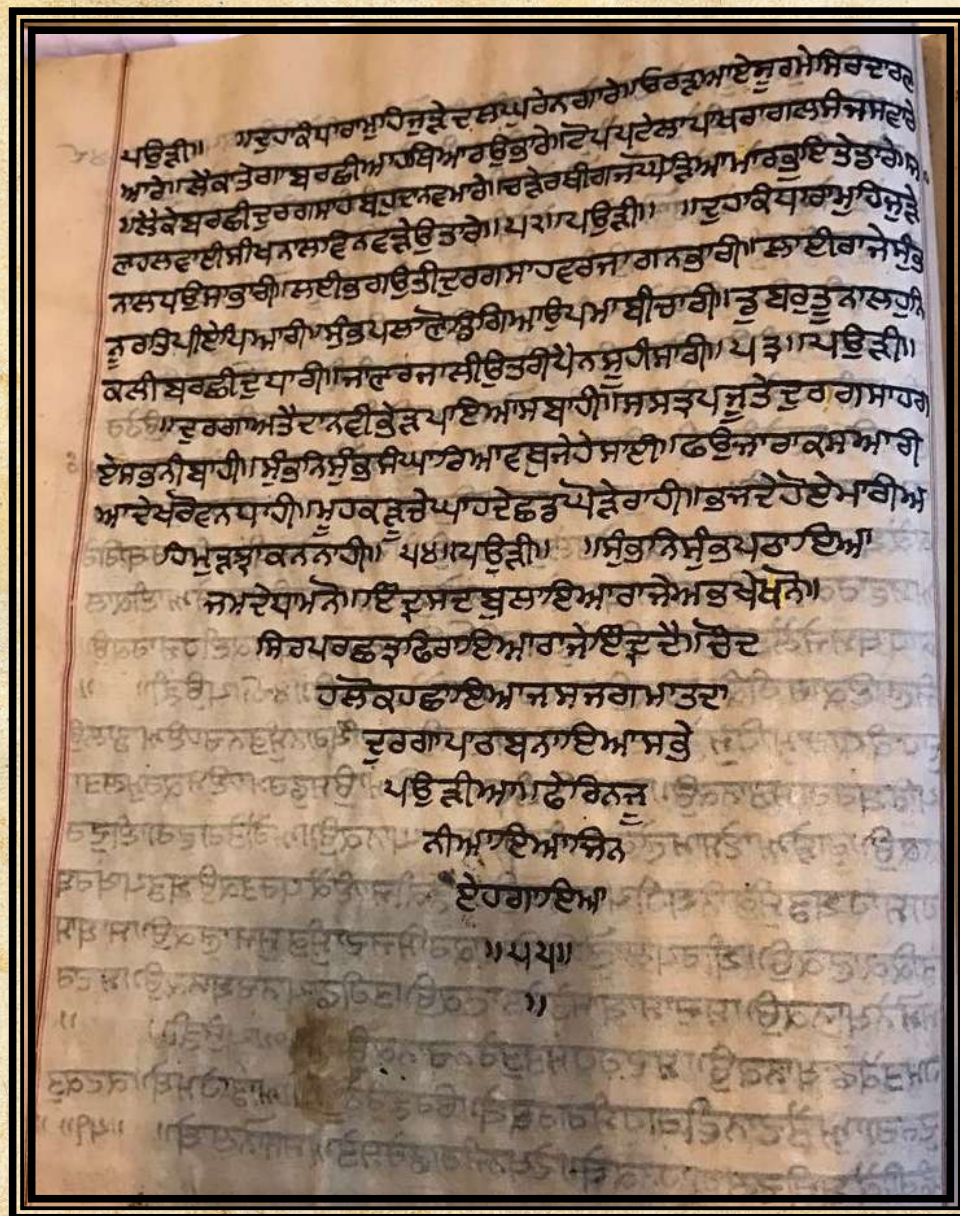


Source: Bhai Rupa collection

1 ਰੀ ਸੁੰਭ ਪਲਾਣੇ ਡਿਗਯਾ ਉਪਮਾ ਵੀਚਾਰੀ ਡੁਵ ਰਤਤ ਨਾਲਹੁ .. ਨਿਕਲੀ ਕਲ  
 2 ਵਰਛੀ ਦੋਧਾਰੀ ਜਾਣ ਰਜਾਦੀ ਉਤਰੀ ਪੈਨ ਸੂਹੀ ਸਾਰੀ ੩ ਪਉੜੀ ਸੁੰਭ ਨਿ  
 3 ਸੁੰਭ ਪਠਾਇਆ ਜਮ ਦੇ ਧਾਮ ਨੋ ਇੰਦ੍ਰ ਸਦ ਵੁਲਾਏਆ ਰਾਜ ਅਭਖੇਕ  
 4 ਨੋ ਸਿਰ ਪਰ ਛਤਰ ਫਿਰਾਯਾ ਰਾਜੇ ਇੰਦ੍ਰੇ ਦੈ ਚੋਦਹ ਲੋਕਾਂ ਛਾਯਾ ਜਸ ਜਗ ਮਾਤ ਦਾ  
 5 ਦੁਰਗਾ ਪਾਠ ਵਣਾਏਆ ਸਭੇ ਪਉੜੀਆਂ ਫੇਰ ਨ ਜੁਨੀ ਆ  
 6 ਏਯਾ ਜਿਨ ਏਹ ਗਾਏਆ ੨  
 7 ਸੰਪੂਰਣ ਭਈ ਚੰਡੀ ਦੀ ਵਾਰ ਅਕਾਲ ਜੀ ਸ੍ਰੀ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੨੭





A folio of the conclusion of Chandi Di Vaar written in an unique pattern. This Handwritten Sri Dasam Granth Saroop (undated) is currently in the possession of the Custodians of Mai Desan, Chak Fateh Singh Wala, Punjab.



# **HISTORICAL MANUSCRIPTS (7)**

## **HANDWRITTEN BY GURU SAHIB**

### **GIAN PARBODH**

Gian Parbodh translates to the The Awakening of Knowledge. This composition has two main divisions. The first part is devoted to the praise of the Almighty in the perspective of knowledge which is the light of the formless within creation. His various attributes, His might, magnanimity and his greatness are the subject of this part of Gyan Prabodh. The entire description follows the tradition of Gurbani and elucidates the main ideas that are presented within it.

The second part is in the form of a dialogue in which the Atma questions Parmatma (Almighty) about that super power whose radiance and glory is unending. The answers are all within. He is without differences of caste, creed, religion. For Him friend and foe are alike. Then the soul asks about the four dharmas in answer the four dharmas are elaborated upon. These four Dharmas are:

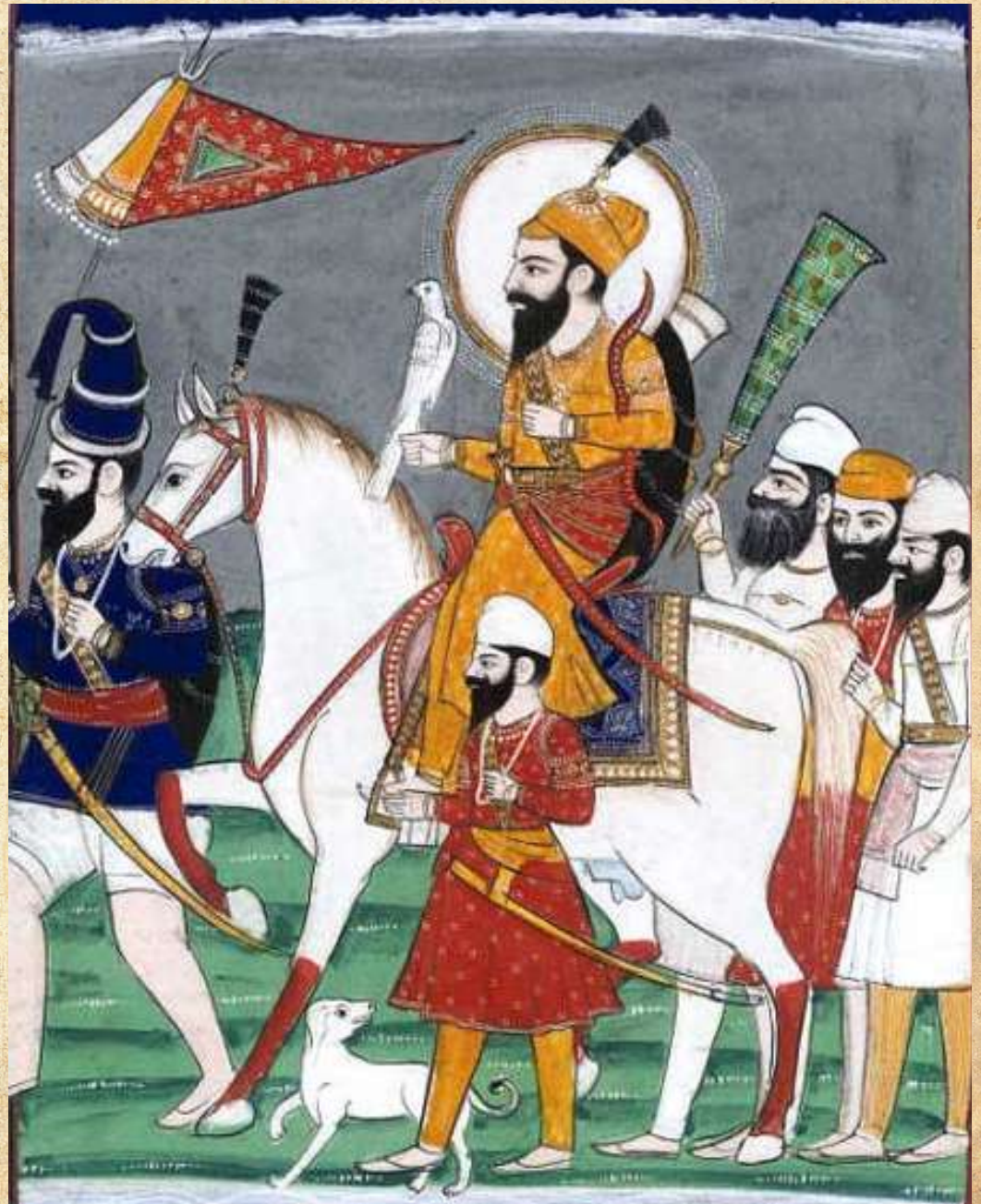
- Raj Dharam
- Daan Dharam
- Bhog Dharam
- Mokh Dharam

Giving examples from the lives of great personalities as mentioned in the various scriptures about Daan Dharam have been explained to the soul. The writing is also a source of knowledge and wisdom since in it we find elucidation on the various kinds of Yajnas that were performed and their processes. This information is very significant as there is no other source regarding these that exists. Gian Perbodh is a marvellous composition that reveals wisdom through Almighty and Maya. Some claim that this composition as we see it is incomplete. However, this is not true as the Khas Patra of Guru Ji in the beginning has the metre number 335 which matches the current conclusion metre number. See, both the images in this section.



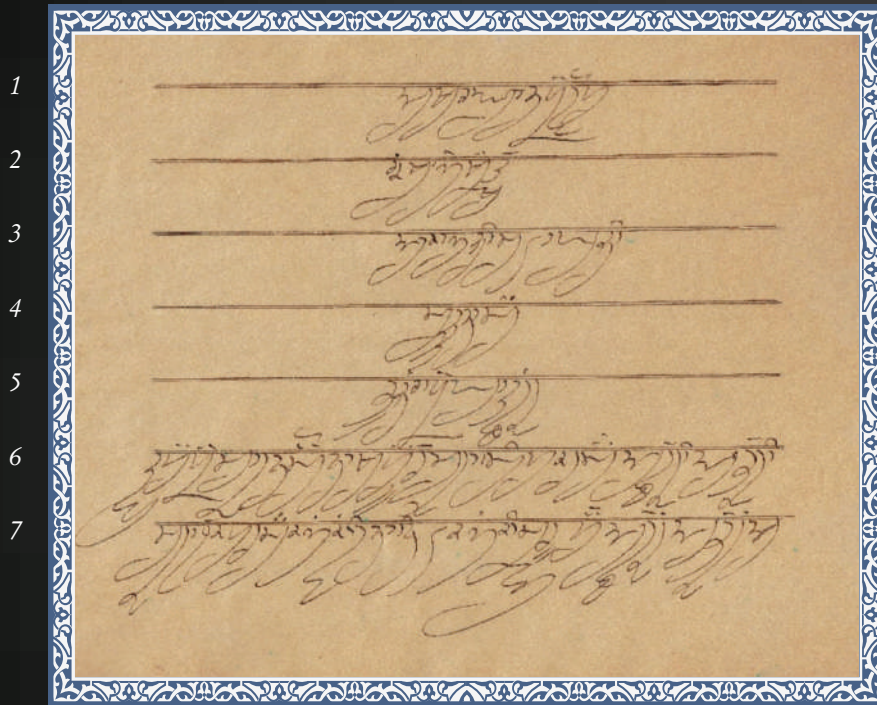
*Guru Gobind Singh and Attendants*

*ca. 19<sup>th</sup> century, paint on paper,  
private collection*





## GIAN PARBODH – START



Source: Bhai Rupa collection



1

ਅਥ ਗਯਾਨ ਪ੍ਰਵੋਧ

2

ਗ੍ਰੰਥ ਲਿਖਤੇ

3

ਅਕਾਲ ਜੀ ਸਹਾਯ ਜੀ

4

ਸਤਨਾਮ

5

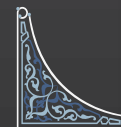
ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ

6

ਤ੍ਵਪ ਪ੍ਰਸਾਦ ਨਮੋ ਨਾਥ ਪੂਰੇ ਸਦਾ ਸਿਧ ਕਰਮੰ ਅਛੇਦੀ ਅਭੇਦੀ

7

ਸਦਾ ਏਕ ਧਰਮੰ ਕਲੰਕੰ ਵਿਨਾ ਨਿਹਕਲੰਕੀ ਸ੍ਵਰੂਪੇ ਅਛੇਦੰ ਅਭੇਦੰ ਅ



ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੨੭





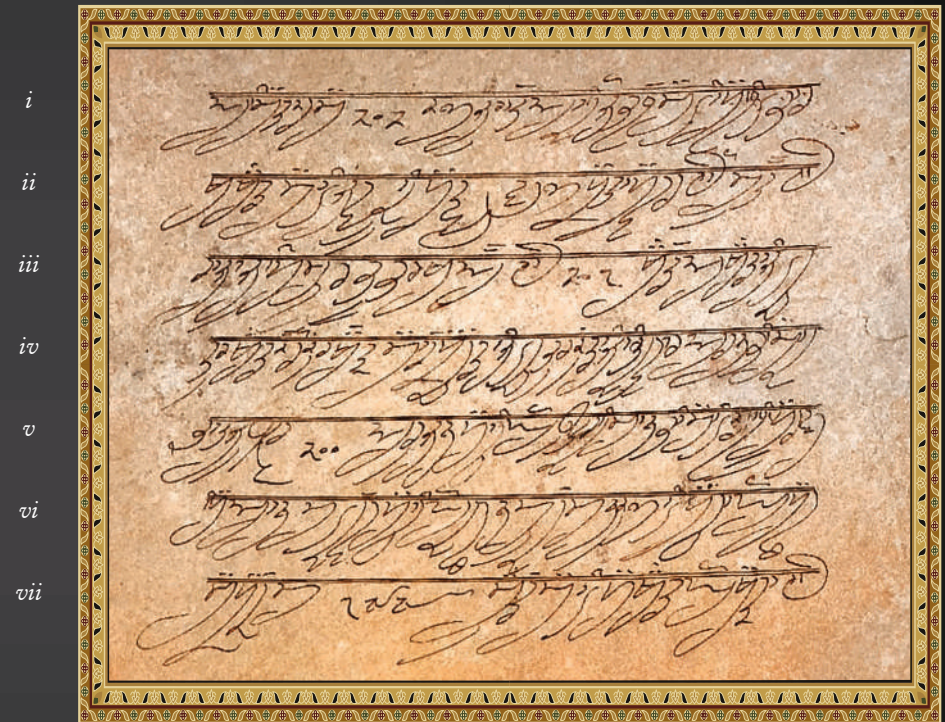




**GIAN PARBODH –  
STANZA 1 ONWARDS**



**GIAN PARBODH –  
STANZA 135 ONWARDS**



Source: Bhai Rupa collection

1 ਖੇਦੰ ਅਨੂਪੇ ੩੩੫ ਨਮੋ ਲੋਕ ਲੋਕੇਸ੍ਵਰੰ ਲੋਕ ਨਾਥੇ ਸਦੈਵੰ ਸਦਾ ਸਰਵ ਸਾ  
 2 ਥੰ ਅਨਾਥੇ ਨਮੋ ਏਕ ਰੂਪੰ ਅਨੇਕੰ ਸਰੂਪੇ ਸਦਾ ਸਰਵ ਸਾਹੰ ਸਦਾ ਸਰਵ ਭੂਪੇ  
 3 ੩੩੪ ਅਛੇਦੰ ਅਭੇਦੰ ਅਨਾਮੰ ਅਠਾਮੰ ਸਦਾ ਸਰਵਦਾ ਸਿਧਦਾ  
 4 ਵੁਧਾਮੰ ਅਜਤੰ ਅਮਤੰ ਅਕਤੰ ਅਭਰਮੰ ਅਖੇਦੰ ਅਭੇਦੰ ਅ  
 5 ਛੇਦੰ ਅਕਰਮੰ ੩੩੩ ਅਗਾਧੇ ਅਵਾਧੇ ਅਗੰਤੰ ਅਨੰਤੰ ਅ  
 6 ਲੇਖੰ ਅਭੇਖੰ ਅਭੂਤੰ ਅਗੰਤੰ ਨ ਰੰਗੰ ਨ ਰੂਪੰ ਨ ਜਾਤੰ ਨ ਪਾਤੰ ਨ ਸ  
 7 ਤ੍ਰੇ ਨ ਮਿਤ੍ਰੇ ਨ ਪੁਤ੍ਰੇ ਨ ਮਾਤੰ ੩੩੨ ਅਭੂਤੰ ਅਭੰਗੰ ਅਭਿਖੰ



i ਅਮਿਤ ਕਰਮ ੨੦੨ ਕਲ ਜੁਗ ਤੇ ਆਦਿ ਜੋ ਭਏ ਮਹੀਪ ਇਹ ਭਾਰ  
 ii ਥ ਖੰਡ ਮਹਿ ਜੰਵੁ ਦੀਪ ਤ੍ਵ ਵਲ ਪ੍ਰਤਾਪ ਵਰਣੋ ਸੁ ਤੈਣ  
 iii ਰਾਜਾ ਜੁਧਿਸਟਰ ਭੂ ਭਰਥ ਐਣ ੨੦੧ ਖੰਡੇ ਅਖੰਡ ਜਿਹ ਚ  
 iv ਤੁਰ ਖੰਡ ਕੈਰੋ ਕੁਰਖੇਤ੍ਰ ਮਾਰੇ ਪ੍ਰਚੰਡ ਜਿਹ ਚਤੁਰ ਕੁੰਡ ਜਿਤਿ ਦੁਵਾਰ ਅਰਨ ਭੀਮਾਦ  
 v ਭ੍ਰਾਤ ਜੁਝਾਰ ੨੦੦ ਅਰੁਜਨ ਪਠਿਯੋ ਉਤਰ ਦਿਸਾਨ ਭੀਮਹਿ ਕਰਾਇ ਪੂਰਵ  
 vi ਪਿਯਾਨ ਸਹਦੇਵ ਪਠਿਯੋ ਦਛਨ ਸੁਦੇਸ ਨੁਕਲਹਿ ਪਠਾਯੋ ਪਛ  
 vii ਮ ਪ੍ਰਦੇਸ ੧੯੯ ਮੰਡੇ ਮਹੀਪ ਖੰਡਯੋ ਖਤ੍ਰਾਣ  
 ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੨੭/੧੩੮



**GIAN PARBODH –  
STANZA 154 ONWARDS**



**GIAN PARBODH –  
STANZA 166 ONWARDS**



Source: Bhai Rupa collection

1

ਪ ਵਾਂਟ ਵਾਂਟ ਲੁਟਾਇ ੧੮੩ ਫੇਰਕੈ ਸਭ ਦੇਸ ਮੈ ਹੈ ਮਾਰਿਉ ਮ

2

ਖ ਜਾਇ ਕਾਟਿ ਕੈ ਤਿਹ ਕੋ ਤਵੈ ਪਲ ਕੈ ਕਰੈ ਚਤੁ ਭਾਇ ਏਕ ਵਿਪਨ ਏਕ ਛਤ੍ਰਿਨ ਏਕ

3

ਇਸਤ੍ਰਿਨ ਦੀਨ ਚਤ੍ਰ ਅੰਸ ਵਚਿਉ ਜੁ ਤਾਤੇ ਹੋਮ ਮੈ ਵਹ ਕੀਨ ੧੮੨ ਪੰਚ ਸੈ ਵ

4

ਰਖ ਪ੍ਰਮਾਨ ਸੁ ਰਾਜ ਕੈ ਇਹ ਦੀਪ ਅੰਤ ਜਾਇ ਗਿਰੇ ਰਸਾਤਲ ਪੰਡੁ ਪੁਤ੍ਰ ਮਹੀ

5

ਪ ਭੂਮ ਭਰਥ ਭਏ ਪਰੀਛਤ ਪਰਮ ਰੂਪ ਮਹਾਨ ਅਮਿਤ ਰੂਪ ਉਦਾਰ

6

ਦਾਨ ਅਛਿਜ ਤੇਜ ਨਿਧਾਨ ੧੮੧ ਸ੍ਰੀ ਗਿਆਨ ਪ੍ਰਵੋਧ ਗ੍ਰੰਥ ਦੁਤੀਯ

7

ਜੱਗ ਸਮਾਪਤੰ



i

ਅਥ ਰਾਜਾ ਜਨਮੈਜਯ

ii

ਰਾਜ ਪਾਨ ਕਥਨੰ

iii

ਰੁਆਲ ਛੰਦ

iv

ਰਾਜ ਕੋ ਗ੍ਰਿਹ ਪਾਇਕੈ ਜਨਮੇਜ ਰਾਜ ਹਾਨ ਸੂਰਵੀਰ ਹਠੀ ਤਪੀ ਦਸ ਚਾਰ

v

ਚਾਰ ਨਿਧਾਨ ਪਿਤਰ ਕੇ ਵਧ ਕੋਪ ਤੇ ਸਬ ਵਿਪ੍ਰ ਲੀਨ ਵੁਲਾ

vi

ਇ ਸਰਪ ਮੇਧ ਕਰਿਯੋ ਬੇਗ ਮਖ ਧਰਮ ਕੇ ਕਿਤ ਚਾਇ ੧੭੨

vii

ਏਕ ਕੋਸ ਪ੍ਰਮਾਨ ਲਉ ਮਖ ਕੁੰਡ ਕੀਨ ਬਨਾਇ ਮੰਤ੍ਰ ਸਕਤ ਕਰਨੈ ਲਗੇ ਤਹ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੪੦-੧



# HISTORICAL MANUSCRIPTS (8)

## HANDWRITTEN BY GURU SAHIB

### CHAUBIS AVTAR

Chaubis Avtar is the narration of 24 incarnations of Vishnu, as ordered by Almighty. The 24 incarnations of Vishnu:

1. Macha (Matsya)	7. Nar Singha (Narasimha)	13. Bishan (Vishnu)	19. Chandra (the moon)
2. Kaccha (Kurma)	8. Bavana (Vamana)	14. Sheshnavi	20. Rama
3. Nara (Nara-Narayan)	9. Parashurama	15. Arihant Dev	21. Krishna
4. Narayana (Nara-Narayan)	10. Brahma	16. Manu Raja (Manu)	22. Nara (Arjun)
5. Maha Mohini (Mohini)	11. Rudar	17. Dhanvantari	23. Buddha
6. Bairaha (Varaha)	12. Jalandhara	18. Suraj (the sun)	24. Kalki

Completion dates of some chapters is also mentioned by Sri Guru Gobind Singh Ji as follows:

- Krishna Avtar-Gopi & Udhava – Wednesday, August 1687 CE *(Sri Dasam Granth Sahib Ji Ang 386)*

**ਦੋਹਰਾ ॥ ਸਤ੍ਰੁਹ ਸੈ ਚਵਤਾਲ ਮੈ ਸਾਵਨ ਸੁਦਿ ਬੁਧਵਾਰ ॥ ਨਗਰ ਪਾਵਟਾ ਮੇ ਤੁਮੇ ਰਚਿਯੋ ਗ੍ਰੰਥ ਸੁਧਾਰ ॥੯੮੩॥**

*This Granth has been prepared after revision in Paonta City on Wednesday in August 1744 BK. (1687 CE). (983)*

- Krishna Avtar Ras Mandal – 1688 CE *(Sri Dasam Granth Sahib Ji Ang 354)*

**ਦੋਹਰਾ ॥ ਸਤ੍ਰੁਹ ਸੈ ਪੈਤਾਲ ਮੈ ਕੀਨੀ ਕਥਾ ਸੁਧਾਰ ॥ ਚੁਕ ਹੋਇ ਜਹ ਤਹ ਸੁ ਕਥਿ ਲੀਜਹੁ ਸਕਲ ਸੁਧਾਰ ॥੭੫੫॥**

*In 1745 BK. (1688 CE), this composition was improved and if there is any error and omission in it, then the poet may still improve it. (755)*

- Krishna Avtar Conclusion - July, 1688 CE *(Sri Dasam Granth Sahib Ji Ang 570)*

**ਦੋਹਰਾ ॥ ਸਤ੍ਰੁਹ ਸੈ ਪੈਤਾਲ ਮਹਿ ਸਾਵਨ ਸੁਦਿ ਥਿਤਿ ਦੀਪ ॥ ਨਗਰ ਪਾਵਟਾ ਸਭ ਕਰਨ ਜਮਨਾ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥**

*This work has been completed in the month of Sawan (July), 1745 BK. (1688 CE) in the town of Paonta at the auspicious hour, on the banks of the flowing Yamuna. (2490)*

- Rama Avtar Conclusion – July 1698 CE *(Sri Dasam Granth Sahib Ji Ang 254)*

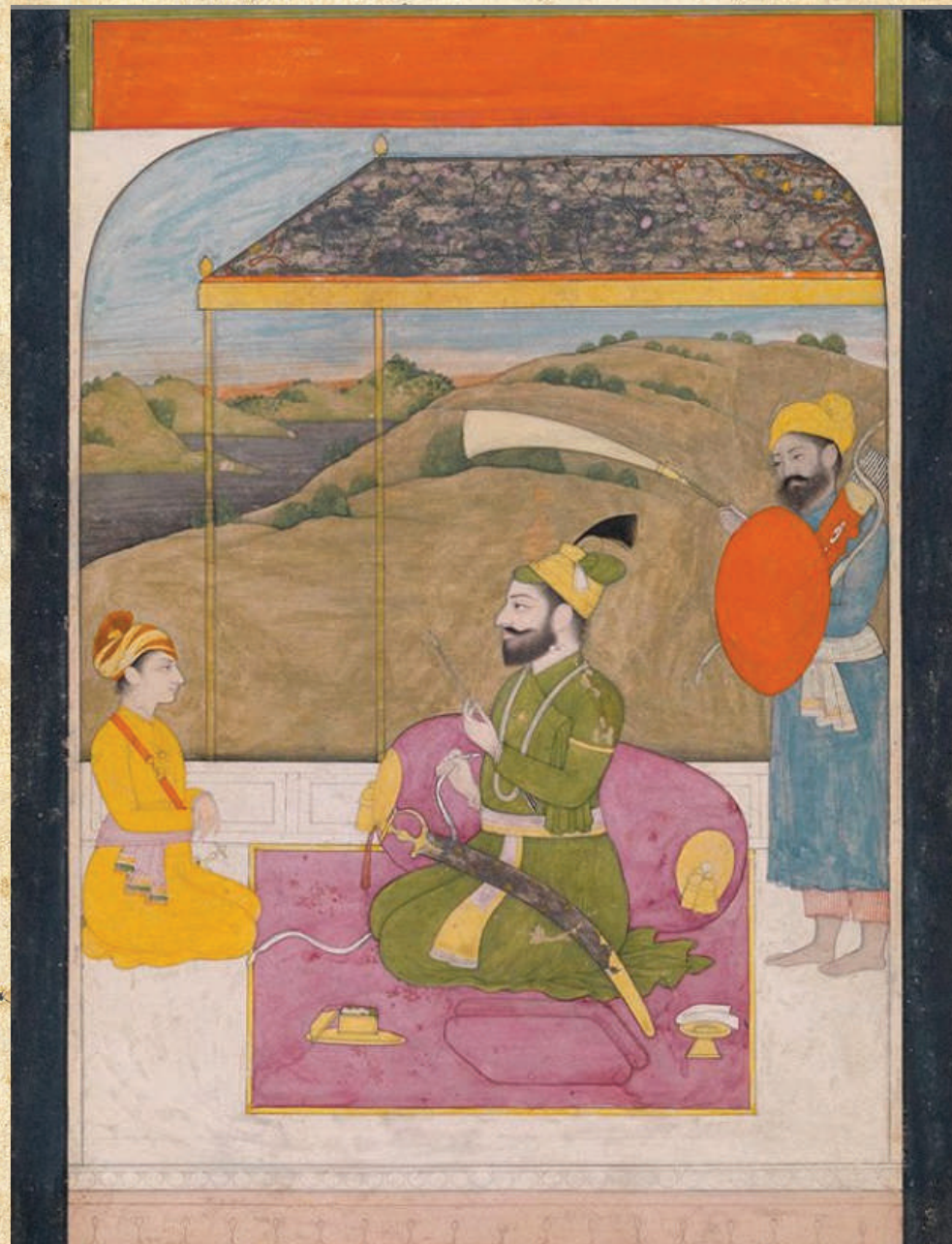
**ਸੰਮਤ ਸੰਤ੍ਰੁਹ ਸਹਸ ਪਚਾਵਨ ॥ ਹਾਤ੍ਰੁ ਵਦੀ ਪ੍ਰਿਥਮ ਸੁਖ ਦਾਵਨ ॥ ਤ੍ਰਪ੍ਰਸਾਦਿ ਕਰਿ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥ ਭੂਲ ਪਰੀ ਲਹੁ ਲੇਹੁ ਸੁਧਾਰਾ ॥੮੬੦॥**

*This Granth has been completed and improved in July 1698 CE; if any error has remained then kindly correct it. (860)*



*Guru Gobind Singh receives a young noble*

*Family workshop of Nainsukh of Guler,  
Punjab Hills, c 1790  
Toor Collection*





**CHAUBIS AVTAR –  
INVOCATION STANZA 15 ONWARDS**



**CHAUBIS AVTAR –  
INVOCATION STANZA 23 ONWARDS**



Source: Bhai Rupa collection

1

ਸਦਾ ਅਭੇਖ ਅਭੇਖੀ ਰਹਈ ਤਾਤੇ ਜਗਤ ਅਭੇਖੀ ਕਹਈ ਅ

2

ਲਖ ਰੂਪ ਕਿਨਹੂੰ ਨਹਿ ਜਾਨਾ ਤਿਹ ਕਰ ਜਾਤ ਅਲੇਖ

3

ਬਖਾਨਾ ੪੧ ਚੌਪਈ ਰੂਪ ਅਨੂਪ ਸਰੂਪ

4

ਅਪਾਰਾਂ ਭੇਖ ਅਭੇਖ ਸਭ ਤੇ ਨਿਆਰਾਂ ਦਾਇਕ ਸਭੋ ਅ

5

ਜਾਚੀ ਸਭ ਤੇ ਜਨ ਲਯੋ ਕਰਤਾ ਹਮ ਤਬ ਤੇ ੪੦

6

ਚੌਪਈ ਲਗਨ ਸਗਨ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ਹੈ ਯ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੫੬



i

ਲਮਾਨ ਗਿਨ ਕੇਤੇ ਭੇਖ ਧਰੇ ਲੂਟਤ ਸੰਸਾਰਾ ਛਪਤ ਸਾਧ ਜਿਹ

ii

ਨਾਮ ਅਧਾਰਾ ੩੩ ਚੌਪਈ ਪੇਟ ਹੇਤ ਨਰ ਡਿੰਭ ਦਿਖਾਹੀਂ

iii

ਡਿੰਭ ਕਰੇ ਵਿਨ ਪਾਯਿਤ ਨਾਹੀ ਜਿਨ ਨਰ ਏਕ ਪੁਰਖ ਕਹ ਧਿਆ

iv

ਯੋ ਤਿਨ ਕਰਿ ਡਿੰਭ ਨ ਕਿਸੀ ਦਿਖਾਯੋ ੩੨ ਚੌਪਈ ਡਿੰਭ ਕਰੇ ਵਿਨੁ

v

ਹਾਥ ਨ ਆਵੇ ਕੋਉ ਨ ਕਾਹੂ ਸੀਸ ਨਬਾਵੈ ਜੋ ਇਹ ਪੇਟ ਨ ਕਾਹੂ

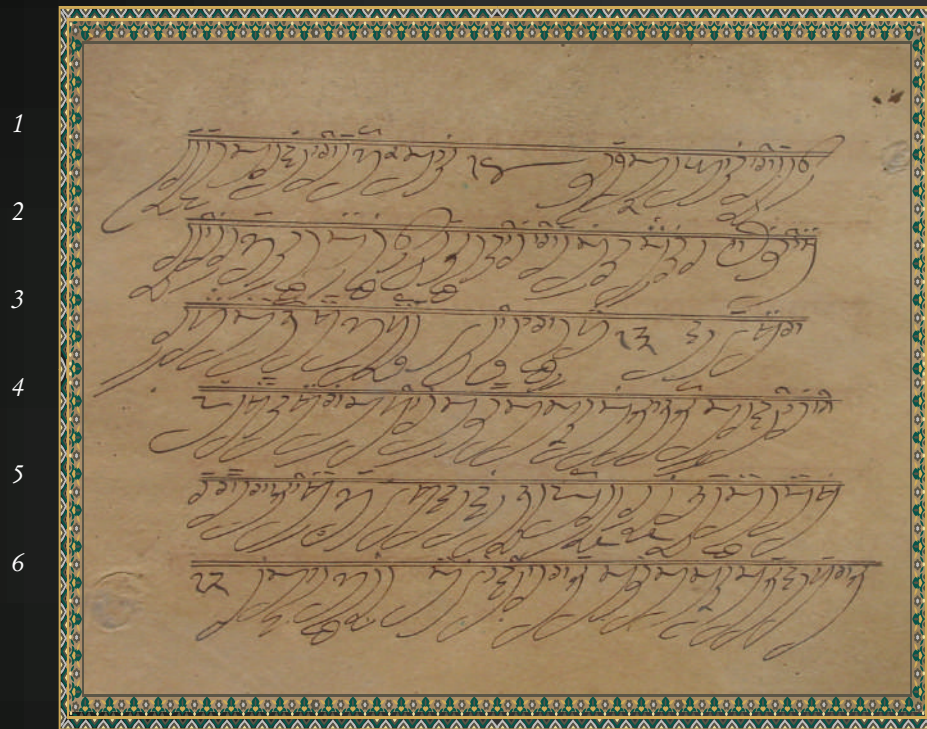
vi

ਹੋਤਾ ਰਾਵ ਰੰਕ ਕਾਹੂ ਕੋ ਕਹਤਾ ੩੧ ਚੌਪਈ ਜਿਨ ਪ੍ਰਭ ਏਕ ਵਹੈ ਠਹਰਾਯੋ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੫੭



## CHAUBIS AVTAR – MACH AVTAR STANZA 45 ONWARDS



Source: Bhai Rupa collection

1

ਟਰੇ ਦੇਵ ਸਰਬੰ ਗਿਰੇ ਲੋਕ ਸਾਤੰ ੧੪ ਭਏ ਸਦ੍ਰ ਘਾਤੰ ਗਿਰੇ ਚਉ

2

ਰ ਚੀਰੰ ਰੁਲੇ ਤਛ ਮੁਛੰ ਉਠੇ ਤਿਛ ਤੀਰੰ ਗਿਰੇ ਸੁੰਡ ਮੁੰਡੰ ਰਣੰ ਭੀਮ

3

ਰੂਪੰ ਮਨੋ ਖੇਲ ਪੋਢੇ ਹਠੀ ਫਾਗ ਛੂਪੰ ੧੩ ਬਹੇ ਖਗ

4

ਯੰ ਖੇਤ ਖਗੰ ਸੁ ਧੀਰੰ ਸੁਭੈ ਸਸਤ੍ਰ ਸੰਜਾਨ ਜੋ ਸੂਰਬੀਰੰ ਗਿ

5

ਰੇ ਗੈਰ ਗਾਜੀ ਖੁਲੇ ਹਥ ਬਬੰ ਨਚਯੋ ਰੁਦ੍ਰ ਰੁਦ੍ਰੰ ਨਚੇ ਮਛ ਮਥੰ

6

੧੨ ਰਸਾਵਲ ਛੰਦ ਮਹਾ ਬੀਰ ਗਜੇ ਸਭੰ ਸਸਤ੍ਰ ਸਜੇ ਬਧੇ ਗਜ



7

ਗਾਹੰ ਸੁ ਹੂਰੰ ਉਛਾਹੰ ੧੧ ਢਲਾ ਢੁਕ ਢਾਲੰ ਇਮੀ ਤੇਗ ਕਾਲੰ ਕਟਾ ਕ

8

ਟ ਬਾਹੈਂ ਉਭੈ ਜੀਤ ਚਾਹੈਂ ੧੦ ਮੁਖੰ ਮੁਛ ਬੰਕੀ ਤਮੰ ਤੇਗ ਤਸੋਕੀ

9

ਫਿਰੈਂ ਗੌਰ ਗਾਜੀ ਨਚੈਂ ਤੁੰਦ ਤਾਜੀ ੯ ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ਭਰਿਯੋ

10

ਰੋਸ ਸੰਖਾਸੁਰੰ ਦੇਖ ਸੈਣੰ ਤਪੇ ਬੀਰ ਬਕਤ੍ਰੰ ਕੀਏ ਕਰੁਤ ਨੈਣੰ

11

ਭੁਜਾ ਠੋਕ ਭੂਮੰ ਕਰਯੋ ਨਾਦ ਉਚੰ ਸੁਣੇ ਗਰਭਣੀਆ

12

ਨ ਕੇ ਗਰਭ ਮੂਚੰ ੮ ਲਗੇ ਠਾਮ ਠਾਮੰ ਦਮਾਮੰ ਦਮੰਕੇ ਖੁਲੇ ਖੇਤ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੫੯



**CHAUBIS AVTAR –  
KACH AVTAR STANZA 2 ONWARDS**



**CHAUBIS AVTAR –  
KACH AVTAR CONCLUSION**



Source: Bhai Rupa collection

1 ਠੇ ਭ੍ਰਾਤ ਭਾਵੰ ਬਿਚਾਰੀ ੪ ਭੁਜੰਗ ਬਦਯੋ ਅਰਧ ਗਰਧੰ ਦੁਹੰ  
 2 ਬਾਟ ਲੀਬੋ ਸਬੋ ਬਾਤ ਮਾਨੀ ਯਹੈ ਕਾਮ ਕੀਬੋ ਕਰਯੋ ਮਥਨੀ ਕੂ  
 3 ਟ ਮੰਦ੍ਰਾਚਲੇਯੰ ਤਕਿਯੋ ਛੀਰ ਸਾਮ੍ਰੰਦ੍ਰ ਦੇਅੰ ਅਦੇਯੰ ੩ ਕਰਯੋ  
 4 ਮਥਕਾ ਬਾਸਕੰ ਸਿੰਧ ਮਧੰ ਮਥੈ ਲਾਗ ਦੋਉ ਭਯੋ ਅਧ ਅਧੰ  
 5 ਸਿਰੰ ਦੈਤ ਲਾਗੇ ਗਗੀ ਪੁਛ ਦੇਬੰ ਮਥਿਯੋ ਛੀਰ ਸਿੰਧੂ ਮਨੋ ਮਾਟਕੇ  
 6 ... ਭੁਜੰਗ ਛੰਦ ਇਸੋ ਕੌਣ ਬੀਉ ਧਰੇ ਭਾਰ ਪਬੰ ਉਠੇ ਕਾਂਪ ਬੀਰੰ



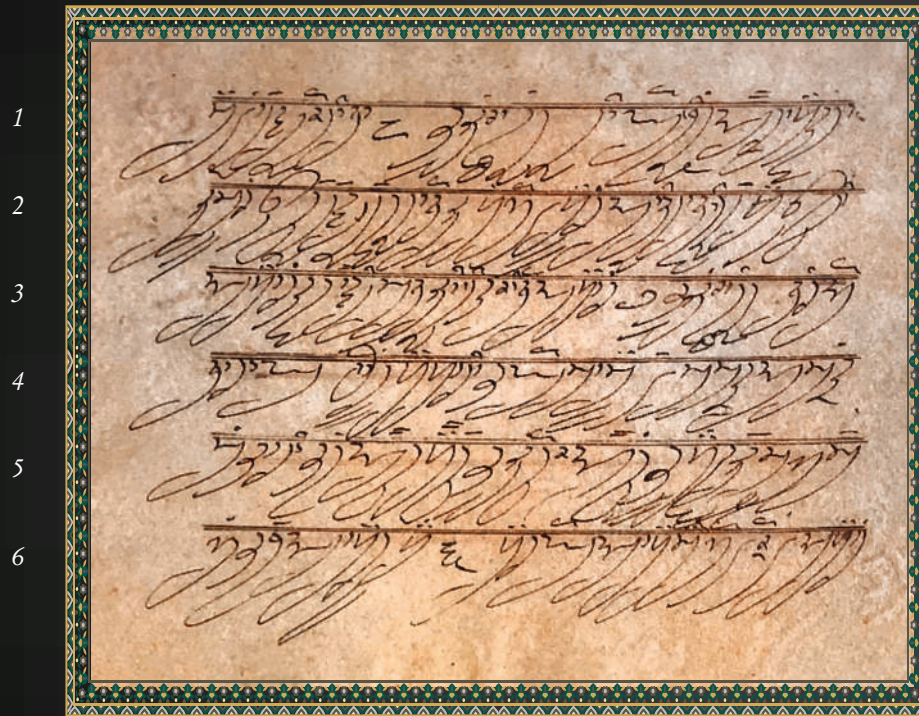
i ਦਿਤੀਯਾਦਿਤਯ ਸਬੰ ਤਬੈ ਆਪਹੀ ਬਿਸਨ ਮੰਤਰ ਬਿਚਾਰਯੋ ਤ  
 ii ਰੇ ਪਰਬਤੰ ਕਛਪੰ ਰੂਪ ਧਾਰਯੋ ੧  
 iii ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕੇ ਗ੍ਰੰਥੇ  
 iv ਦੁਤੀਯ ਅਵਤਾਰ ਕਛ  
 v ਕਥਾ ਸੰਪੂਰਣੰ  
 vi ਸਮਾਪਤੰ ਅਕਾਲ ਸਹਾਯ ਜੀ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੬੦



CHAUBIS AVTAR –

SHIR SAMUNDAR MANTHAN STANZA 13 TILL END  
& NAR NARAYAN AVTAR START



CHAUBIS AVTAR –

NAR NARAYAN AVTAR STANZA 16 ONWARDS



Source: Bhai Rupa collection

1

ਮਹਾਂਦੇਬ ਕੋ ਦੀਨਾ ੮ ਭੁਜੰਗ ਛੰਦ ਦੀਯੋ ਇੰਦ੍ਰ ਐਰਾਪਤੰ ਵਾ

2

ਜ ਸੂਰੰ ਉਠੇ ਦੇਬ ਦੇਵ ਦਾਨੋ ਜੁਧੰ ਲੋਹ ਪੂਰੰ ਅਨੀ ਦਾਨਵੀ ਦੇਖ ਉਠੀ

3

ਅਪਾਰੰ ਤਵੈ ਬਿਸਨ ਜੀ ਚਿਤ ਕੀਨੋ ਓਪਾਰੰ ੭ ਭੁਜੰਗ ਛੰਦ ਨਰੰ ਔ

4

ਨਾਰਾਯਣੰ ਰੂਪ ਧਾਰੀ ਭਯੋ ਸਾਮੂਹੇ ਸਸਤ੍ਰ ਅਸਤ੍ਰੰ

5

ਸੰਭਾਰੀ ਭਾਰੀ ਭਟੇ ਐਠ ਪੈਟੇ ਭੁਜੰ ਠੋਕ ਐਠੰ ਭੂਪੰ ਵਜੇ ਸੂਲ ਸੇ

6

ਲੰ ਭਏ ਆਪ ਰੂਪੰ ੬ ਪਰਯੋ ਆਪ ਮੋ ਲੋਹ ਕ੍ਰੋਹੰ ਅਪਾਰੰ



7

ਪਰਯੋ ਐਸ ਕੈ ਬਿਸਨੁ ਤ੍ਰਿਤੀਯ ਅਵਤਾਰੰ ਨਰੰ ਏਕ ਨਾਰਾਯਣੰ

8

ਦ੍ਵੈ ਸਰੂਪੰ ਦਿਪੈ ਜੋਤਿ ਸੁੰ ਦਰਜ ਧਾਰੇ ਅਨੂਪੰ ੫ ਉ

9

ਠੇ ਕਟੋਪੰ ਗੁਰਜੰ ਪ੍ਰਹਾਰੇ ਜੁਟੇ ਜੰਗ ਕੋ ਜੋਧਾ ਜੁਝਾਰੇ ਉਡੀ ਧੂਰਿ ਪੂਰੰ ਛੁਹੀ

10

ਐਣ ਗੈਣੰ ਡਿਗੇ ਦੇਬਤਾ ਦੈਤ ਕੰਪਿਉ ਤ੍ਰਿਨੈਣੰ ੪

11

ਗਿਰੇ ਬੀਰ ਏਕੰ ਅਨੇਕੰ ਪ੍ਰਕਾਰੰ ਸਭੇ ਜੰਗ ਮੋ ਜੰਗ ਜੋਧਾ ਜੁਝਾਰੰ ਪਰੀ

12

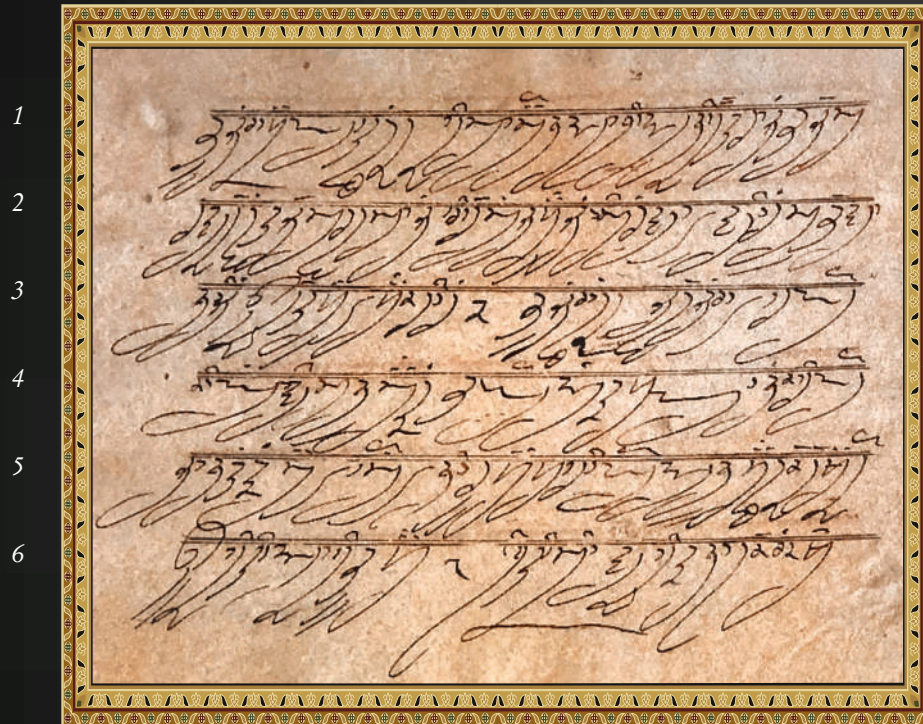
ਤੁਛ ਮੁਛੰ ਸਭੇ ਅੰਗ ਭੰਗੰ ਮਨੋ ਪਾਨ ਕੈ ਭੰਗ ਪੈਢੇ ਮੈਲੰਗੰ ੩

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੬੧



## CHAUBIS AVTAR –

### NAR NARAYAN AVTAR STANZA 19 ONWARDS



## CHAUBIS AVTAR –

### NAR NARAYAN AVTAR CONCLUSION



Source: Bhai Rupa collection

1 ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ਦਿਸਾ ਮੌਨ ਆਈ ਅਨੀ ਦੈਤ ਰਾਜੰ ਭਜੇ ਸ  
 2 ਰਬ ਦੇਵੰ ਤਜੇ ਸਰਵ ਸਾਜੰ ਗਿਰੇ ਸੰਜ ਪੁੰਜੰ ਸਿਰੰ ਬਾਹੁ ਬੀਰੰ ਸੁਭੇ ਬਾ  
 3 ਨ ਜਿਉ ਚੇਤ ਪੁਹਪੰ ਕਰੀਰੰ ੨ ਭੁਜੰਗ ਛੰਦ ਜਵੈ ਜੰਗ ਹਾਰਯੋ  
 4 ਕੀਯੰ ਬਿਸਨ ਮੰਤ੍ਰੰ ਭਯੋ ਅੰਤ੍ਰ ਧਯਾਨੰ ਕਰਿਯੋ  
 5 ਜਾਨੁ ਤੰਤ੍ਰੰ ਮਹਾ ਮੋਹਨੀ ਰੂਪ ਧਾਰਿਯੋ ਅਨੂਪੰ ਛਕੇ ਦੇਖ ਦੋ  
 6 ਊ ਦਿਤਿਆ ਦਿ ਭੂਪੰ ੧ ਇਤਿ ਸ੍ਰੀ ਬਚਿਤ੍ਰ ਨਾਟਕੇ ਗ੍ਰੰਥੇ

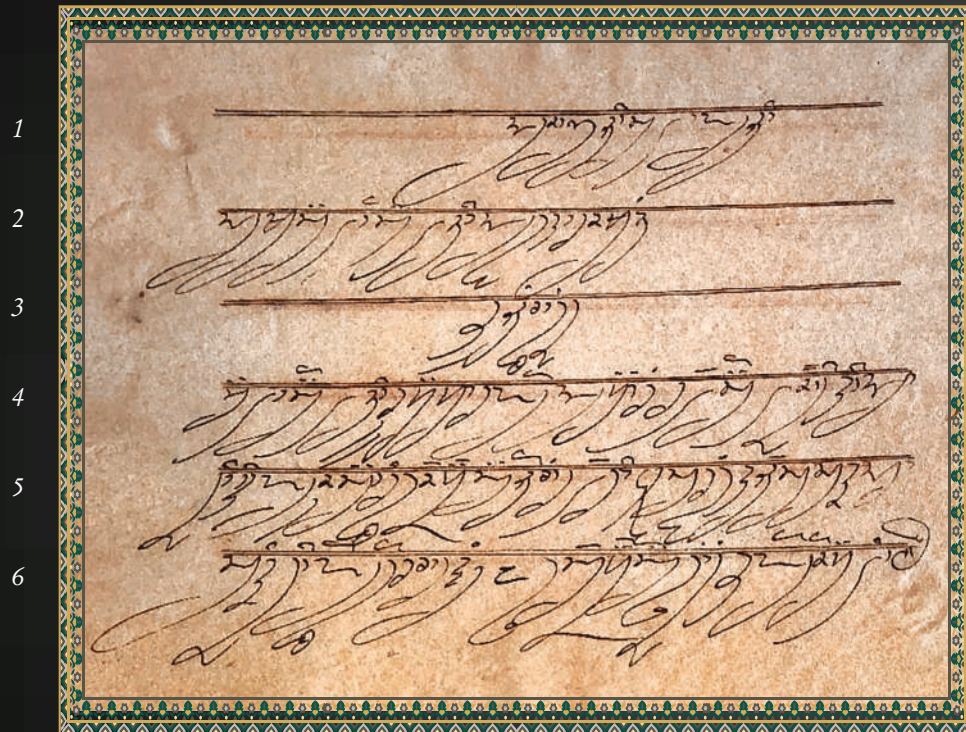


7 ਮੋਹਨੀ ਤਥਾ ਤ੍ਰੀਤਿ  
 8 ਯ ਅਵਤਾਰ ਤਸਾ ਚਤੁਰਥ ਨਰ  
 9 ਨਾਰਾਯਣ ਅਵਤਾਰ ਕਥ  
 10 ਨੰ ਨਾਮ ਸੰਪੂਰਣੰ  
 11 ਅਕਾਲ ਜੀ  
 12 ਸਹਾਯ ਜੀ ਸਮਾਪਤੰ

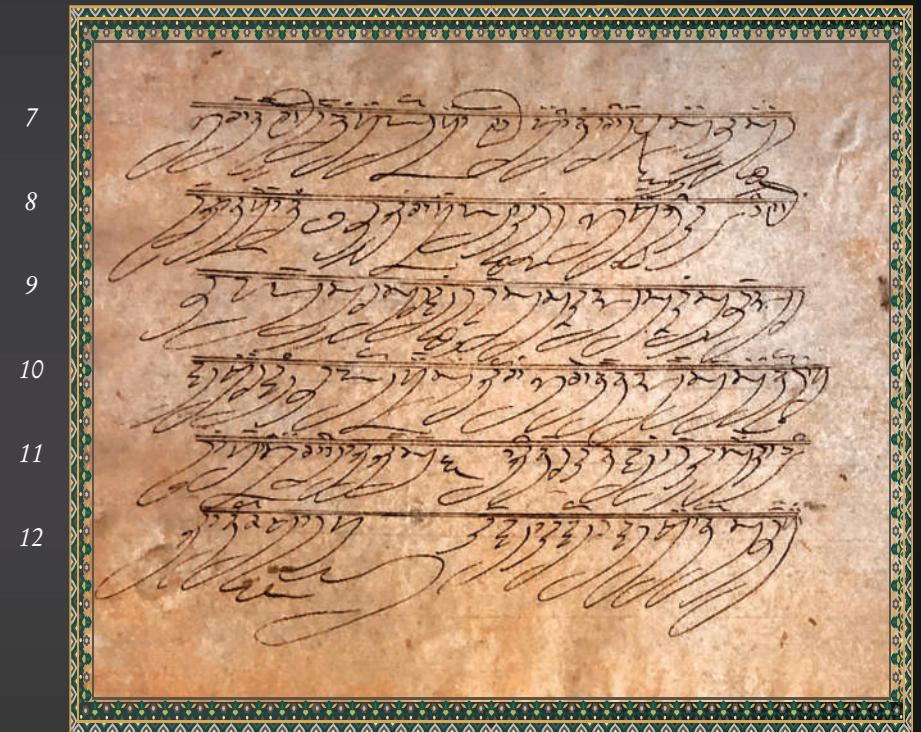
ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੬੨



CHAUBIS AVTAR –  
MOHINI AVTAR START



CHAUBIS AVTAR –  
MOHINI AVTAR STANZA 2 ONWARDS



Source: Bhai Rupa collection

1

ਅਕਾਲ ਜੀ ਸਹਾਯ ਜੀ

2

ਅਥ ਮਹਾ ਮੋਹਨੀ ਅਵਤਾਰ ਕਥਨੰ

3

ਭੁਜੰਗ ਛੰਦ

4

ਮਹਾ ਮੋਹਨੀ ਰੂਪ ਧਾਰਯੋ ਅਪਾਰੰ ਰਹੇ ਮੋਹ ਕੈ ਦਿਤਿਆ

5

ਦਿਤਿਆ ਕੁਮਾਰੰ ਛਕੇ ਪ੍ਰੇਮ ਜੋਗੰ ਰਹੇ ਰੀਝ ਸਰਵੰ ਤਜੇ ਸਸਤ੍ਰ ਅ

6

ਸਤ੍ਰੰ ਦੀਯੋ ਛੋਰ ਗਰਬੰ ੮ ਫਮੇ ਪ੍ਰੇਮ ਫਾਂਦੰ ਭਯੋ ਕੋਪ ਹਾਣੰ



7

ਲਗੈ ਨੈਣ ਵੈਨੰ ਪਯੋ ਪਾਣ ਪੀਨੰ ਗਿਰੇ ਤੁਮ ਭੂਮੰ ਛੁ

8

ਟੇ ਜਾਨ ਪ੍ਰਾਨੰ ੭ ਭੁਜੰਗ ਪ੍ਰਯਾਤ ਛੰਦ ਲਖੇ ਚੇਤ ਹੀਣੰ

9

ਭਯੋ ਸੂਰ ਸਰਬੰ ਛੁਟੇ ਸਸਤ੍ਰ ਅਸਤ੍ਰੰ ਸੁਭੇ ਅਰ

10

ਬ ਖਰਬੰ ਭਯੋ ਪ੍ਰੇਮ ਜੋਗੰ ਲਗੇ ਨੈਨ ਐਸੇ ਮਨੋ ਫਾਧ

11

ਫਾਂਧੇ ਮ੍ਰਿਗੀ ਰਾਜ ਜੈਸੇ ੬ ਜਿਨੇ ਰਤਨ ਬਾਂਟੇ ਤੁਮ ਤਾਹਿ

12

ਜਾਨੋ ਕਥਾ ਵਿਧ ਤੇ ਬਾਤ ਬੋਰੀ ਬਖਾਨੋ ਸਭੈ ਪਾਂ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੬੨

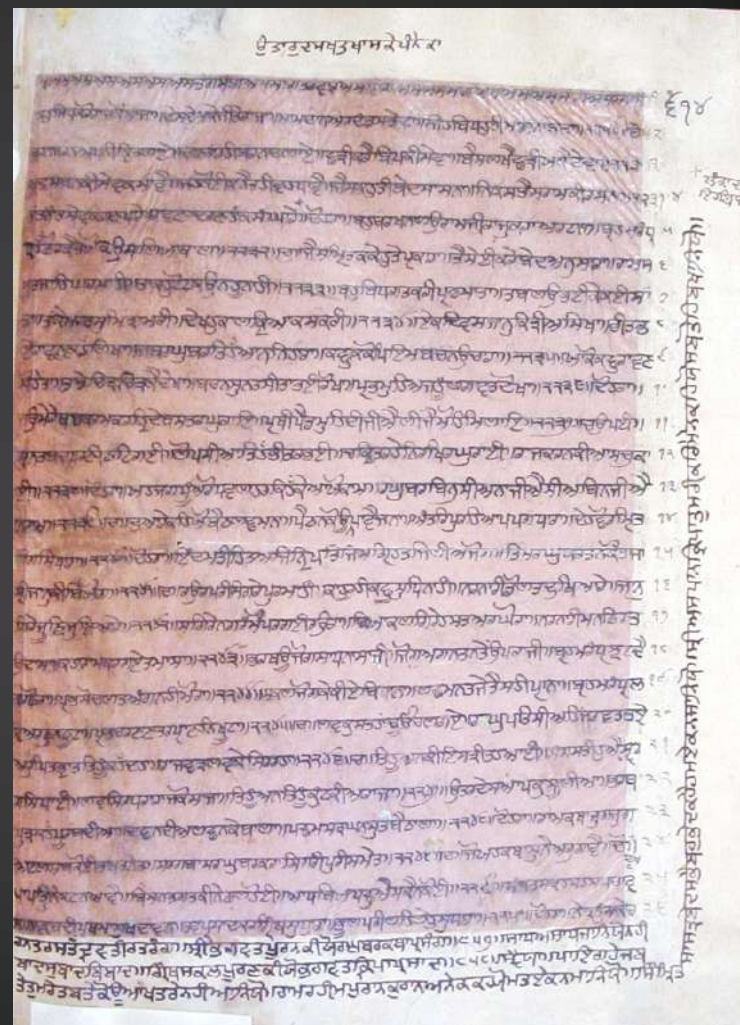


## CHAUBIS AVTAR – RAMA AVTAR STANZA 837- 856

In this folio, the handwritten Khas Patra of Sri Guru Gobind Singh Ji is shown followed by the tranliterated folio by Bhai Mani Singh Ji Shaheed.



Handwritten folio of Guru Gobind Singh Ji



Transcribed folio by Bhai Mani Singh Ji Shaheed

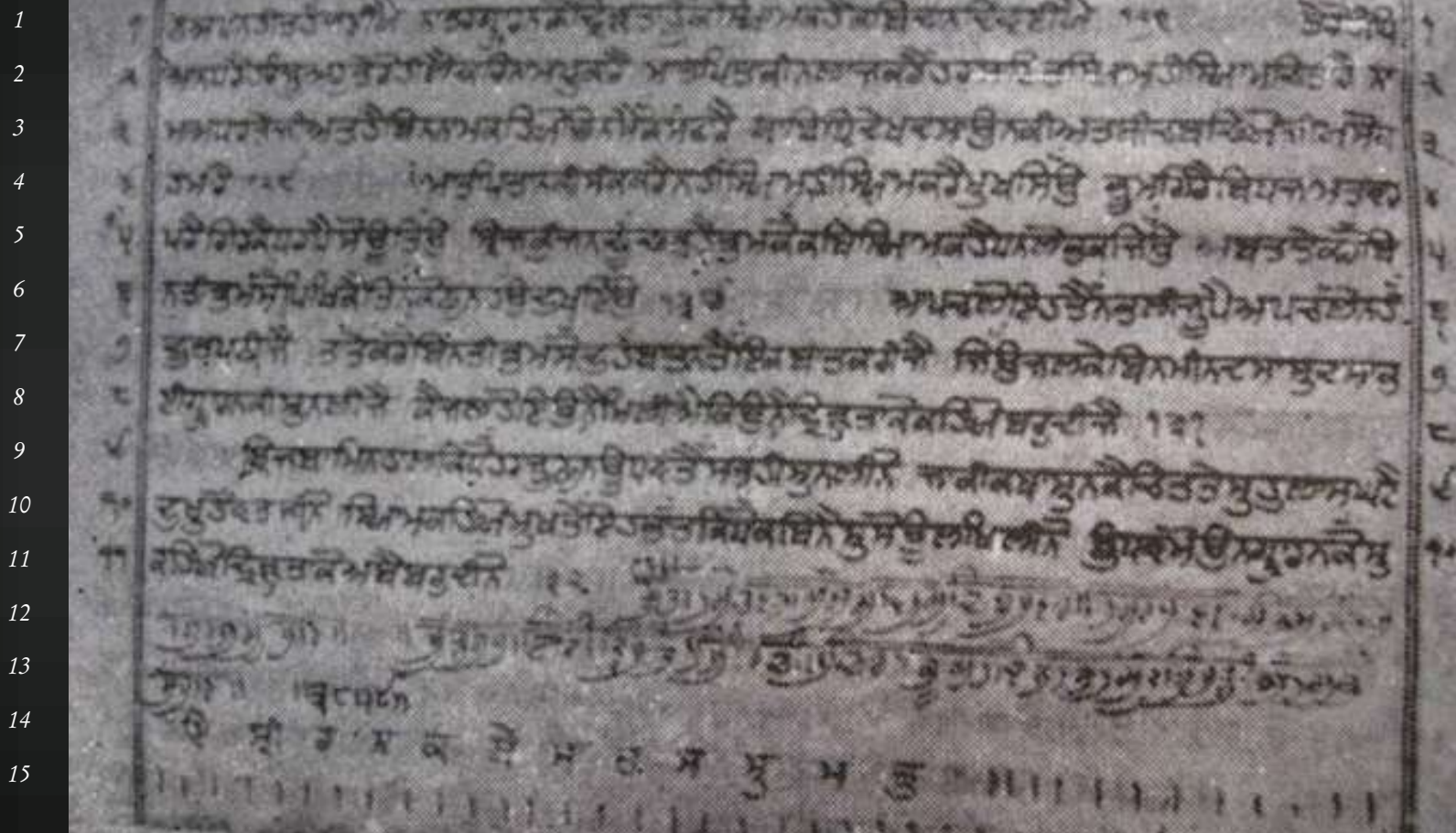
2 ਬਹੁ ਬਿਧ ਕਰੋ ਰਾਜ ਕੋ ਸਾਜਾ ॥ ਦੇਸ ਦੇਸ ਕੇ ਜੀਤੇ ਰਾਜਾ ॥ ਸਾਮ ਦਾਨ ਅਰ ਦੰਡ ਸਭੇਦਾ ॥ ਜਿਹ ਬਿਧ ਹੁਤੀ ਸਾਸਨਾ ਬੇਦਾ ॥੨੨੨੯॥  
 3 ਬਰਨ ਬਰਨ ਅਪਨੀ ਕ੍ਰਿਤ ਲਾਏ ॥ ਚਾਰ ਚਾਰ ਹੀ ਬਰਨ ਚਲਾਏ ॥ ਛਤ੍ਰੀ ਕਰੈ ਬਿਪ ਕੀ ਸੇਵਾ ॥ ਬੈਸ ਲਖੈ ਛਤ੍ਰੀਯ ਕਹ ਦੇਵਾ ॥  
 4 ॥੨੨੩੦॥ ਸੂਦ੍ਰ ਸਬਨ ਕੀ ਸੇਵ ਕਮਾਵੈ ॥ ਜਹ ਕੋਈ ਕਹੈ ਤਹੀ ਵਹ ਧਾਵੈ ॥ ਜੈਸਕ ਹੁਤੀ ਬੇਦ ਸਾਸਨਾ ॥ ਨਿਕਸਾ ਤੈਸ ਰਾਮ ਕੀ ਰਸਨਾ ॥  
 5 ਭਾਂਤ ਭਾਂਤ ਸੇਵਕ ਗਣ ਪਾਰੇ ॥ ਰਾਵਣਾਦਿ ਰਣ ਹਾਂਕ ਸੰਘਾਰੇ ॥੨੨੩੧॥ ਦੋਹਰਾ ॥ ਬਹੁ ਬਰਖਨ ਲਉ ਰਾਮ ਜੀ ਰਾਜ ਕਰਾ ਅਰ ਟਾ  
 6 ਲ ॥ ਬ੍ਰਹਮਰੰਧ੍ਰ ਕਹ ਫੋਰ ਕੈ ਭਯੋ ਕਉਸਲਿਆ ਕਾਲ ॥੨੨੩੨॥ ਚੁ ॥ ਜੈਸ ਮ੍ਰਿਤਕ ਕੇ ਹੁਤੇ ਪ੍ਰਕਾਰਾ ॥ ਤੈਸੇ ਈ ਕਰੇ ਬੇਦ ਅਨੁਸਾ  
 7 ਰਾ ॥ ਰਾਮ ਸਪੂਤ ਜਾਹਿ ਘਰ ਮਾਹੀ ॥ ਤਾ ਕਹ ਟੋਟ ਕੋਉ ਨਹ ਨਾਹੀ ॥੨੨੩੩॥ ਚ ॥ ਬਹੁ ਬਿਧ ਗਤ ਕਰੀ ਪ੍ਰਭ ਮਾਤਾ ॥ ਤਬ ਲੋ  
 8 ਭਈ ਕੇਕਈ ਸਾਤਾ ॥ ਤਾ ਕੇ ਮਰਤ ਸੁਮਿਤ੍ਰਾ ਮਰੀ ॥ ਦੇਖਹੁ ਕਾਲ ਕ੍ਰਿਆ ਕਸ ਕਰੀ ॥੨੨੩੪॥ ਏਕ ਦਿਵਸ ਜਾਨਕਿ ਤ੍ਰਿਅ  
 9 ਸਿਖਾ ॥ ਭੀਤ ਭਏ ਰਾਵਣ ਕਹ ਲਿਖਾ ॥ ਜਬ ਰਘੁਬਰ ਤਿਹ ਆਨ ਨਿਹਾਰਾ ॥ ਕਛੁਕ ਕੋਪ ਇਮ ਬਚਨ ਉਚਾਰਾ ॥੨੨੩੫॥  
 10 ਯਾ ਕੋ ਕਛੁ ਰਾਵਨ ਸੋ ਹੇਤਾ ॥ ਤਾਤੇ ... ਚਿੱਤ੍ਰ ਕੈ ਦੇਖਾ ॥ ਬਚਨ ਸੁਨਤ ਸੀਤਾ ਭਈ ਰੋਖਾ ॥ ਪ੍ਰਭ ਮੁਹਿ ਅਜਹੂੰ ਲਗਾਵਤ ਦੋਖਾ  
 11 ॥੨੨੩੬॥ ਜਉ ਮੇਰੇ ਬਚ ਕਰਮ ਕਰ ਹਿਰਦੇ ਬਸਤ ਰਘੁਰਾਇ ॥ ਪ੍ਰਿਥੀ ਪੈਡ ਮੁਹਿ ਦੀਜੀਐ ਲੀਜੈ ਮੋਹਿ ਮਿਲਾਇ  
 12 ॥੨੨੩੬॥ ਚ ॥ ਸੁਨਤ ਬਚਨ ਧਰਨੀ ਫਟਿ ਗਈ ॥ ਲੋਪ ਸੀਆ ਤਿਹ ਭੀਤਰ ਭਈ ॥ ਚਕ੍ਰਿਤ ਰਹੇ ਨਿਰਖ ਰਘ  
 13 ਰਾਈ ॥ ਰਾਜ ਕਰਨ ਕੀ ਆਸ ਚੁਕਾਈ ॥੨੨੩੭॥ ਦ ॥ ਯਹ ਜਗ ਧੂਅਰੋ ਧਵਲਹਰ ਕਿਹ ਕੇ ਆਯੋ ਕਾਮ ॥  
 14 ॥ ਰਘੁਬਰ ਬਿਨੁ ਸੀਅ ਨਾ ਜੀਐ ਸੀਅ ਬਿਨੁ ਜੀਐ ਨ ਰਾਮ ॥੨੨੩੮॥ ਚੌਪਈ ॥ ਦੁਆਰੇ ਕਹਿਯੋ ਬੈਠ ਲਛਮਨਾ ॥ ਪੈਠ ਨ ਕੋਉ  
 15 ਨ ਪਾਵੈ ਜਨਾ ॥ ਅੰਤਰ ਪੁਰਹਿ ਆਪ ਪਗ ਧਾਰਾ ॥ ਦੇਹ ਛੋਰ ਮ੍ਰਿਤ ਲੋਗ ਸਿਧਾਰਾ ॥੨੨੩੯॥ ਦ ॥ ਇਦਮਤੀ ਹਿਤ ਅਜ ਨ੍ਰਿਪ  
 16 ਤਿ ਜਿਮ ਗ੍ਰਿਹ ਤਜ ਲੀਅ ਜੋਗ ॥ ਤਿਮ ਰਘੁਬਰ ਤਨ ਕੋ ਤਜਾ ਸ੍ਰੀ .. ਨਕੀ ਬਿਯੋਗ ॥੨੨੪੦॥ ਰਉਰ ਪਰੀ ਸਗਰੇ ਪੁਰ ਮਾ  
 17 ਹੀ ॥ ਕਾਹੂ ਰਹੀ ਕਛੁ ਸੁਧਿ ਨਾਹੀ ॥ ਨਰ ਨਾਰੀ ਡੋਲਤ ਦੁਖਿਆਰੇ ॥ ਜਾਨੁ ਗਿਰੇ ਜੂਝਿ ਜੂਝਿਆਰੇ ॥੨੨੪੧॥ ਸਗਿਰੇ ਨਗਰ ਮੇ  
 18 ਪਰਗਈ ਰਉਰਾ ॥ ਬਯਾਕਲ ਗਿਰੇ ਹਸਤ ਅਰੁ ਘੋਰਾ ॥ ਨਰ ਨਾਰੀ ਮਨ ਫਿਰਤ ਉਦਾਸਾ ॥ ਕਹਾ ਰਾਮ ਕਰ ਗਏ ਤਮਾਸਾ ॥੨੨੪੨॥  
 19 ਭਰਥਉ ਜੋਗ ਸਾਧਨਾ ਸਾਜੀ ॥ ਜੋਗ ਅਗਨ ਤਨ ਤੇ ਉਪਰਾਜੀ ॥ ਬ੍ਰਹਮਰੰਧ੍ਰ ਝਟ ਦੇਕਰ ਫੋਰਾ ॥ ਪ੍ਰਭ ਸੋ ਚਲਤ ਅੰਗ ਨਹੀ ਮੋਰਾ  
 20 ॥੨੨੪੩॥ ਸਕਲ ਜੋਗ ਕੇ ਕੀਏ ਬਿਧਾਨਾ ॥ ਲਛਮਨ ਤਜੇ ਤੈਸ ਹੀ ਪ੍ਰਾਨਾ ॥ ਬ੍ਰਹਮਰੰਧ੍ਰ ਲਵ ਅਰ ਫੁਨ ਫੂਟਾ ॥ ਪ੍ਰਭ ਚਰਣਣ  
 21 ਤਰ ਪ੍ਰਾਣ ਨਿਖੂਟਾ ॥੨੨੪੪॥ ਚ ॥ ਲਵ ਕੁਸ ਤਹਾਂ ਦੂਓ ਚਲ ਗਏ ॥ ਰਘੁਪਤਿ ਸੀਅਹਿ ਜਰਾਵਤ ਭਏ ॥ ਅਰ ਪਿਤ ਭ੍ਰਾਤ ...  
 22 ... ਰਾਜ ਛਤ੍ਰ ਲਵ ਕੇ ਸਿਰ ਰਹਾ ॥੨੨੪੫॥ ਤਿਹੂਅਨ ਕੀ ਇਸਤ੍ਰੀ ਤਿਹ ਆਈ ॥ ਸੰਗ ਸਤੀ ...

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੨੫੨-੩



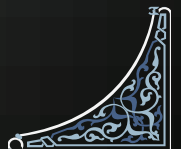
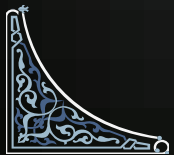
## CHAUBIS AVTAR – KRISHNA AVTAR STANZA 978 TO 984

Comments by Sri Guru Gobind Singh Ji on Anandpuri Bir 1695-98 CE.





1 ਠ ਆਪਨ ਹੀ ਤਹ ਜਈਯੈ ਨਾਤਰ ਗ੍ਰਾਰਨਿ ਕੋ ਦ੍ਰਿੜਤਾ ਹੂ ਕੋ ਸਜਾਮ ਕਹੈ ਅਬਿ ਦਾਨ ਦਿਵਈਯੈ ੯੭੮ ਤੇਰੇ ਹੀ ਧਿ  
 2 ਆਨ ਧਰੇ ਹਰਿ ਜੂ ਅਰੁ ਤੇਰੇ ਹੀ ਲੈਕਰਿ ਨਾਮ ਪੁਕਾਰੈ ਮਾਤ ਪਿਤਾ ਕੀ ਨ ਲਾਜ ਕਰੈ ਹਰ ਸਾਇਤ ਸਜਾਮ ਹੀ ਸਜਾਮ ਚਿਤਾਰੈ ਨਾ  
 3 ਮ ਅਧਾਰ ਤੇ ਜੀਵਤ ਹੈ ਬਿਨ ਨਾਮ ਕਹਯੋ ਛਿਨ ਮੈ ਕਸਟਾਰੇ ਯਾ ਬਿਧਿ ਦੇਖ ਦਸਾ ਉਨਕੀ ਅਤ ਬੀਚ ਬਢਿਯੋ ਜਿਯ ਸੋਕ  
 4 ਹਮਾਰੈ ੯੭੯ ਮਾਤ ਪਿਤਾਨ ਕੀ ਸੰਕ ਕਰੈ ਨਹੀ ਸਿਜਾਮ ਹੀ ਸਜਾਮ ਕਰੈ ਮੁਖ ਸਿਉ ਭੂਮ ਗਿਰੈ ਬਿਧ ਜਾ ਮਤਵਾਰ  
 5 ਪਰੈ ਗਿਰ ਕੈ ਧਰ ਪੈ ਸੋਊ ਤਿਉ ਬ੍ਰਿਜ ਕੁੰਜਨ ਢੁੰਢਤ ਹੈ ਤੁਮਕੋ ਕਬਿ ਸਿਜਾਮ ਕਹੈ ਧਨ ਲੋਭਕ ਜਿਉ ਅਬ ਤਾ ਤੈ ਕਰੋ ਬਿ  
 6 ਨਤੀ ਤੁਮ ਸੈ ਪਿਖਿਕੈ ਤਿਨ ਕੋ ਫੁਨ ਹਉ ਦੁਖ ਦਿਉ ੯੮੦ ਆਪ ਚਲੋ ਇਹ ਤੈਂ ਨ ਭਲੀ ਜੂ ਪੈ ਆਪ ਚਲੋ ਨਹੀ  
 7 ਦੂਤ ਪਠੀਜੈ ਤਾਂ ਤੇ ਕਰੋ ਬਿਨਤੀ ਤੁਮ ਸੋ ਦੁਹ ਬਾਤਨ ਤੈ ਇਕ ਬਾਤ ਕਰੀਜੈ ਜਿਉ ਜਲ ਕੇ ਬਿਨ ਮੀਨ ਦਸਾ ਸੁ ਦਸਾ ਭ  
 8 ਈ ਗ੍ਰਾਰਨ ਕੀ ਸੁਨ ਲੀਜੈ ਕੈ ਜਲ ਹੋਇ ਉਨੈ ਮਿਲਿਐ ਕਿ ਉਨੈ ਦ੍ਰਿੜਤਾ ਕੋ ਕਹਿਯੋ ਬਰੁ ਦੀਜੈ ੯੮੧  
 9 ਬ੍ਰਿਜ ਬਾਸਿਨ ਹਾਲ ਕਿਧੋ ਹਰਿ ਜੂ ਫੁਨ ਊਧਵ ਤੈ ਸਭ ਹੀ ਸੁਨ ਲੀਨੋ ਜਾ ਕੀ ਕਥਾ ਸੁਨ ਕੈ ਚਿਤ ਤੇ ਸੁ ਹੁਲਾਸ ਘਟੈ  
 10 ਦੁਖੁ ਹੋਵਤ ਜੀ ਨੋ ਸਜਾਮ ਕਹਿਯੋ ਮੁਖ ਤੇ ਇਹ ਭਾਂਤ ਕਿਧੋ ਕਬਿ ਨੈ ਸੁ ਸੋਊ ਲਖਿ ਲੀਨੋ ਊਧਵ ਮੋ ਉਨ ਗ੍ਰਾਰਨ ਕੋ ਸੁ  
 11 ਕਹਿਯੋ ਦ੍ਰਿੜਤਾ ਕੋ ਅਬੈ ਬਰੁ ਦੀਨੋ ੯੮੨ *Guru's script :* ਸਤ੍ਰਹ ਸੈ ਚਵਤਾਲ ਸੀ ਸਾਵਨ ਸੁਦਿ ਬੁਧਵਾਰ ॥ ਨਗਰ ਪਾਵਟਾ ਮੈ ਤੁਮੈ ਰਚਿਯੋ  
 12 ਗਰੰਥ ਸੁਧਾਰ ॥... ॥ ਖੜਗਪਾਣਿ ਕੀ ਕ੍ਰਿਪਾ ਤੇ ਪੰਥੀ ਰਚੀ ਬਿਚਾਰ ॥ ਭੂਲ ਹੋਇ ਜਹ ਤਹਿ ਸੁ ਕਬਿ ਪੜੀਅਹੁ ਸਭੈ  
 13 ਸੁਧਾਰ ॥੩੮੫੯॥  
 14 ਇਤਿ ਸ੍ਰੀ ਦਸਮ ਸਿਕੰਧੇ ਪੁਰਾਣੇ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥੇ ਕ੍ਰਿਸਨਾਵਤਾਰ ਗੋਪੀ ਊਧਵ ਸੰਬਾਦੇ ਬਿਰਹ ਨਾਟਕ ਬਰਨੰਨ ਨਾਮ ਧਿਆਇ ਸਮਾਪਤ ਮਸਤੁ ॥  
 15 ਅਬ ਕੁਬਜਾ ਗ੍ਰਹਿ ਗਵਨ ਕਥਨੰ ॥

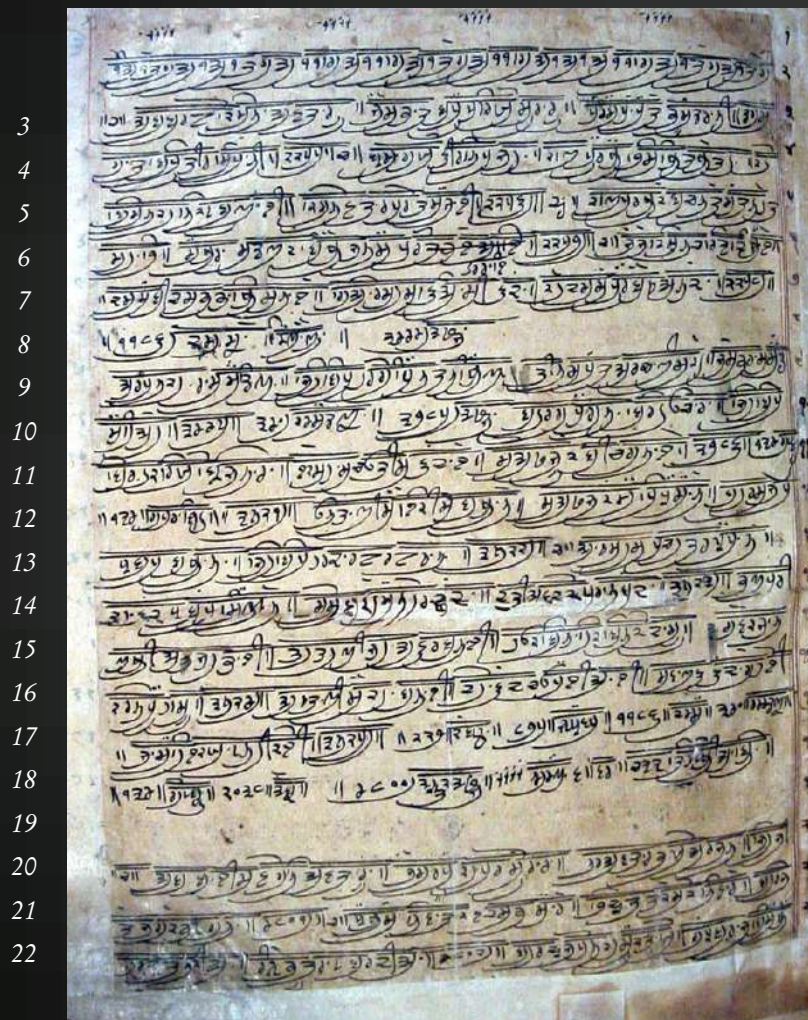


ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੩੮੫-੬

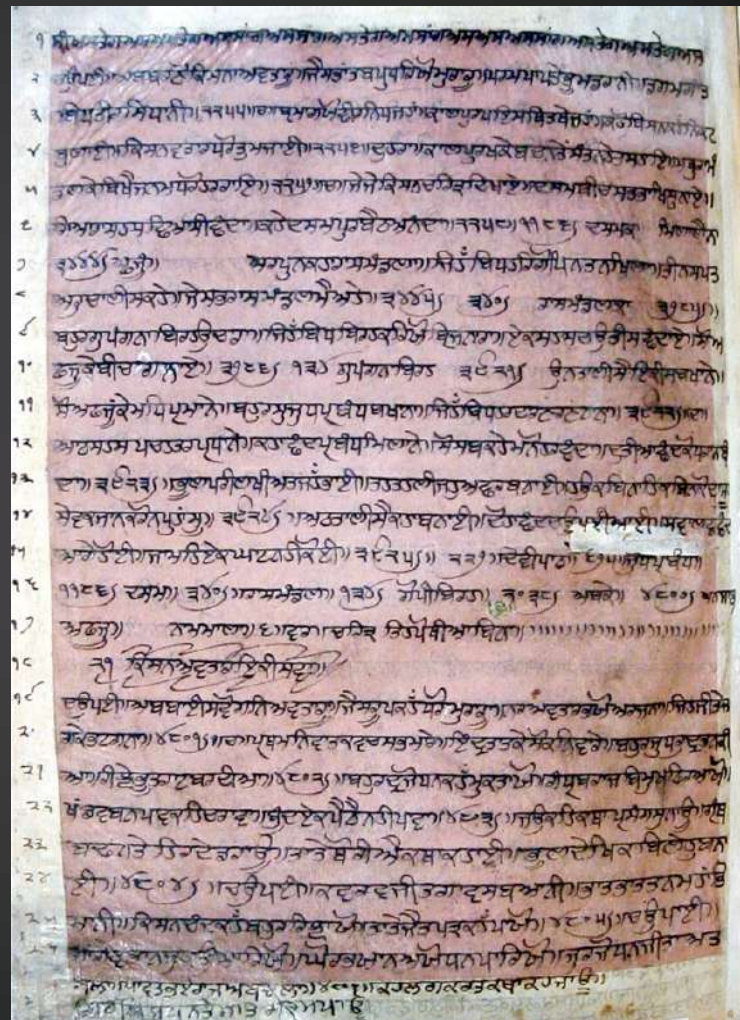


## CHAUBIS AVTAR – KRISHNA AVTAR CONCLUSION & NAR AVTAR COMMENCEMENT

In this folio, the handwritten Khas Patra of Sri Guru Gobind Singh Ji is shown followed by the transliterated folio by Bhai Mani Singh Ji Shaheed. This is an extremely important folio because there is a mention of the chapters of Krishna Avtar and also other compositions of Guru Ji like Shastar Naam Mala and Charitropakhyan.



Handwritten folio of Guru Gobind Singh Ji

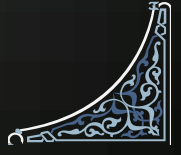
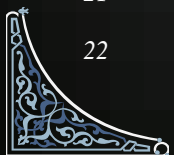


Transcribed folio by Bhai Mani Singh Ji Shaheed



3 ॥ਚ॥ ਅਬ ਬਰਣੋ ਕਿਸਨਾ ਅਵਤਾਰੂ ॥ ਜੈਸ ਭਾਂਤ ਬਪੁ ਧਰਿਯੋ ਮੁਰਾਰੂ ॥ ਪਰਮ ਪਾਪ ਤੇ ਭੂਮ ਡਰਾਨੀ ॥ ਡਗ ਮ  
 4 ਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ ॥੨੨੫੫॥ ਚ ॥ ਬ੍ਰਮਾ ਗਯੋ ਛੀਰ ਨਿਧ ਜਹਾਂ ॥ ਕਾਲ ਪੁਰਖ ਇਸਥਿਤ ਥੇ ਤਹਾਂ ॥ ਕਹੋ  
 5 ਬਿਸਨ ਕਹ ਨਿਕਟ ਬੁਲਾਈ ॥ ਕਿਸਨ ਵਤਾਰ ਧਰੋ ਤੁਮ ਜਾਈ ॥੨੨੫੬॥ ਦੁ ॥ ਕਾਲਪੁਰਖ ਕੇ ਬਚਨ ਤੇ ਸੰਤਨ ਹੇਤ  
 6 ਸਹਾਇ ॥ ਮਥਰਾ ਮੰਡਲ ਕੇ ਬਿਖੈ ਜਨਮੁ ਧਰੋ ਹਰ ਰਾਇ ॥੨੨੫੭॥ ਚ ॥ ਜੇ ਜੇ ਕਿਸਨ ਚਰਿਤ੍ਰ ਦਿਖਾਏ ॥  
 7 ਦਸਮ ਬੀਚ ਸਭ ਭਾਖਿ ਸੁਨਾਏ ॥ ਗਿਆਰਾ ਸਹਸ ਢਿਆਸੀ ਛੰਦਾ ॥ ਕਹੇ ਦਸਮ ਪੁਰ ਬੈਠ ਅਨੰਦਾ ॥੨੨੫੮॥  
 8 ॥੧੧੮੬॥ ਦਸਮਾ ਮਿਲਾ ਲੈਨਾ ॥ ੩੪੪੪ । ਅਫਜੂ  
 9 ਅਰ ਪੁਨ ਕਹਾ ਰਾਸ ਮੰਡਿਲਾ ॥ ਜਿਹ ਬਿਧ ਹਰ ਗੋਪਿਨ ਤਨ ਖਿਲਾ ॥ ਤੀਨ ਸਪਤ ਅਰੁ ਚਾਲੀਸ ਕਹੇ ॥ ਜੇਸ ਭਰਾ ਸਮੰਡਲ  
 10 ਮੈ ਅਹੇ ॥ ੩੪੪੫ ॥ ੩੪੦ । ਰਾਸ ਮੰਡਲਾ ॥ ੩੭੮੫ ॥ ਅਫਜ ਬਹੁ ਰਗੁ ਪੰਗਨਾ ਬਿਰਹ ਉਚਾਰਾ ॥ ਜਿਹ ਬਿਧ  
 11 ਬਿਰਹ ਕਰਿਯੋ ਬ੍ਰਿਜ ਨਾਰਾ ॥ ਏਕ ਸਹਾਸ ਚਉਤੀਸ ਛੰਦਾਏ ॥ ਸੋ ਅਫਜੂ ਕੇ ਬੀਚ ਗਨਾਏ ॥ ੩੭੮੬ । ੧੩੪ ॥ ...  
 12 ॥੧੩੪॥ ਗੁਪੰਗਨਾ ਬਿਰਹ ॥ ੩੯੨੧ ॥ ਉਨਤਾਲੀ ਸੈ ਇਕੀਸ ਬਖਾਨੇ ॥ ਸੋ ਅਫਜੂ ਕੇ ਮਧਿ ਪ੍ਰਮਾਨੇ ॥ ਬਹੁਰ ਸੁ ਜੁਧ  
 13 ਪ੍ਰਬੰਧ ਬਖਾਨਾ ॥ ਜਿਹ ਬਿਧ ਹਰ ਦਾਰਣ ਰਣ ਠਾਨਾ ॥ ੩੯੨੨ ॥ ਚ ॥ ਆਠ ਸਹਸ ਪਚਹਤਰ ਪ੍ਰਮਾਨੇ ॥  
 14 ਕਹਾ ਛੰਦ ਪ੍ਰਬੰਧ ਮਿਲਾਨੇ ॥ ਸੋ ਸਬ ਕਹੇ ਮਨੋਹਰ ਛੰਦਾ ॥ ਦੁਤੀਆ ਛੰਦ ਕੋ ਧਰਾ ਨਬੰਦਾ ॥ ੩੯੨੩ ॥ ਭੂਲ ਪਰੀ  
 15 ਲਖੀ ਅਤ ਜਹ ਭਾਈ ॥ ਤਹ ਤਹ ਲੀਜਹੁ ਅਛਰ ਬਨਾਈ ॥ ਹਉ ਕਬਿ ਨਾਹਿ ਕਬਿਨ ਕੋ ਦਾਸੂ ॥ ਸੇਵਕ ਜਾਨ  
 16 ਕਰੋ ਨਪੁਹਾਸੂ ॥ ੩੯੨੪ ॥ ਅਠਤਾਲੀ ਸੈ ਕਹਾ ਬਨਾਈ ॥ ਦੋਹਾ ਛੰਦ ਚਉਪਈ ਆਈ ॥ ਸਵਾਲਛ ਛੰਦ ਆਗੇ ਹੋਈ  
 17 ॥ ਜਾਮਹਿ ਏਕ ਘਾਟ ਨਹੀ ਕੋਈ ॥ ੩੯੨੫ ॥ ॥ ੨੨੧ ॥ ਦੇਵੀ ਪਾਠ ॥ ੬੧੫ ॥ ਜੁਧ ਪ੍ਰਬੰਧ ॥ ੧੧੮੩ ॥ ਦਸਮ ॥ ੩੪੦ ॥ ਰਾਸ ਮੰਡਲ ॥  
 18 ॥ ੧੩੪ ॥ ਗੋਪੀ ਬਿਰਹ ॥ ੨੦੩੮ ॥ ਅਥਕੇ ॥ ॥ ੪੮੦੦ । ਅਨਸਾਬ ਅਫਜੂ ॥ ੴ ਨਾਮ ਮਾਲਾ ॥ ੬ ॥ ਵਾਰ ॥ ਚਰਿਤ੍ਰ ਤਿਹ ਪੋਥੀਆ ਬਿਨਾ ॥  
 19  
 20 ਚ ॥ ਅਬ ਬਾਈਸਵੋ ਗਨਿ ਅਵਤਾਰਾ ॥ ਜੈਸੇ ਰੂਪ ਕਹ ਧਰੋ ਮੁਰਾਰਾ ॥ ਨਰ ਅਵਤਾਰ ਭਯੋ ਅਰਜਨਾ ॥ ਜਿਹ ਜੀ  
 21 ਤੇ ਜਗ ਕੇ ਭਟਗਨਾ ॥ ੪੮੦੧ ॥ ਚ ॥ ਪ੍ਰਿਥਮ ਨਿਵਾਤ ਕਵਚ ਸਭ ਮਾਰੇ ॥ ਇੰਦ੍ਰ ਤਾਤ ਕੇ ਸੋਕ ਨਿਵਾਰੇ ॥ ਬਹੁਰੋ ਜੁ  
 22 ਧ ਰੁਦ੍ਰ ਤਨ ਕੀਆ ॥ ਰੀਝੇ ਭੂਤਰਾਟ ਬਰੁ ਦੀਆ ॥੪੮੦੨॥ ਬਹੁਰ ਦ੍ਰੋਧਨ ਕਹ ਮੁਕਤਾਯੋ ॥ ਗੰਧ੍ਰਬ ਰਾਜ ਬਿਮੁਖ

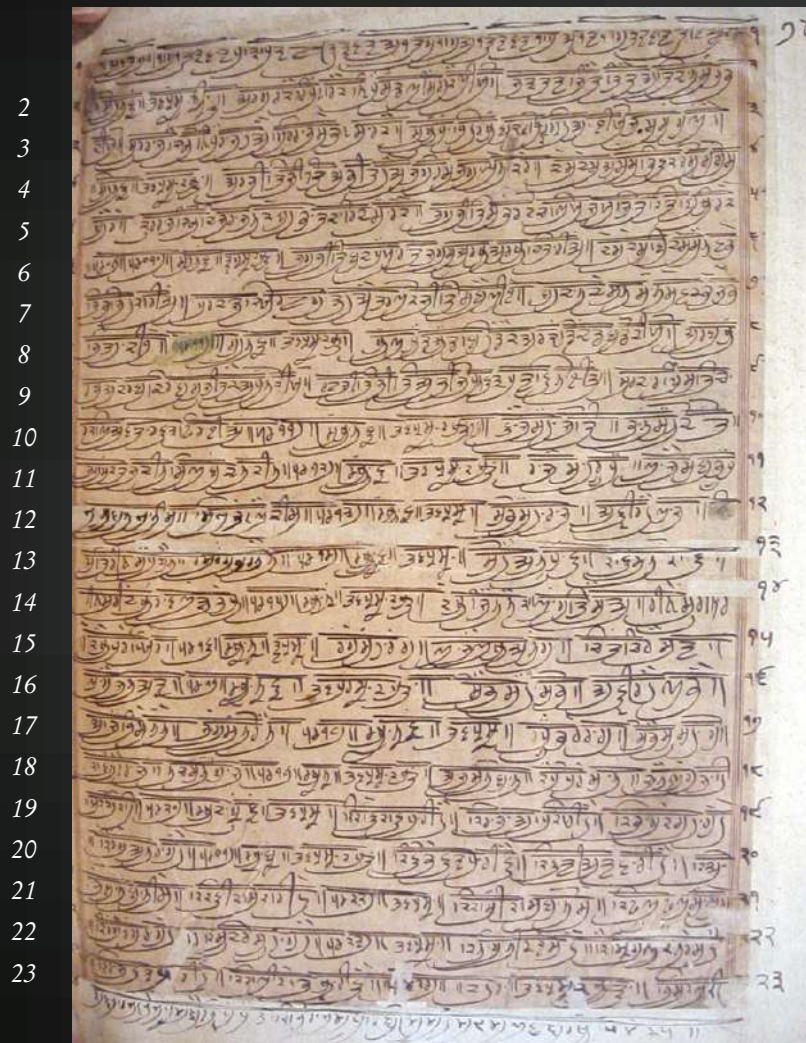
ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੫੭੦





## CHAUBIS AVTAR – NEHKALANK AVTAR COMMENCEMENT STANZA 559

In this folio, the handwritten Khas Patra of Sri Guru Gobind Singh Ji is shown followed by the transliterated folio by Bhai Mani Singh Ji Shaheed.



Handwritten folio of Guru Gobind Singh Ji



Transcribed folio by Bhai Mani Singh Ji Shaheed

2 ਮੋਹਨ ਛੰਦ ॥ ਤਵਪ੍ਰਸਾਦ ਉਚਰਤਾ ॥ ਅਰ ਗਾਰ ਕੈ ਰਿਪ ਟਾਰ ਕੈ ਨ੍ਰਿਪ ਮੰਡਲੀ ਸੰਗ ਕੈ ਲੀਯੋ ॥ ਜਤ੍ਰ ਤਤ੍ਰ ਜਿਤੇ ਤਿਤੇ ਅਤਿ ਦਾਨ ਮਨ ਭਾ  
 3 ਦੀਯੋ ॥ ਸੁਰ ਰਾਜ ਜਿਯੁ ਨ੍ਰਿਪ ਰਾਜ ਹੁਐ ਗਿਰ ਰਾਜ ਸੇ ਭਟ ਮਾਰ ਕੈ ॥ ਸੁਖ ਪਾਇ ਹਰਖ ਬਢਾਇ ਕੈ ਗ੍ਰਿਹ ਆਈਯੋ ਜਸੁ ਸੰਗ ਲੈ ॥  
 4 ਮੋਹਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਅਰ ਜੀਤਿ ਜੀਤਿ ਅਭੀਤ ਹੁਐ ਜਗ ਹੋਮ ਜੱਗ ਘਨੇ ਕਰੇ ॥ ਦੇਸ ਦੇਸ ਅਸੇਸ ਭਿਛਕ ਰੋਗ ਸੋਗ ਸ  
 5 ਬੈ ਹਰੇ ॥ ਕੁਰ ਰਾਜ ਜਿਯੋ ਦਿਜਰਾਜਨ ਕੇ ਬਹੁ ਭਾਂਤ ਦਾਰਿਦ ਮਾਰ ਕੈ ॥ ਜਗ ਜੀਤਿ ਸੰਭਰ ਕੋ ਚਲਿਯੋ ਜਯ ਜਿਤ ਕਿਤ ਬਿਥਾਰ ਕੈ  
 6 ॥੫੪੦੯॥੫੪੧੦॥ ਮੋਹਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਜਗ ਜੀਤਿ ਬੇਦ ਪਧਾਰਤੇ ਜਗ ਸੁਅਰਥ ਅਰਥ ਚਿਤਾਰੀਅੰ ॥ ਦੇਸ ਦੇਸ ਬਿਦੇਸ ਮਨਵ ਭੇ  
 7 ਜਿ ਭੇਜਿ ਹਕਾਰੀਅੰ ॥ ਧਰ ਦਾੜ ਜਿਯੁ ਰਣ ਗਾੜ ਹੁਐ ਤਰਲੋਕ ਜੀਤਿ ਸਬੈ ਲੀਏ ॥ ਬਹੁ ਦਾਨ ਦੈ ਸਨਮਾਨ ਸੇਵਕ ਭੇਜ ਭੇ  
 8 ਜਿ ਤਹਾਂ ਦੀਏ ॥੫੪੧੧॥ ਮੋਹਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਖਲ ਖੰਡ ਖੰਡ ਬਿਹੰਡ ਕੈ ਅਰ ਦੰਡਿ ਦੰਡ ਬਡੋ ਦੀਯੋ ॥ ਅਰਬ ਖ  
 9 ਰਬ ਅਦਰਬ ਦਿਰਬ ਸੁ ਜੀਤਿ ਕੈ ਅਪਨੋ ਕੀਯੋ ॥ ਰਣਜੀਤਿ ਜੀਤਿ ਅਜੀਤ ਜੋਧਨ ਛਤ੍ਰ ਪਤ੍ਰ ਛਿਨਾਈਅੰ ॥ ਸਰਦਾਰ ਬਿੰਸਤਿ ਚਾ  
 10 ਰ ਕਲਿ ਅਵਤਾਰ ਛਤ੍ਰ ਫਿਰਾਈਅੰ ॥੫੪੧੧॥ ਮਥਾਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਛਾਜੈ ਮਹਾ ਜੋਤਿ ॥ ਭਾਨੰ ਮਨੋ ਦੋਤਿ ॥  
 11 ਜਗ ਸੰਕ ਤਜ ਦੀਨ ॥ ਮਿਲ ਬੰਦਨਾ ਕੀਨ ॥੫੪੧੨॥ ਮਥਾਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਰਾਜੈ ਮਹਾ ਰੂਪ ॥ ਲਾਜੈ ਸਭੈ ਭੂਪ ॥  
 12 ਜਗ ਆਨ ਜਾਨੀਸ ॥ ਮਿਲ ਭੇਟ ਲੈ ਦੀਸ ॥੫੪੧੩॥ ਮਥਾਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਸੋਭੰ ਮਹਾਰਾਜ ॥ ਅਛੀ ਰਹੈ ਲਾਜ ॥  
 13 ਅਤਿ ਰੀਝ ਮਧੁ ਬੈਨ ॥ ਰਸ ਰੰਗ ਭਰੇ ਨੈਨ ॥੫੪੧੪॥ ਮਥਾਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਸੋਹੈ ਅਨੂਪ ਪਾਛ ॥ ਕਾਛੇ ਮਨੋ ਕਾਛ ॥  
 14 ਰੀਝੈ ਸੁਰੀ ਦੇਖ ॥ ਰਾਵਲੜੇ ਭੇਖ ॥੫੪੧੫॥ ਮਥਾਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਦੇਖੇ ਜਿਨੈ ਨੈਕ ॥ ਲਾਗੇ ਤਿਸੈ ਐ ॥ ਰੀਝੈ ਸੁਰੀ ਨਾਰ  
 15 ॥ ਦੇਖੈ ਧਰੇ ਪਿਯਾਰ ॥੫੪੧੬॥ ਮਥਾਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਰੰਗੇ ਮਹਾ ਰੰਗ ॥ ਲਾਜੈ ਲਖ ਅਨੰਗ ॥ ਚਿਤੰ ਚਿਰੈ ਸਤ੍ਰ ॥  
 16 ਲਾਗੈ ਜਨੁ ਅਤ੍ਰ ॥੫੪੧੭॥ ਮਥਾਨ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਸੋਭੈ ਮਹਾ ਸੋਭ ॥ ਅਛੀ ਰਹੈ ਲਭੈ ॥  
 17 ਆਂਜ ਇਸੇ ਨੈਨ ॥ ਜਾਗੇ ਮਨੋ ਰੈਨ ॥੫੪੧੮॥ ਮਥਾਨ ਛੰਦ ॥ ਤਵਪ੍ਰਸਾਦ ॥ ਰੂਪੰ ਭਰੇ ਰਾਗ ॥ ਸੋਭੰ ਸੁ ਸੋਹਾਗ ॥  
 18 ਕਾਛੇ ਨਟੰ ਰਾਜ ॥ ਨਾਚੈ ਮਨੋ ਬਾਜ ॥੫੪੧੯॥ ਮਥਾਨ ਛੰਦ ॥ ਤਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਆਂਜੇ ਮਨੋ ਬਾਨ ॥ ਕੈਧੋ ਧਰੇ ਸਾਨ ॥ ਜਾਨੇ ਲਗੇ ਜਾਹਿ  
 19 ॥ ਯਾਕੋ ਕਹੈ ਕਾਹਿ ॥੫੪੨੦॥ ਸੁਖਦਾ ਬ੍ਰਿਦ ਛੰਦ ॥ ਤਵਪ੍ਰਸਾਦ ॥ ਕਿ ਕਾਛੇ ਕਾਛ ਧਾਰੀ ਹੈ ॥ ਕਿ ਰਾਜਾ ਅਧਿਕਾਰੀ ਹੈ ॥ ਕਿ ਭਾਗ ਕੇ ਸੁਹਾਗ ਹੈ  
 20 ॥ ਕਿ ਰੰਗੇ ਅਨਰਾਗ ਹੈ ॥੫੪੨੧॥ ਮਥਾਨਦਾ ਬ੍ਰਿਦ ਛੰਦ ॥ ਕਿ ਛੋਭੇ ਛਤ੍ਰ ਧਾਰੀ ਛੈ ॥ ਕਿ ਛਤ੍ਰੀ ਅਤ੍ਰ ਵਾਰੀ ਹੈ ॥ ਕਿ ਆਂ  
 21 ਜੇ ਬਾਨ ਬਾਨੀ ਸੇ ॥ ਕਿ ਕਛੀ ਕਾਸ ਕਾਰੀ ਸੇ ॥੫੪੨੨॥ ਤਵਪ੍ਰਸਾਦ ॥ ਕਿ ਕਾਮੀ ਕਾਸ ਬਾਨੋ ਸੇ ॥ ਕਿ ਫੂਲੇ ਫੂਲ ਮਾਲਾ ਸੇ ॥  
 22 ਕਿ ਰੰਗੇ ਰੰਗ ਰਾਗ ਹੇ ॥ ਕਿ ਸੁੰਦ੍ਰ ਸੁਹਾਗ ਹੈ ॥੫੪੨੩॥ ਤਵਪ੍ਰਸਾਦ ॥ ਕਿ ਨਾਗਨੀ ਕੇ ਏਸ ਹੈ ॥ ਕੈ ਮ੍ਰਿਗਨ ਕੇ ਨਰੇਸ ਛੈ ॥  
 23 ਕਿ ਰਾਜਾ ਛਤ੍ਰ ਧਾਰੀ ਹੈ ॥ ਕਿ ਕਾਲੀ ਕੇ ਭਿਖਾਰੀ ਛੈ ॥੫੪੨੪॥ ਦੋਹਰਾ ॥ ਤਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਇਮ ਕਲਕੀ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੬੦੮



# HISTORICAL MANUSCRIPTS (9)

## HANDWRITTEN BY GURU SAHIB

### BRAHMA AVTAR

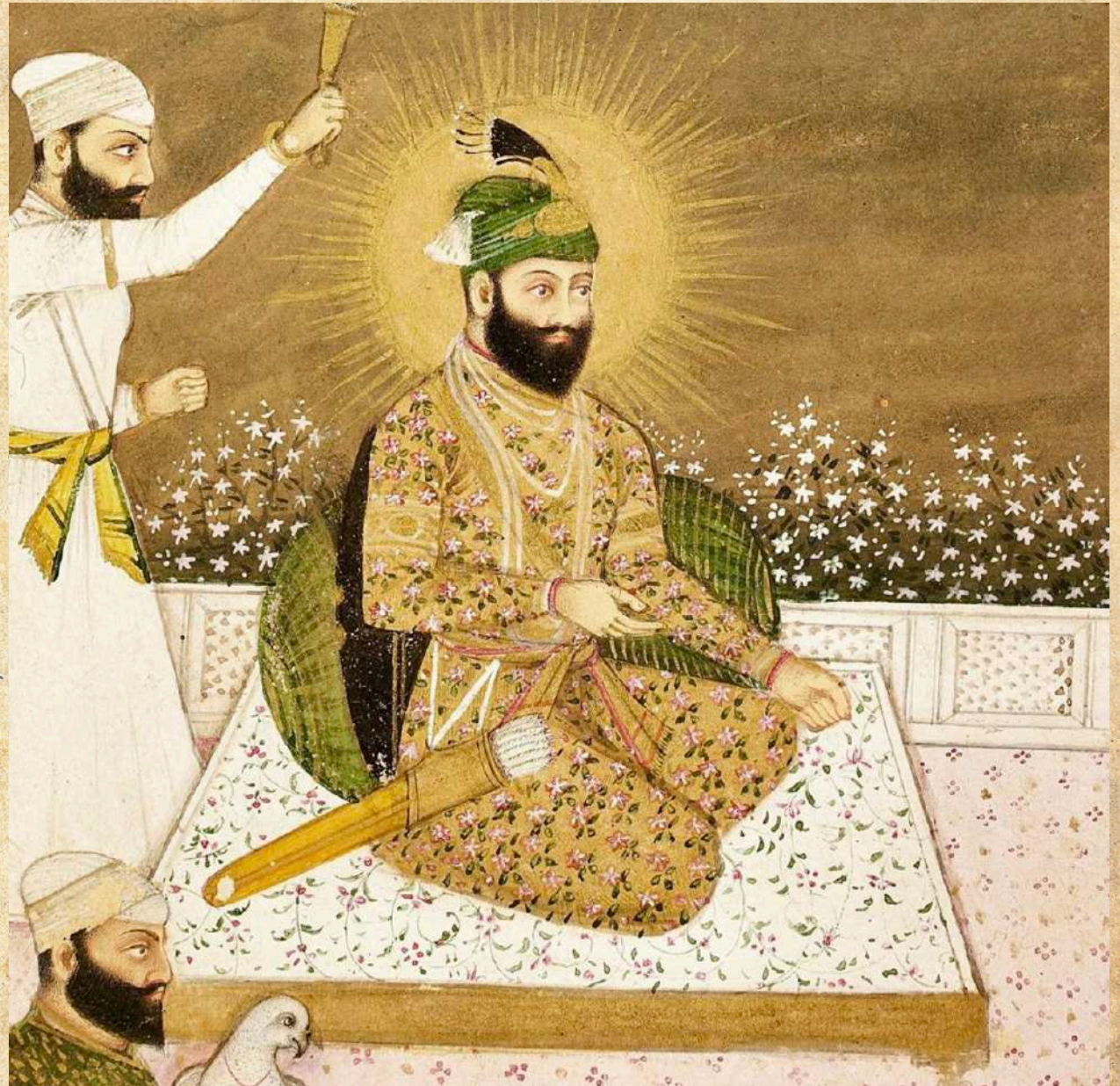
Just like Chaubis Avtar, Brahma Avtar is the narrative of 7 incarnations of Brahma, as ordered by Almighty. The 7 incarnations are also known as the Saptarishi.

The 7 incarnation of Brahma and their related verse from Brahma Avtar, is as follows:

**TABLE 3-4: INCARNATION OF BRAHMA**

No.	Incarnation of Brahma	Transliterated Verse
1.	Valmiki	Lord Brahma believed this and took birth as Valmiki and he wrote about the life and adventures of Lord Ram. Then he wrote Ramayan in seven sections to please every individual. (41)
2.	Kashyap	Then Lord Brahma took the incarnation of Kashyup and recited Vedas. He also married four women. After that he created the world and gods and demons were born out of it. (1)
3.	Sukkra	Then he took the peaceful incarnation of the guru of demons. During his time lot of demons were around and he ruled that world. (1)
4.	Brishpat	The gods served the Supreme Being for hundred years and Supreme Being was greatly pleased. Then Lord Brahma took the incarnation of Brishput which resulted in the victory of Lord Indra and it defeated the demons. (1)
5.	Vyas	Then he wrote those fabulous eighteen chapters of Mahabharat, which overwhelmed the whole world. This was Lord Brahma's fifth incarnation as Vyas. (108)
6.	Sastrodhaarak	These six sages of the lustre of Brahma and Vyas, brought to light six Shastras and in this way, Brahma assumed the six incarnation. He made ideological improvements over the Earth through six Shastras. (4)
7.	Kalidas	Kalidas wrote an epic called Raghuvansh and revised it. He wrote many verses and concluded by saying, "I can't describe all of them". (3)





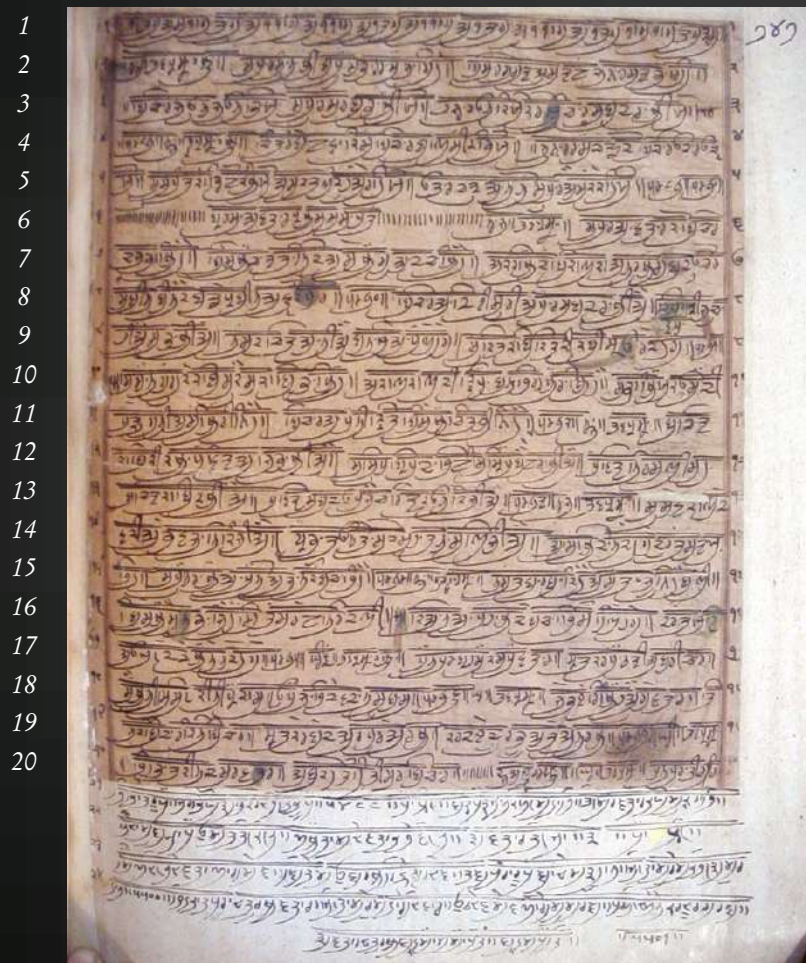
Guru Gobind Singh

Punjab, c1835  
Toor Collection

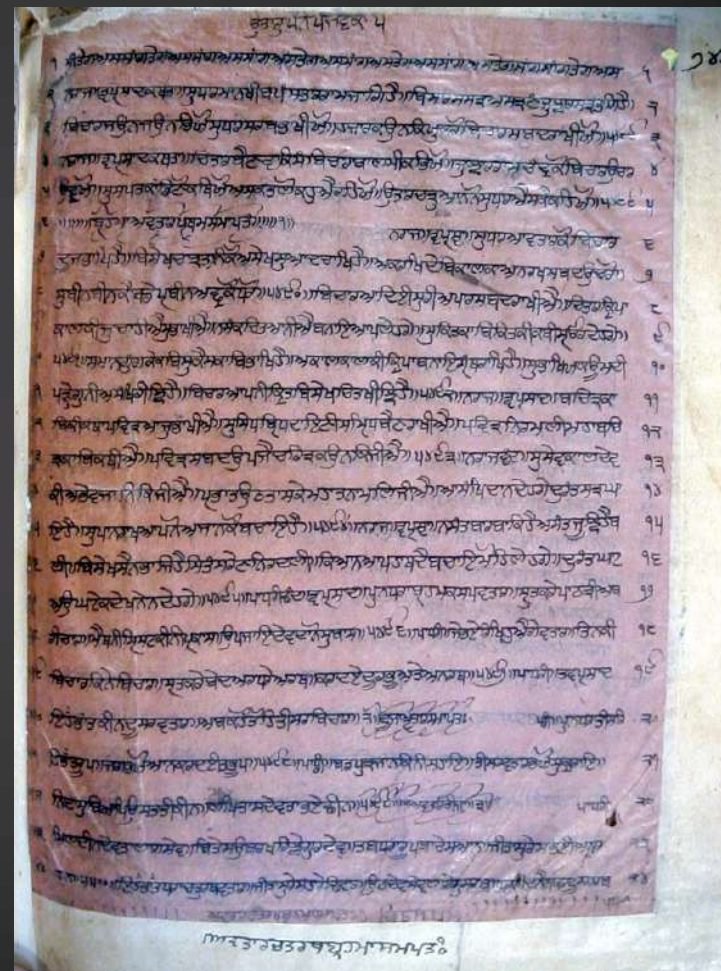


## BRAHMA AVTAR – VALMIKI AVTAR STANZA 40 ONWARDS, COMPLETE KASYAP & SUKKAR

3 Avatars of Brahma have been mentioned in the Khas Patra. Brishpat Avtar mentioned in a script later maybe due to the Khas Patra falling apart. In this folio, the handwritten Khas Patra of Sri Guru Gobind Singh Ji covers the 1<sup>st</sup> incarnation (Valmiki), 2<sup>nd</sup> (Kashyap), 3<sup>rd</sup> (Sukkar) and 4<sup>th</sup> (Brishpat).



Handwritten folio of Guru Gobind Singh Ji



Transcribed folio by Bhai Mani Singh Ji Shaheed

1 ਸ੍ਰੀ ਤੇਗ ਅਸ ਸਾਂਗ ਤੇਗ ਅਸ ਸਾਂਗ ਅਸ ਸਾਂਗ ਅਸ ਤੇਗ ਅਸ ਸਾਂਗ ਅਸ ਤੇਗ ਅਸ ਸਾਂਗ ਅਸ ਤੇਗ ਸਾਂਗ ਸਾਂਗ ਤੇਗ ਅਸ  
 2 ਨਰਾਜ ॥ ਤਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਸੁ ਧਾਰ ਮਾਨਖੀ ਬਪੁੰ ਸਭਾਰ ਰਾਮ ਜਗਿ ਹੈ ॥ ਬਿਸਾਰ ਸਸਤ੍ਰ ਅਸਤ੍ਰਣੰ ਜੁਝਾਰ ਸਤ੍ਰ ਭਾਗਿ ਹੈ ॥  
 3 ਬਿਚਾਰ ਜਉਨ ਜਉਨ ਭਿਯੋ ਸੁਧਾਰ ਸਰਬ ਭਾਖੀਯੋ ॥ ਹਜਾਰ ਕਉ ਨ ਕਿਯੋ ਕਰੋ ਬਿਚਾਰ ਸਬਦ ਰਾਖੀਯੋ ॥੫੪  
 4 ...॥੫੪੮੯॥ ਨਰਾਜ ॥ ਤਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਚਿਤਾਰ ਬੈਣ ਵਾਕਿਸੰ ਬਿਚਾਰ ਬਾਲਮੀਕ ਭਿਯੋ ॥ ਜੁਝਾਰ ਰਾਮਚੰਦ੍ਰ ਕੋ ਬਿਚਾਰ ਉਚਾਰ ਉਚ੍ਰ  
 5 ਯੋ ॥ ਸੁ ਸਪਤ ਕਾਂਡਿਣੋ ਕਥਿਯੋ ਅਸਕਤ ਲੋਕ ਹੁਐ ਰਹਿਯੋ ॥ ਉਤਾਰ ਚਤ੍ਰ ਆਨਨੋ ਸੁਧਾਰ ਐਸ ਕੈ ਕਹਿਯੋ ॥੫੪੮੯॥੫੪੯੦॥  
 6 ।।।। ਬ੍ਰਹਮਾ ਅਵਤਾਰ ਪ੍ਰਥਮ ਸਮਾਪਤੰ ।।।। ਨਰਾਜ ॥ ਤਵਪ੍ਰਸਾਦ ॥ ਸੁ ਧਾਰ ਆਵਤਾਰ ਕੋ ਬਿਚਾਰ  
 7 ਦੂਜ ਭਾਖਿ ਹੈ ॥ ਬਿਸੇਖ ਚਾਤ੍ਰ ਤਾਨਿ ਕੋ ਅਸੇਖ ਸੁਆਦ ਚਾਖਿ ਹੈ ॥ ਅਕਰਖਿ ਦੇਬਿ ਕਾਲਿਕਾ ਅਨਰਖ ਸਬਦ ਉਚਰੋ ॥  
 8 ਸੁ ਬੀਨ ਬੀਨ ਕੈ ਬਡੇ ਪ੍ਰਬੀਨ ਅਛੁ ਕੋ ਧਰੋ ॥੫੪੯੦॥ ਬਿਚਾਰ ਆਦਿ ਈਸੁਰੀ ਅਪਾਰ ਸਬਦ ਰਾਖੀਐ ॥ ਚਿਤਾਰ ...  
 9 ਹੀਐ ਸੁ ਭਾਖੀਐ ॥ ਨ ਸੰਕ ਚਿਤ ਆਨੀਐ ਬਨਾਇ ਆਪ ਲੇਹਗੇ ॥ ਸੁਕਿਤ ਕਾਬਿ ਕਿਤ ਕੀ ਕਬੀਸ ਸ੍ਰਓਰ ਦੇਹਗੇ ॥੫੪੯੧॥  
 10 ਸਮਾਨ ਗੁੰਗ ਕੇ ਕਬਿ ਸੁਦੈਸ ਕਾਬਿ ਭਾਖਿ ਹੈ ॥ ਅਕਾਲ ਕਾਲ ਕੀ ਕ੍ਰਿਪਾ ਬਨਾਇ ਗ੍ਰੰਥ ਰਾਖਿ ਹੈ ॥ ਸੁ ਭਾਖਿਯ ਕਉਮਦੀ  
 11 ਪੜ੍ਹੇ ਗੁਨੀ ਅਸੰਖਿ ਰੀਝ ਹੈ ॥ ਬਿਚਾਰ ਆਪਨੀ ਕ੍ਰਿਤ ਬਿਸੇਖ ਚਿਤ ਖੀਝਿ ਹੈ ॥੫੪੯੨॥ ਨਰਾਜ ॥ ਤਵਪ੍ਰਸਾਦ ॥ ਬਚਿਤ੍ਰ  
 12 ਕਾਬਿ ਕੀ ਕਥਾ ਪਵਿਤ੍ਰ ਆਜ ਭਾਖੀਐ ॥ ਸੁ ਸਿਧ ਬ੍ਰਿਧ ਦਾਇਣੀ ਸਮ੍ਰਿਧ ਬੈਣ ਰਾਖੀਐ ॥ ਪਵਿਤ੍ਰ ਨਿਰਮਲੀ ਮਹਾ  
 13 ਬਚਿਤ੍ਰ ਕਾਬਿ ਕਥੀਐ ॥ ਪਵਿਤ੍ਰ ਸਬਦ ਉਪਜੈ ਚਰਿਤ੍ਰ ਕਉ ਨ ਕਿਜੀਐ ॥੫੪੯੩॥ ਨਰਾਜ ॥ ਤਵਪ੍ਰਸਾਦ ॥ ਸੁ ਸੇਵ ਕਲਦੇ  
 14 ਵ ਕੀ ਅਭੇਵ ਜਾਨਿ ਕੀਜੀਐ ॥ ਪ੍ਰਭਾਤ ਉਠ ਤਾਸਕੇ ਮਹਾਤ ਨਾਮ ਲਿਜੀਐ ॥ ਅਸੰਖਿ ਦਾਨ ਦੇਹਗੇ ਦੁਰੰਤ ਸਤ੍ਰ ਘਾ  
 15 ਇ ਹੈ ॥ ਸੁ ਪਾਨ ਰਾਖ ਆਪਨੋ ਅਜਾਨ ਕੋ ਬਚਾਇ ਹੈ ॥੫੪੯੪॥ ਨਰਾਜ ॥ ਤਵਪ੍ਰਸਾਦ ॥ ਨ ਸੰਤ ਬਾਰ ਬਾਕਿ ਹੈ ਅਸੰਤ ਜੂਝਿ ਹੈ ਬਲੀ ॥  
 16 ਬਿਸੇਖ ਸੈਨ ਭਾਜਿ ਹੈ ਸਿਤੰ ਸਰੇਣ ਨਿਰ ਦਲੀ ॥ ਕਿ ਆਨ ਆਪ ਹਾਥ ਦੈ ਬਚਾਇ ਮੋਹਿ ਲੇਹਗੇ ॥ ਦਰੰਤ ਘਾਟ  
 17 ਅਉਘ ਟੇਕ ਦੇਖਨੇ ਨ ਦੇਹਗੇ ॥੫੪੯੫॥ ਪਾਧਰੀ ਛੰਦ ॥ ਤਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਪੁਨ ਧਰਾ ਬ੍ਰਹਮ ਕਸਪ ਵਤਾਰ ॥ ਸੂਤ ਕਰੇ ਪਾਠ ਤ੍ਰੀਅ ਬਰੀ ਚਾਰ ॥  
 18 ਮੈਥਨੀ ਸ੍ਰਿਸਟ ਕੀਨੀ ਪ੍ਰਕਾਸ ॥ ਉਪਜਾਇ ਦੇਵ ਦਾਨ ਸੁ ਬਾਸ ॥੫੪੯੬॥ ਪਾਧਰੀ ॥ ਤਵਪ੍ਰਸਾਦ ॥ ਜੋ ਭਏ ਰਿਖਿ ਹੁਐ ਗੇ ਵਤਾਰ ॥ ਤਿ  
 19 ਨ ਕੀ ਬਿਚਾਰ ਕਿਨੇ ਬਿਚਾਰ ॥ ਸੂਤ ਕਰੇ ਬੇਦ ਅਰ ਧਰੇ ਅਰਥ ॥ ਕਰ ਦਏ ਦੂਰ ਭੂਅ ਤੇ ਅਨਰਥ ॥੫੪੯੭॥ ਪਾਧਰੀ ॥ ਤਵਪ੍ਰਸਾਦ  
 20 ॥ ਇਹ ਭਾਂਤ ਕੀਨ ਦੂਸਰ ਵਤਾਰ ॥ ਅਬ ਕਹੋ ਤੋਹ ਤੀਸਰ ਬਿਚਾਰ ।।। ਦੂਜਾ ਆਤਾਰ ਸਮਾਪਤੰ ॥ ॥ ...॥ ਤਵਪ੍ਰਸਾਦ ॥ ਪੁਨ ਧਰਾ ਤੀਸਰਿ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੬੧੩-੪

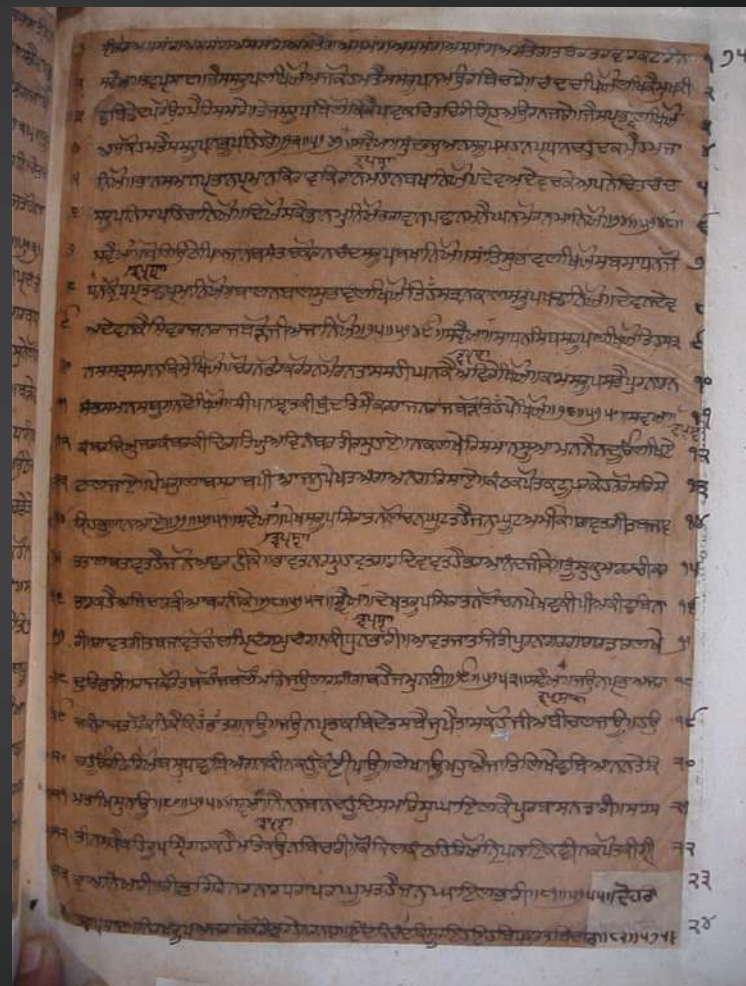


## BRAHMA AVTAR – AJ AVTAR STANZA 74 ONWARDS, 5<sup>TH</sup> AVTAR.

In the following folio, the handwritten Khas Patra of Sri Guru Gobind Singh Ji covering the 5<sup>th</sup> incarnation is shown followed by the tranliterated folio by Bhai Mani Singh Ji Shaheed.



Handwritten folio of Guru Gobind Singh Ji



Transcribed folio by Bhai Mani Singh Ji Shaheed

2 ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਜੈਸ ਸਰੂਪ ਲਖਿਯੋ ਜਿ ਕੋ ਹਮ ਤੈਸ ਸਰੂਪ ਨ ਅਉਰ ਨ ਬਿਚਾਰੇ ॥ ਚੰਦ ਚਪਿਯੋ ਲਖਿਕੈ ਮੁਖ ਕੀ ਛਬਿ  
 3 ਛੇਦ ਪਰੋ ਉਰ ਮੈ ਰਿਸ ਮਾਰੇ ॥ ਤੇਜ ਸਰੂਪ ਬਿਲੋਕਿ ਕੈ ਪਾਵਕ ਚਿਤ ਚਿਰੀ ਗ੍ਰਿਹ ਅਉਰਨ ਜਾਰੇ ॥ ਜੈਸ ...  
 4 ਯੋ ਅਜ ਕੋ ਹਮ ਤੈਸ ਸਰੂਪ ਨ ਭੂਪ ਨਿਹਾਰੇ ॥੫੭੫੬॥ ਸਵੈਯਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਸੁੰਦਰ ਜੁਆਨ ਸਰੂਪ ਮਹਾਨ ਪ੍ਰਧਾਨ ਚਹੂੰ ਚ  
 5 ਕ ਮੈ ਹਮ ਜਾਨਿਯੋ ॥ ਭਾਨ ਸਮਾਨ ਪ੍ਰਭਾ ਨ ਪ੍ਰਮਾਨ ਕਿ ਰਾਵ ਕਿ ਰਾਨ ਮਹਾਨ ਬਖਾਨਿਯੋ ॥ ਦੇਵ ਅਦੇਵ ਚਕੇ ਅਪਨੇ ਚਿਤ  
 6 ਚੰਦ ਸਰੂਪ ਨਿਸਾ ਪਹਿਚਾਨਿਯੋ ॥ ਦਿਯੋਸ ਕੈ ਭਾਨ ਮੁਨਿਯੋ ਭਗਵਾਨ ਪਛਾਨ ਮਨੈ ਘਨ ਮੋਰਨ ਮਾਨਿਯੋ ॥੫੭੫੭॥  
 7 ਸਵੈਯਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਬੋਲਿ ਉਠੇ ਪਿਕ ਜਾਨ ਬਸੰਤ ਚਕੋਰਨ ਚੰਦ ਸਰੂਪ ਬਖਾਨਿਯੋ ॥ ਸਾਂਤਿ ਸੁਭਾਵ ਲਖਿਯੋ ਸਭ ਸਾਧਨ  
 8 ਜੋਧਨ ਕ੍ਰੋਧ ਪ੍ਰਤੱਛ ਪ੍ਰਮਾਨਿਯੋ ॥ ਬਾਲਨ ਬਾਲ ਸੁਭਾਵ ਲਖਿਯੋ ਤਿਹਿ ਸਤ੍ਰਨ ਕਾਲ ਸਰੂਪ ਪਛਾਨਿਯੋ ॥ ਦੇਵਨ ਦੇਵ ਅ  
 9 ਦੇਵਨ ਕੈ ਸਿਵ ਰਾਜਨ ਰਾਜ ਬੜੋ ਜੀਅ ਜਾਨਿਯੋ ॥੫੭੫੮॥ ਸਵੈਯਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਸਾਧਨ ਸਿਧ ਸਰੂਪ ਲਖਿਯੋ ਤਿਹ ਸਤ੍ਰਨ  
 10 ਸਸਤ੍ਰ ਸਮਾਨ ਬਿਸੇਖਿਯੋ ॥ ਚੋਰਨ ਭੋਰ ਕਰੋਰਨ ਮੋਰਨ ਤਾਸ ਸਹੀ ਘਨ ਕੈ ਅਵਿਰੇਖਿਯੋ ॥ ਕਾਮ ਸਰੂਪ ਸਭੈ ਪੁਰ ਨਾਰਨ  
 11 ਸੰਭੂ ਸਮਾਨ ਸਬੂ ਗਨ ਦੇਖਿਯੋ ॥ ਸੀਪਨ ਸ੍ਵਾਤ ਕੀ ਬੂੰਦ ਤਿਸੈ ਕਰ ਰਾਜਨ ਰਾਜ ਬੜੋ ਤਿਹ ਪੇਖਿਯੋ ॥੫੭੫੯॥ ਸਵੈਯਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥  
 12 ਕੰਬਰ ਜਿਯੋ ਜਰ ਕੰਬਰ ਕੀ ਢਿਗ ਤਿਯੋ ਅਵਿਨੰਬਰ ਤੀਰ ਸੁਹਾਏ ॥ ਨਾਕ ਲਖੇ ਰਿਸ ਮਾਨ ਸੁਆ ਮਨ ਨੈਨ ਦੋਓ ਲਖ ਏਣ  
 13 ਲਜਾਏ ॥ ਪੇਖ ਗੁਲਾਬ ਸਰਾਬ ਪੀਐ ਜਨੁ ਪੇਖਤ ਅੰਗ ਅਨੰਗ ਰਿਸਾਏ ॥ ਕੰਨ ਕਪੋਤ ਕਟੂ ਪਰ ਕੇਹਰ ਰੋਸ ਰਸੇ ਗ੍ਰਿਹ ਭੂਲ ਨ ਆਏ  
 14 ॥੫੭੬੦॥ ਸਵੈਯਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਪੇਖ ਸਰੂਪ ਸਿਰਾਤ ਨ ਲੋਚਨ ਘੂਟਤ ਹੈ ਜਨੁ ਘੂਟ ਅਮੀ ਕੇ ॥ ਗਾਵਤ ਗੀਤ ਬਜਾਵਤ ਤਾਲ  
 15 ਬਤਾਵਤ ਹੈ ਜਨੋ ਆਛਰ ਹੀ ਕੇ ॥ ਭਾਵਤ ਨਾਰ ਸੁਹਾਗਤ ਗਾਰ ਦਿਵਾਵਤ ਹੈ ਭਰ ਆਨਦ ਜੀ ਕੇ ॥ ਤੂੰ ਸੁ ਕੁਮਾਰ ਰਚੀ ਕਰਤਾਰ  
 16 ਕਹੈ ਅਬਿਚਾਰ ਤ੍ਰੀਆ ਬਰ ਨੀਕੇ ॥੫੭੬੧॥ ਸਵੈਯਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਦੇਖਤ ਰੂਪ ਸਿਰਾਤ ਨ ਲੋਚਨ ਪੇਖ ਛਕੀ ਪੀਅ ਕੀ ਛਬਿ ਨਾਰੀ  
 17 ॥ ਗਾਵਤ ਗੀਤ ਬਜਾਵਤ ਢੋਲ ਮ੍ਰਿਦੰਗ ਮੁਚੰਗਨ ਕੀ ਧੁਨ ਭਾਰੀ ॥ ਆਵਤ ਜਾਤ ਜਿਤੀ ਪੁਰ ਨਾਗਰ ਗਾਗਰ ਡਾਰ  
 18 ਲਖੇ ਦੁਤਿ ਭਾਰੀ ॥ ਰਾਜ ਕਰ ਤਬ ਲੋ ਜਬ ਲੋ ਮਹਿ ਜਉ ਲਗ ਗੰਗ ਬਹੈ ਜਮੁਨਾ ਰੀ ॥੫੭੬੨॥ ਸਵੈਯਾ ॥ ਜਉਨ ਪ੍ਰਭਾ ਅਜਰਾ  
 19 ਜ ਕੀ ਰਾਜਤ ਸੋ ਕਹਿ ਕੈ ਕਿਹ ਭਾਤ ਗਨਾਓ ॥ ਜਉਨ ਪ੍ਰਭਾ ਕਬਿ ਦੇਤ ਸਬੈ ਜੁਪੈ ਤਾਸ ਕਹੋ ਜੀਅ ਬੀਚ ਲਜਾਓ ॥  
 20 ਹਉ ਚਹੂੰ ਓਰ ਫਿਰਿਓ ਬਸਧਾ ਛਬਿ ਅੰਗਨ ਕੀ ਨ ਕਹੂੰ ਕੋਈ ਪਾਓ ॥ ਲੇਖਨ ਊਖ ਹੁਐ ਜਾਤ ਲਿਖੇ ਛਬਿ ਆਨਨ ਤੇ  
 21 ਕਿਮਿ ਭਾਖਿ ਸਨਾਊ ॥੫੭੬੩॥ ਸਵੈਯਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਨੈਨਨ ਬਾਨ ਚਹੂੰ ਦਿਸ ਮਾਰਿਸੁ ਘਾਇਲ ਕੈ ਪੁਰ ਬਾਸਨ ਭਾਰੀ ॥  
 22 ਸਾਰਸਤੀ ਨ ਸਕੈ ਕਹਿ ਰੂਪ ਸਿਗਾਰ ਕਹੈ ਮਤਿ ਕਉਨ ਬਿਚਾਰੀ ॥ ਕੋਕਿਲ ਕੰਠਿ ਹਿਰਿਯੋ ਨ੍ਰਿਪਨਾਇਕ  
 23 ਛੀਨ ਕਪੋਤ ਕੀ ਗ੍ਰੀਵ ਅਨਿਯਾਰੀ ॥ ਰੀਝ ਗਿਰੇ ਨਰ ਨਾਰ ਧਰਾ ਪਰ ਘੂਮਤ ਹੈ ਜਨੁ ਘਾਇਲ ਭਾਰੀ  
 24 ਦੋਹਰਾ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਨਿਰਖ ਰੂਪ ਅਜਿ ਰਾਜ ਕੋ ਰੀਝ ਰਹੇ ਨਰ ਨਾਰ ॥ ਇੰਦ੍ਰ ਕਿ ਚੰਦ੍ਰ ਕਿ ਸੂਰ ਇਹ ਇਹਿ ਬਿਧਿ ਕਰਤ ਬਿਚਾਰ ॥

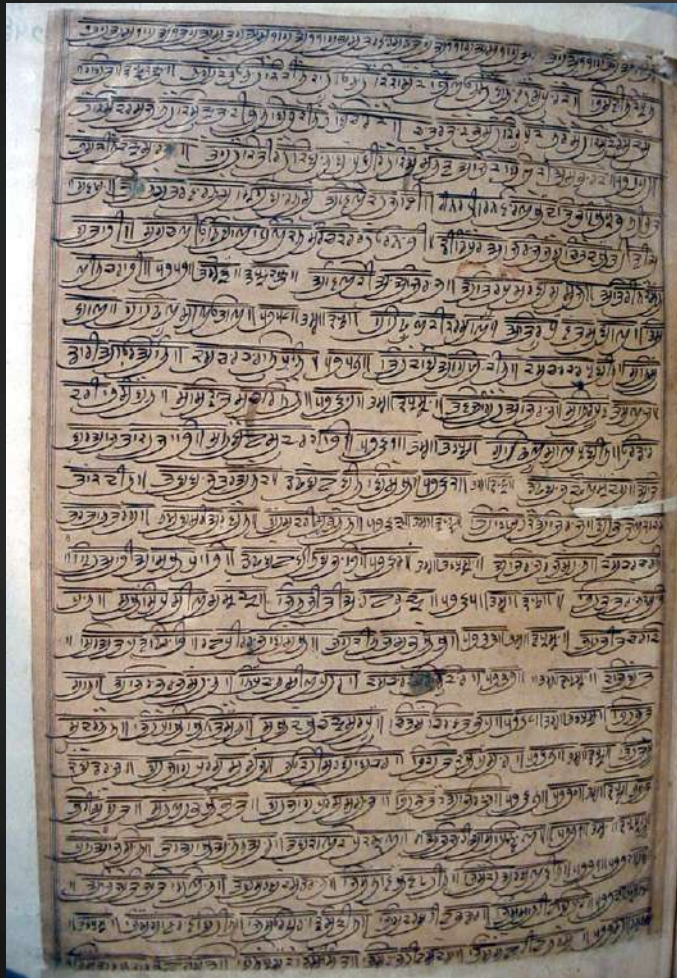
ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੬੩੧-੨



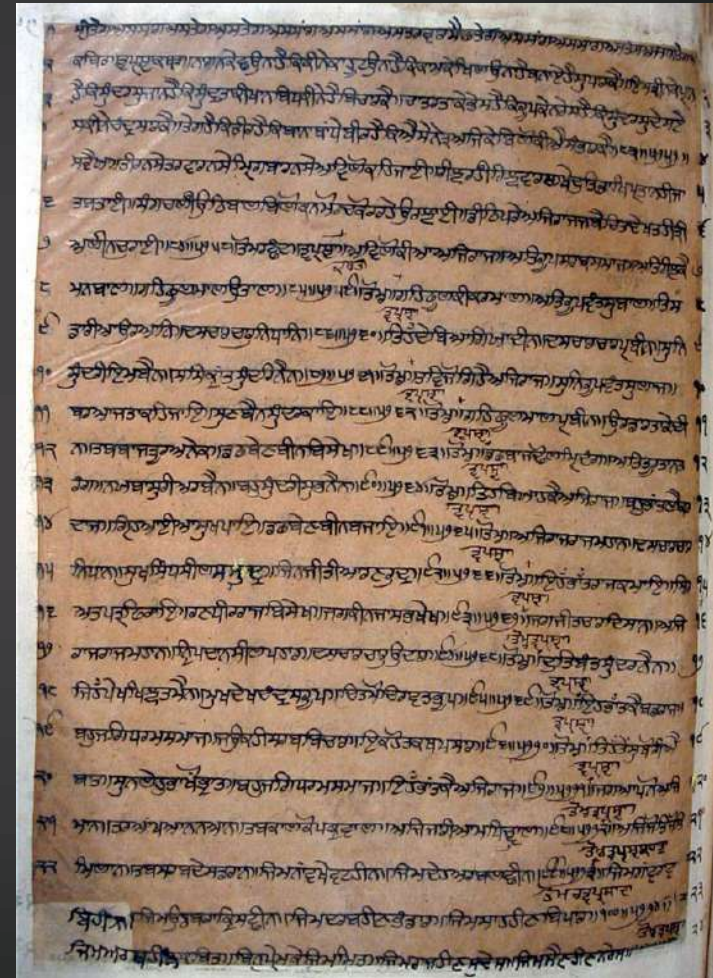
## BRAHMA AVTAR – AJ AVTAR STANZA 84 ONWARDS, 5<sup>TH</sup> AVTAR

This folio is the continuation of the previous where the description of the 5<sup>th</sup> incarnation is discussed.

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Handwritten folio of Guru Gobind Singh Ji



Transcribed folio by Bhai Mani Singh Ji Shaheed

2 ਕਬਿਤੁ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਨਾਗਨ ਕੇ ਛਉਨਾ ਹੈ ਕਿ ਕੀਨੇ ਕਾਹੂ ਟਉਨਾ ਹੈਂ ਕਿ ਕਾਮ ਕੇ ਖਿਲਉਨਾ ਹੈਂ ਬਨਾਏ ਹੈਂ ਸੁਧਾਰ ਕੈ ॥ ਇਸਤ੍ਰੀਨ ਕੇ ਪ੍ਰਾਨ  
 3 ਹੈਂ ਕਿ ਸੁੰਦਰ ਸੁਜਾਨ ਹੈ ਕਿ ਸੁੰਦ੍ਰਤਾ ਕੀ ਖਾਨ ਬਿਧ ਕੀਨੇ ਹੈਂ ਬਿਚਾਰ ਕੈ ॥ ਚਾਤਰਤਾ ਕੇ ਭੇਸ ਹੈ ਕਿ ਰੂਪ ਕੇ ਨਰੇਸ ਹੈਂ ਕਿ ਸੁੰਦਰ ਸੁਦੇਸ  
 4 ਏਸ ਕੀਨੇ ਚੰਦ੍ਰ ਸਾਰ ਕੈ ॥ ਤੇਗ ਹੈਂ ਕਿ ਤੀਰ ਹੈਂ ਕਿ ਬਾਨਾ ਬਾਂਧੇ ਬੀਰ ਹੈਂ ਕਿਐ ਸੇ ਨੇਤ੍ਰ ਅਜਿ ਕੋ ਬਿਲੋਕੀਐ ਸੰਭਾਰ ਕੈ ॥੮੪॥  
 5 ਸਵੈਯਾ ॥ ਤੀਰਨ ਸੇ ਤਰਵਾਰਨ ਸੇ ਮ੍ਰਿਗ ਬਾਰਨ ਸੇ ਅਵਿਲੋਕਹੁ ਜਾਈ ॥ ਰੀਝ ਰਹੀ ਰਿਝਵਾਰ ਲਖੇ ਦੁਤਿ ਭਾਖਿ ਪ੍ਰਭਾ ਨਹੀ ਜਾਤ  
 6 ਬਤਾਈ ॥ ਸੰਗ ਚਲੀ ਉਠਿ ਬਾਲ ਬਿਲੋਕਨ ਮੋਰ ਚਕੋਰ ਰਹੇ ਉਰਝਾਈ ॥ ਡੀਠਿ ਪਰੇ ਅਜਿ ਰਾਜ ਜਬੈ ਚਿਤ ਦੇਖਤ ਹੀ ਤ੍ਰੀਅ  
 7 ਲੀਨ ਚੁਰਾਈ ॥੪੭੫॥ ਤੋਮ੍ਹ ਛੰਦ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ਕਥਤਾ ॥ ਅਵਿਲੋਕੀਆ ਅਜਿ ਰਾਜ ॥ ਅਤਿ ਰੂਪ ਸਰਬ ਸਮਾਜ ॥ ਅਤਿ ਰੀਝ ਕੈ ਮਨ  
 8 ਬਾਲ ॥ ਗ੍ਰਹਿ ਫੂਲ ਮਾਲ ਉਤਾਲ ॥੪੭੫੮॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਗ੍ਰਹਿ ਫੂਲ ਕੀ ਕਰ ਮਾਲ ॥ ਅਤਿ ਰੂਪਵੰਤ ਸੁ ਬਾਲ ॥ ਤਿਸ  
 9 ਡਾਰੀਆ ਉਰ ਆਨ ॥ ਦਸ ਚਾਰਿ ਚਾਰਿ ਨਿਧਾਨਿ ॥੪੭੫੯॥ ਤਿਹ ਦੇਬਿ ਆਗਿਯਾ ਕੀਨ ॥ ਦਸ ਚਾਰ ਚਾਰ ਪ੍ਰਬੀਨ ॥ ਸੁਨਿ ਸੁੰ  
 10 ਦਰੀ ਇਮ ਬੈਨ ॥ ਸਸਿਕ੍ਰਾਂਤ ਸੁੰਦਰਿ ਨੈਨ ॥੪੭੬੦॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਤਵ ਜੋਗਿ ਹੈ ਅਜਿਰਾਜ ॥ ਸੁਨਿ ਰੂਪਵੰਤ ਸਲਾਜ ॥  
 11 ਬਰ ਆਜ ਤਾ ਕੁਹ ਜਾਇ ॥ ਸੁਨਿ ਬੈਣਿ ਸੁੰਦਰ ਕਾਇ ॥੪੭੬੧॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਗ੍ਰਹਿ ਫੂਲ ਮਾਲ ਪ੍ਰਬੀਨ ॥ ਉਰ ਡਾਰ  
 12 ਤਾ ਕੇ ਦੀਨ ॥ ਤਬ ਬਾਜ ਤੂਰ ਅਨੇਕ ॥ ਡਫ ਬੇਣ ਬੀਨ ਬਿਸੇਖ ॥੪੭੬੨॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਡਫ ਬਾਜ ਢੋਲ ਮ੍ਰਿਦੰਗ ॥ ਅਤਿ  
 13 ਤੂਰ ਤਾਨ ਤਰੰਗ ॥ ਨਯ ਬਾਸੁਰੀ ਅਰ ਬੈਨ ॥ ਬਹੁ ਸੁੰਦਰੀ ਸੁਭ ਨੈਨ ॥੪੭੬੩॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਤਿਹ ਬਿਯਾਹ ਕੈ ਅਜਿ ਰਾਜ ॥ ਬਹੁ ਭਾਂਤ ਲੈ ਕਰ ਦਾਜ ॥  
 14 ਗ੍ਰਿਹ ਆਈਆ ਸੁਖ ਪਾਇ ॥ ਡਫ ਬੇਣ ਬੀਨ ਬਜਾਇ ॥੪੭੬੪॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਅਜਿਰਾਜ ਰਾਜ ਮਹਾਨ ॥ ਦਸ ਚਾਰ ਚਾਰ ਨਿ  
 15 ਧਾਨ ॥ ਸੁਖ ਸਿੰਧ ਸੀਲ ਸਮੁਦ੍ਰ ॥ ਜਿਨਿ ਜੀਤੀਆ ਰਣ ਰੁਦ੍ਰ ॥੪੭੬੫॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਇਹ ਭਾਂਤਿ ਰਾਜ ਕਮਾਇ ॥  
 16 ਸਿਰ ਅਤ ਪਤ੍ਰ ਫਿਰਾਇ ॥ ਰਣ ਧੀਰ ਰਾਜ ਬਿਸੇਖ ॥ ਜਗ ਕੀਨ ਜਾਸ ਭਖੇਖ ॥੪੭੬੬॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਜਗਜੀਤ ਚਾਰਿ ਦਿ  
 17 ਸਾਨ ॥ ਅਜਿ ਰਾਜ ਰਾਜ ਮਹਾਨ ॥ ਨ੍ਰਿਪ ਦਾਨ ਸੀਲ ਪਹਾਰ ॥ ਦਸ ਚਾਰ ਚਾਰੁ ਉਧਾਰ ॥੪੭੬੭॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਦੁਤਿਬੰਤ  
 18 ਸੁੰਦਰ ਨੈਨ ॥ ਜਿਹ ਪੇਖਿ ਖਿਝਤ ਮੈਨ ॥ ਮੁਖ ਦੇਖ ਚੰਦ੍ਰ ਸਰੂਪ ॥ ਚਿਤ ਮੋ ਚੁਰਾਵਤ ਭੂਪ ॥੪੭੬੮॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਇਹ ਭਾਂਤ  
 19 ਕੈ ਬਡ ਰਾਜ ॥ ਬਹੁ ਜਗਿ ਧਰਮ ਸਮਾਜ ॥ ਜਉ ਕਹੀ ਸਰਬ ਬਿਚਾਰ ॥ ਇਕ ਹੋਤ ਕਥਾ ਪਸਾਰ ॥੪੭੬੯॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਤਿਹ ਤੇ ਸੁ  
 20 ਥੋਰੀਐ ਬਾਤ ॥ ਸੁਨਿ ਲੇਹੁ ਭਾਖੋਂ ਭ੍ਰਾਤ ॥ ਬਹੁ ਜਗ ਧਰਮ ਸਮਾਜ ॥ ਇਹ ਭਾਤਿ ਕੈ ਅਜਿਰਾਜ ॥੪੭੬੯॥੪੭੭੦॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਜਗ ਆ  
 21 ਪਨੋ ਅਜਿ ਮਾਨ ॥ ਤਰ ਆਖ ਆਨ ਨ ਆਨ ॥ ਤਬ ਕਾਲ ਕੋਪ ਕ੍ਰਵਾਲ ॥ ਅਜਿ ਜਾਰੀਆ ਮਧਿ ਜ੍ਵਾਲ ॥੪੭੭੧॥ ਤੋਮ੍ਹ ॥ ਤ੍ਵਪ੍ਰਸਾਦ  
 22 ॥ ਅਜਿ ਜੋਤਿ ਜੋਤਿ ਮਿਲਾਨ ॥ ਤਬ ਸਰਬ ਦੇਖਿ ਡਰਾਨ ॥ ਜਿਮ ਨਾਵ ਖੇਵਟ ਹੀਨ ॥ ਜਿਮ ਦੇਹ ਅਰਬਲ ਛੀਨ ॥੪੭੭੨॥ ਤੋਮ੍ਹ ॥  
 23 ॥ ਤ੍ਵਪ੍ਰਸਾਦ ॥ ਜਿਮ ਗਾਂਵ ਰਾਵ ਬਿਹੀਨ ॥ ਜਿਮ ਉਰਬਰਾ ਕ੍ਰਿਸ ਛੀਨ ॥ ਜਿਮ ਦਰਬ ਹੀਣ ਭੰਡਾਰ ॥ ਜਿਮ ਸਾਹ ਹੀਣ ਬਿਪਾਰ ॥੪੭੭੩॥ ਤੋਮ੍ਹ ॥  
 24 ਤ੍ਵਪ੍ਰਸਾਦ ॥ ...

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੬੩੩



[illegible]



# HISTORICAL MANUSCRIPTS (10)

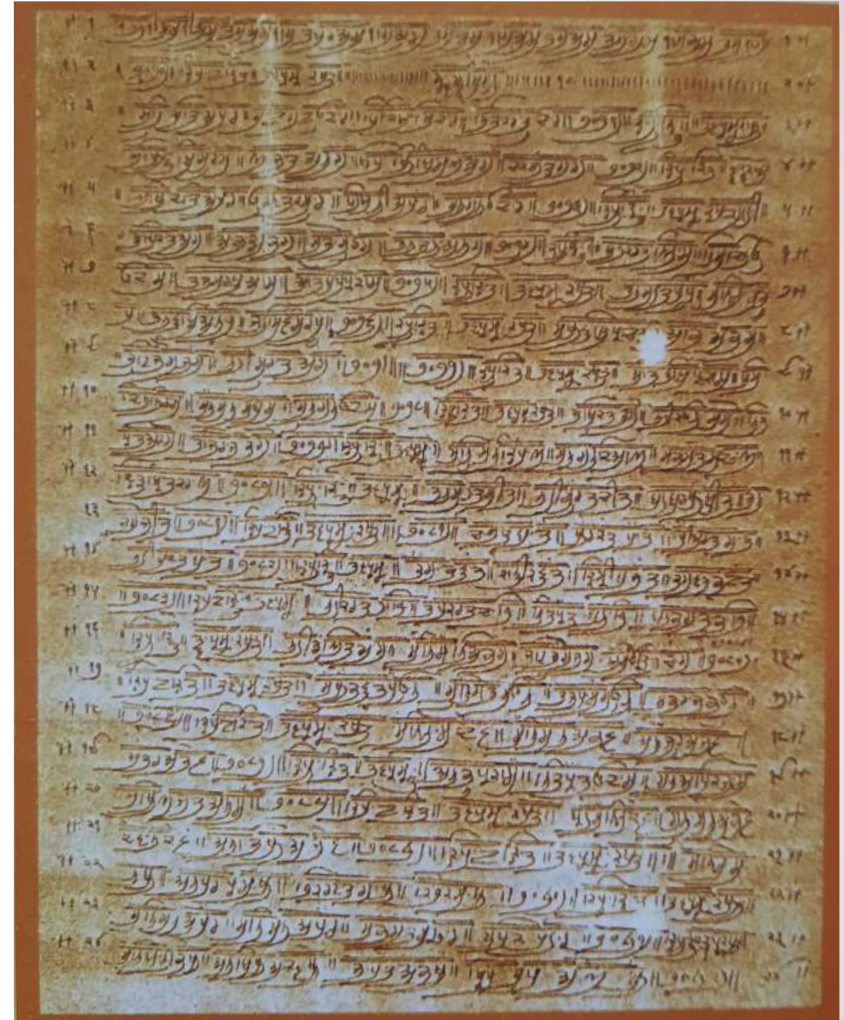
## HANDWRITTEN BY GURU SAHIB

### RUDRA AVTAR

Rudra Avtar was written in Sri Anandpur Sahib. This composition and epic poetry under title *Ath Rudra Avtar Kathan(n)*, written by Guru Gobind Singh, covers the most important war of Gurmat philosophy i.e confrontation between Bibek Buddhi and Abibek Buddhi (e.g. truth and false, Wisdom and Ignorance).

This composition also covered the concept of Gyan (Wisdom) and Dhyana(Attention) and is against Fake Ritualism and Practices. Guru Gobind Singh Ji sanctified and narrated the Life history of following two souls, which is designated them with title Rudra:

1. Dattatreya (849 Chhands)
2. Paras Nath (359 Chhands)



A page from the life of Sage Dattatreya in Guru Gobind Singh's handwriting.

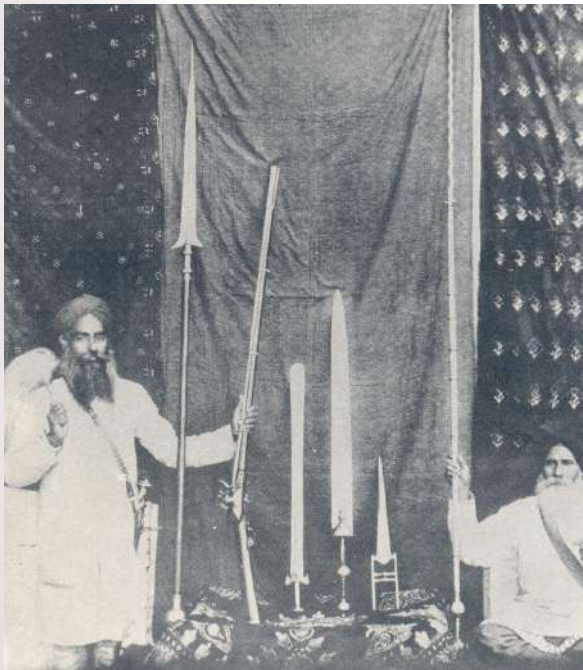


# HISTORICAL MANUSCRIPTS (11)

## HANDWRITTEN BY GURU SAHIB

### SHASTAR NAAM MALA

The composition of Shastar Naam Mala is one of the first scripture written on the praises of Almighty in regards to the distinction of weaponry and the demonstration of power to destroy. The structure of the Bani is in the form of a dictionary in verse, this composition includes the description of the various weapons used in warfare. There is no similar writing in existence and it stands out unique for its presentation and theme. Various well-known ancient personalities who used these weapons and the technique of utilising these weapons is also highlighted.



Shastar (Weapons) of Guru Gobind Singh Ji in Takht Kesgarh Sahib.

### SECTIONS OF SHASTAR NAAM MALA

1. The Praise of the Sword. There is a total count of 27 verses in this section. This section contains verses that reflects the importance of weapons to Guru Gobind Singh Ji. The verse is as follows:

**ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ॥ ਸੈਫ ਸਰੋਹੀ ਸੈਹਥੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ ॥੩॥**

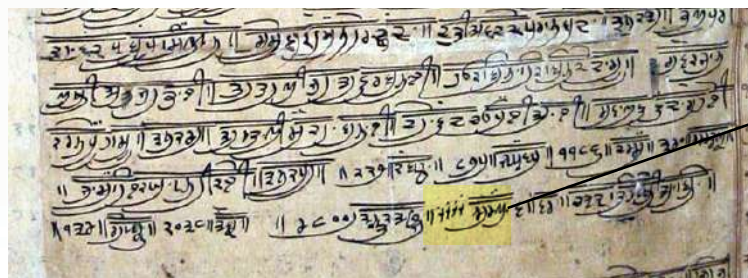
*As, Kripan (sword), Khanda, Khadag (sword), Tupak (gun), Tabar (hatched), Teer (arrow), Saif (sword), Sarohi and Saihathi, all these are our adorable seniors.*

*(Sri Dasam Granth Sahib Ji Ang 717)*

2. Names of the quoit (chakra). There are a total of 47 verses in this section.
3. Names of the bow and arrow. There are a total of 178 verses in this section.
4. Names of the noose, or combat lasso. There are a total of 208 verses in this section.
5. Name of guns or muskets. There are a total of 858 verses in this section.

## KHAS PATRA OF GURU GOBIND SINGH JI

The following Khas Patra from Chaubis Avtar includes the mention of various Banis' which he had completed in a summarised manner at the concluding verses of Krishna Avtar and prior to the commencement of Nar Avtar. Guru Ji mentions the name of the Bani of Shastar Naam Mala as “ **ਨਾਮ ਮਾਲਾ** ”. The mention of this composition alongside the insignia of Guru Sahib is shown:



॥ ਨਾਮ ਮਾਲਾ ॥

Naam Mala ( **ਨਾਮ ਮਾਲਾ** ) is originally given as the title for the this composition. Evidently, Guru Gobind Singh Ji uses this title at the concluding verses of each section of this Bani, as shown:

**ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣੇ ਸ੍ਰੀ ਭਗਉਤੀ ਉਸਤਤਿ ਪ੍ਰਿਥਮ ਧਿਆਇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ ॥੧॥**

*End of the first chapter entitled “The Praise of the Primal Power” in Sri Naam-Mala Purana.*

*(Sri Dasam Granth Sahib Ji Ang 718)*

**ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣੇ ਚਕ੍ਰ ਨਾਮ ਦੁਤੀਯ ਧਿਆਇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ ॥੨॥**

*End of the second chapter entitled “Names of the Quoit” in Sri Naam-Mala Purana.*

*(Sri Dasam Granth Sahib Ji Ang 721)*

**ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣੇ ਸ੍ਰੀ ਬਾਨ ਨਾਮ ਤ੍ਰਿਤੀਯ ਧਿਆਇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ ॥੩॥**

*End of the third chapter entitled “Names of the Bow” in Sri Naam-Mala Purana.*

*(Sri Dasam Granth Sahib Ji Ang 731)*

**ਇਤਿ ਸ੍ਰੀ ਨਾਮ ਮਾਲਾ ਪੁਰਾਣੇ ਸ੍ਰੀ ਪਾਸਿ ਨਾਮ ਚਤੁਰਥਮੋ ਧਿਆਇ ਸਮਾਪਤਮ ਸਤੁ ਸੁਭਮ ਸਤੁ ॥੪॥**

*End of the fourth chapter entitled “The Names of Noose” in the Shastar Naam-Mala Puran.*

*(Sri Dasam Granth Sahib Ji Ang 742)*



# HISTORICAL MANUSCRIPTS (12)

## HANDWRITTEN BY GURU SAHIB

### CHARITROPAKHYAN

The composition of Sri Charitropakhyan was completed by Guru Gobind Singh Ji at Sri Anandpur Sahib in Bikarmi 1753 (1695-6 CE). This bani makes up the biggest portion of Sri Dasam Granth Sahib Ji. It makes up one third of the entire Granth. It's content mainly describes the characters of females and males trapped in pursuits of pleasure.

The primary sources of these Charitars are the Mahabharat, stories from Puranas, Brihat Katha, Saritasagar Katha, Alif Laila, and other Katha Granths. The stories consist of famous religious, social and historical tales from local and international places. These stories are associated with kings and queens, prince and princesses, wealthy people, sadhus and sanyasis, prostitutes and various other characters. Every Charitar has a moral message, in one form or another, attached with each of these stories. These stories shares messages that are universally applicable and beneficial to the entire mankind.

### SECTIONS OF CHARITROPAKHYAN

1. It begins with 'Chandi Charitr' (Chandi meaning Almighty) comprising of 48 verses, in which the Devi (Almighty's power within the creation) has been eulogised.
2. Minister of King Chitr Singh tells him 402 different tales of crimes originating from lust, anger, greed, attachment, and ego; so that the dreadful veil of Kaam could be lifted from his mind.
3. After 403 tales, there is a composition called 'Sabudh Baach' in which 'Baala' and 'Kaal' clash with demons.
4. In the end, the compositions of Charitropakhyan is summed up with a plea and request for protection, this bani is Sri Chaupai Sahib (Nitnem Bani).

## COMPLETION OF CHARITROPAKHYAN

The date of Completion of Charitropakhyan is on Sunday, 2<sup>nd</sup> September 1696 CE. The reference on this date is given by Guru Sahib at the ending of Chaupai Sahib, the last Charitar of this Bani;

ਚੌਪਈ ॥  
ਸੰਬਤ ਸੱਤ੍ਰਹ ਸਹਸ ਭਣਿਜੈ ॥  
ਅਰਧ ਸਹਸ ਫੁਨਿ ਤੀਨਿ ਕਹਿਜੈ ॥  
ਭਾਦ੍ਰਵ ਸੁਦੀ ਅਸਟਮੀ ਰਵਿ ਵਾਰਾ ॥  
ਤੀਰ ਸਤ੍ਰਦ੍ਰਵ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥੪੦੫॥

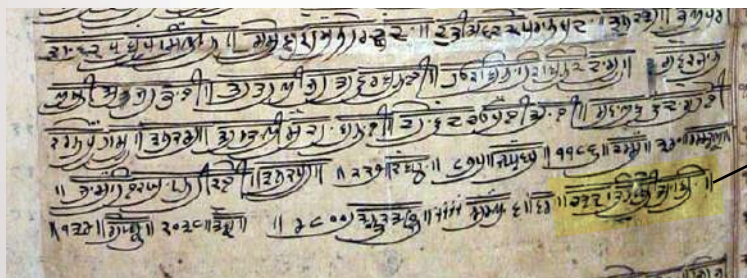
*Chaupai*

*It was a year seventeen thousand referring to Bikarmi Calender 1753; Half-a-hundred and plus three means fifty-three. Therefore, the year mentioned is 1753 equivalent to 1696 CE It was Sunday, in the month of Bhadon on the eighth Sudi (2<sup>nd</sup> September 1696 CE). Dasam Granth was completed on the banks of Sutlej [405]*

*(Sri Dasam Granth Sahib Ji Ang 1399)*

## KHAS PATRA OF GURU GOBIND SINGH JI

Within the Khas Patra of Krishna Avtar, Guru Gobind Singh while giving a short summary of His compositions which he had completed, mentions of Charitropakhyan, as shown:



॥੪੦੫॥

ਚਰਿਤ੍ਰ ਤਿਹ ਪੋਥੀਆ ਬਿਨਾ ॥



*Pothi of Charitropakhyan is kept in the sanctum sanctorum of Takht Sri Keshgarh Sahib, Anandpur Sahib.*



## POTHI OF CHARITROPAKHYAN - 1<sup>ST</sup> PAGE

This Charitropakhyan Pothi is written Sri Guru Gobind Singh Ji as evident from the distinct calligraphy.



ਫਫਫਫ ਫਫਫਫ ਫਫਫਫ ਫਫਫਫ ਫਫਫਫ

1

...

2

॥ਭੁਜੰਗ...॥

3

ਤੁਹੀ ਖੜਗਧਾਰਾ ਤੁਹੀ ਬਾਢਵਾਰੀ ॥ ਤੁਹੀ ਤੀਰ ਤਰਵਾਰ ਕਾਤੀ

4

ਕਟਾਰੀ ॥ ਹਲਬੀ ਜੁਨਬੀ ਮਗਰਬੀ ਤੁਹੀ ਹੈ ॥ ਨਿਹਾਰੋ ਜਹਾ ਆਪ

5

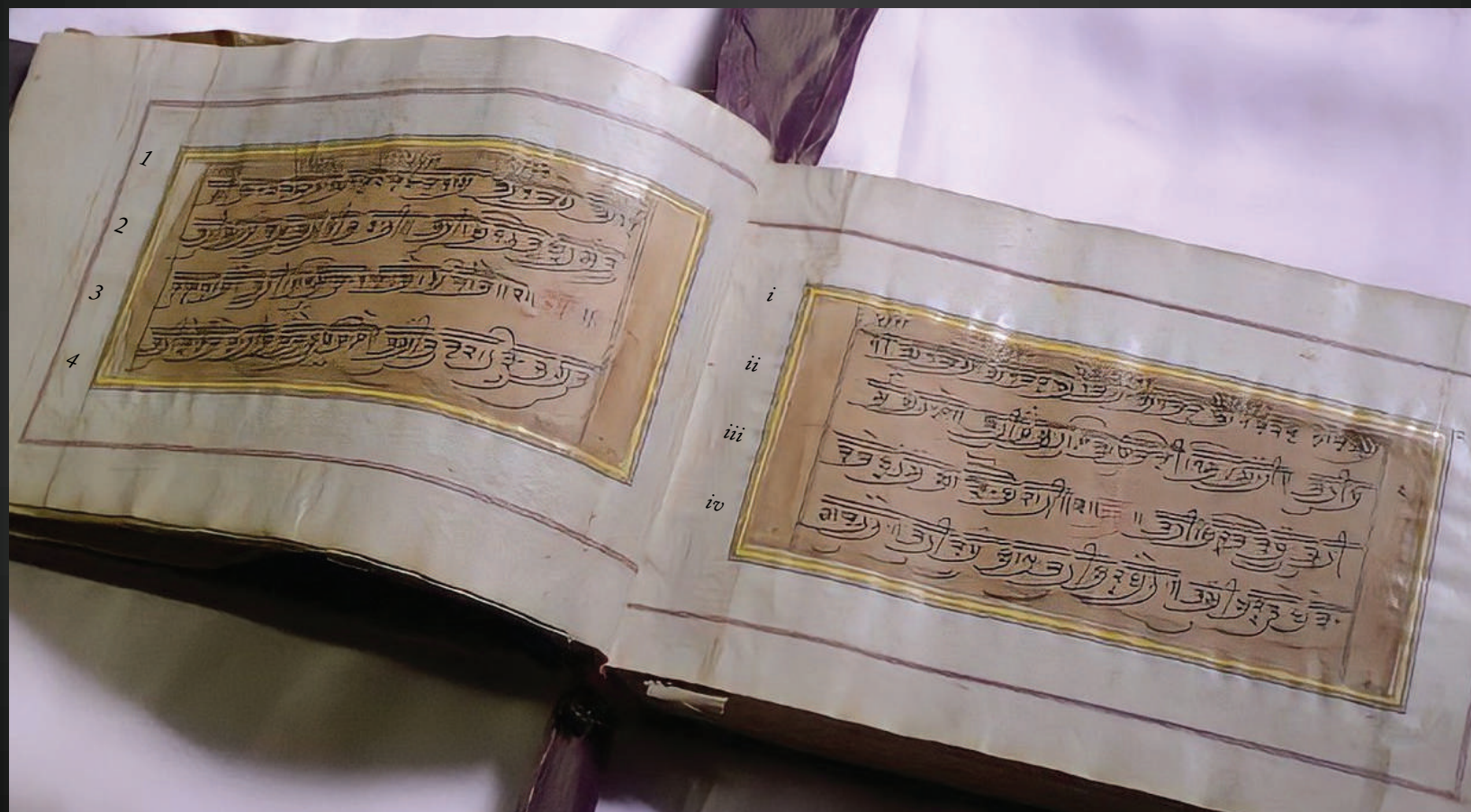
ਠਾਢੀ ਉਹੀ ਹੈ ॥੧॥ ਭ...॥ ਤੁਹੀ ਜੋਗ ਮਾਯਾ ਤੁਹੀ ਬਾਕਬਾਨੀ ॥ ਤੁ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੮੦੯



## POTHI OF CHARITROPAKHYAN - 2<sup>ND</sup> & 3<sup>RD</sup> PAGE

This Charitropakhyan Pothi is written by the own hands of Guru Gobind Singh Ji as evident from the distinct calligraphy.



2      ਤੁਹੀ ਆਪ ਰੂਪਾ ਤੁਹੀ ਸ੍ਰੀ ਭਵਾਨੀ ॥ ਤੁਹੀ ਬਿਸੁਨ ਤੂੰ ਬ੍ਰਹਮ ਤੂੰ  
3      ਰੁਦ੍ਰ ਰਾਜੈ ॥ ਤੁਹੀ ਬਿਸ੍ਵ ਮਾਤਾ ਸਦਾ ਜੈ ਬਿਰਾਜੈ ॥੨॥...॥  
4      ਤੁਹੀ ਦੇਵ ਤੂੰ ਦੇਵਤ ਤੈ ਜਛੁ ਉਪਾਏ ॥ ਤੁਹੀ ਤੁਰਕ ਹਿੰਦੂ ਜਗਤ



ii      ਮੈ ਬਨਾਏ ॥ ਤੁਹੀ ਪੰਥ ਹੂੰ ਅਵਤਰੀ ਸ੍ਰਿਸਟਿ ਮਾਂਗੀ ॥ ਤੁਹੀ ਬ  
iii      ਕ੍ਰਤ ਤੇ ਬ੍ਰਹਮ ਬਾਦੋ ਬਕਾਹੀ ॥੩॥ ਤੁਹੀ ਬਿਕ੍ਰਤ ਰੂਪਾ ਤੁਹੀ  
iv      ਚਾਰੁ ਨੈਨਾ ॥ ਤੁਹੀ ਰੂਪ ਬਾਲਾ ਤੁਹੀ ਬੱਕ੍ਰ ਬੈਨਾ ॥ ਤੁਮੀ ਬਕ੍ਰ ਤੇ ਬੇਦ

ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੮੦੯



# HISTORICAL MANUSCRIPTS

## MENTIONS OF KHAS PATRA

ਵਿਚ ਨਹੀਂ ਚਾਹੜੀ। ਨੌ ਵਾਰਾਂ ਦੇ ਸਿਰਾਂ ਪੁਰ ਧੁਨੀਆਂ ਨਹੀਂ ਦਿਤੀਆਂ; ਰਾਗ ਮਾਰੂ ਹੇਠਾਂ ਮੀਰਾਂ ਦਾ ਸ਼ਬਦ, ਅਤੇ ਰਾਗ ਸਾਰੰਗ ਹੇਠਾਂ ਸੁਰਦਾਸ ਦਾ ਵਾਧੂ ਸ਼ਬਦ ਅਤੇ ਨਾ ਉਸ ਦੀ ਪਹਿਲੀ ਤੁਕ ਹੀ ਦਿਤੇ ਹਨ। ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਇਹ ਬੀੜ ਬੂੜੇ ਸੰਧੂ ਵਾਲੀ ਬੀੜ ਜਾਂ ਉਸ ਦੇ ਕਿਸੇ ਉਤਾਰੇ ਤੋਂ ਨਕਲ ਕੀਤੀ ਗਈ ਹੋਵੇ।

ਇਹ ਬੀੜ ਅਜਿਹੀ ਹੀ ਪ੍ਰਮਾਣਿਕ ਹੈ, ਜਿਹੀ ਕੋਈ ਹੋਰ, ਜੋ ਹੁਣ ਮੌਜੂਦ ਹਨ।

### ੧੩—ਗ੍ਰੰਥ ਧਰਮਸਾਲਾ ਪੈਰਦਾ

#### ਸਾਹਿਬ, ਰਾਵਲਪਿੰਡੀ।

ਮਹਲਾ ਸੈਦਪੁਰੀ ਦਰਵਾਜ਼ਾ ਵਿਚ ਡੇਰਾ ਬਾਵਿਆਂ ਦੇ ਨੇੜੇ ਈ ਇਹ ਪੈਰਦਾ ਸਾਹਿਬ ਦੀ ਧਰਮਸਾਲਾ ਹੈ, ਜਿਸ ਦੇ ਮਥੇ ਤੇ ਨਾਮ ਦਾ ਪਥਰ ਲਗਾ ਹੈ। ਉਸ ਪਥਰ ਪੁਰ ਲਿਖਿਆ ਹੈ:—

“ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ। ਧਰਮਸਾਲਾ ਮਹਾਰਾਜ ਭਾਈ ਪੈਰਦਾ ਸਾਹਿਬ ਜੀ, ਮਾਈ ਵੀਰੋ ਜੀ ਭਾਈ ਨਾਨੂ ਸਿੰਘ ਜੀ ਕੀ ਦਾਸਨ ਦਾਸ।

ਭਾਈ ਬੂਟਾ ਸਿੰਘ ਹਕੀਮ। ਜੇਠ ੧੬੬੯।।”

ਮਹਾਰਾਜਾ ਭਾਈ ਪੈਦਾ ਜੀ ਦਸਮੇਸ਼ ਜੀ ਦੇ ਹਜ਼ੂਰੀ ਸਿਖ ਸਨ। ਕਿਤੇ ਨਾਮ ਪੈੜਾ ਜੀ ਕਰਕੇ ਦਿਤਾ ਹੈ। ਭਾਈ ਨਾਨੂ ਸਿੰਘ ਜੀ ਭਾਈ ਪੈਦਾ ਜੀ ਦੇ ਖਾਨਦਾਨ ਵਿਚੋਂ ਹੋਏ ਹਨ, ਜੋ ਉਸਮਾਨ ਖੱਟੜ ਜ਼ਿਲਾ ਹਜ਼ਾਰਾ ਦੇ ਵਸਨੀਕ ਸਨ, ਅਤੇ ਜਿਨ੍ਹਾਂ ਦੀ ਵਡਿਤਣ ਦੀਆਂ ਸਾਖੀਆਂ ਉਸ ਦੇਸ ਵਿਚ ਪਰਚੱਲਤ ਹਨ। ਦਾਅਵਾ ਇਹ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਇਹ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਸਮੇਸ਼ ਜੀ ਨੇ ਆਪਣੇ ਦਸਖਤ ਕਰਕੇ ਭਾਈ ਪੈਰਦਾ ਜੀ ਨੂੰ ਏਸੇ

ਲਿਖੀ ਦੇਖੀ ਸੀ, ਅਤੇ ਅਪ੍ਰੈਲ ੧੬੧੫ ਵਿਚ ‘ਢਾਕਾ ਗੀਵੀਉ’ ਤੇ ‘ਦੀ ਸਿਖ ਗੀਵੀਉ’ ਵਿਚ ਲੇਖ ਦੋਦਿਆਂ ਏਸ ਦਾ ਮੁਕਾਬਲਾ ਹਜ਼ਰਤ ਮੂਸਾ ਦੇ ਦਸ ਅਹਿਕਾਮ ਨਾਲ ਕੀਤਾ ਸੀ। ਇਹ ਸਾਖੀ ਵੀ ਕਿਸੇ ਖੁਲ੍ਹੇ ਪਤਰੇ ਪੁਰ ਲਿਖੀ ਸੀ, ਜੋ ਲੈ ਕੇ ਜ਼ਿਲਦ ਵਿਚ ਗੱਡ ਦਿਤਾ ਹੈ। ਵਿਧੀ ਨਿਖੇਧੀ ਦੇ ਹੁਕਮ ਬਰਾਬਰ ਬਰਾਬਰ ਕਾਲਮਾਂ ਵਿਚ ਰਖੇ ਹਨ। ਤਤਕਰੇ ਤੋਂ ਮਾਲੂਮ ਹੁੰਦਾ ਹੈ ਕਿ ‘੩੮੩ ਸਾਖੀਆਂ ਗੁਰੂ ਜੀ ਕੀਆਂ ਏਸ ਗ੍ਰੰਥ ਵਿਚ ਦਿਤੀਆਂ ਹਨ।

ਦੋ ਖੁਲ੍ਹੇ ਪਤ੍ਰੇ ਹੋਰ ਹਨ, ਜਿਨ੍ਹਾਂ ਪੁਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਆਪਣੀ ਰਚਨਾ ਆਪਣੀ ਹਥੀ ਲਿਖੀ ਹੋਈ ਹੈ। ਪਨੇ ੧੩੩੫ ਦੇ ਪਹਿਲੇ ਸਫੇ ਉਤੇ ਤਾਂ ਉਹ ਸਵੈਸਾ ਤੇ ਦੋਹਰਾ ਹੈ ਜਿਸ ਵਿਚ ਖ਼ਾਲਸਾ ਸਾਜਕੇ ਬ੍ਰਹਿਮਣਾਂ ਦੀ ਹੋਟੀ ਮਾਰ ਦੇਨ ਦੀ ਸ਼ਕਾਇਤ ਦੇ ਜਵਾਬ ਵਿਚ ਗੁਰੂ ਸਾਹਿਬ ਮਿਸ਼ਰ ਜੀ ਨੂੰ ਤਸੱਲੀ ਦੇਂਦੇ ਹਨ ਅਤੇ ਕਹਿੰਦੇ ਹਨ:— ‘ਜੋ ਕੁਝ ਲੇਖ ਲਿਖਯੋ ਬਿਧਨਾ ਸੋਊ ਪਾਈਯਤ ਮਿਸਰਜੂ ਸ਼ੋਕ ਨਿਵਾਰੇ।..... ਦੋਹਰਾ। ਚਟਪਟਾਇ ਚਿੱਤ ਮੈ ਜਰਯੋ ਤ੍ਰਿਨ ਜਿਉ, ਕ੍ਰਪਿਤ ਹੋਏ। ਖੋਜ ਰੋਜ ਕੇ ਹੋਤ ਲਗ ਦਯੋ ਮਿਸਰਜੂ ਹੋਇ।’ ਅਗਲੇ ਖੁਲ੍ਹੇ ਪਤ੍ਰੇ ਪੁਰ, ਜਿਸ ਪੁਰ ਗਿਨਤੀ ਦਾ ਕੋਈ ਅੰਕ ਨਹੀਂ ਦਿੱਤਾ, ਗੁਰ ਸਾਹਿਬ ਦੇ ਆਪਣੇ ਹਥੀ ਅੱਠ ਰੁਬਾਈਆਂ ਲਿਖੀਆਂ ਹਨ। ਹਰ ਰੁਬਾਈ ਵਖਰੇ ਰੁਖ ਵਿਚ ਲਿਖੀ ਹੈ, ਜਿਸਤਰ੍ਹਾਂ ਪੁਰਾਣੇ ਫ਼ਾਰਸੀ ਸ਼ਾਇਰ ਆਪਣੇ

ਅਜੋਕਰ ਇਹ ੩੮੩ ਸਾਖੀਆਂ ਉਸ ਗ੍ਰੰਥ ਵਿਚੋਂ ਨਕਲ ਕਰਕੇ ਵਖਰੀਆਂ ਇਕ ਕਿਤਾਬ ਦੀ ਸ਼ਕਲ ਵਿਚ ਛਾਪ ਦਿਤੀਆਂ ਜਾਨ, ਤਦ ਸਾਡੇ ਪਾਸ ਇਹ ਸਭ ਤੋਂ ਪੁਰਾਣਾ ‘ਸਾਖੀ ਸੰਗ੍ਰਹ’ ਕਰੋ ਜਾਂ ‘ਜਨਮ ਸਾਖੀ’ ਜਾਂ ‘ਇਤਿਹਾਸ ਪੁਸਤਕ ਕਰੋ, ਇਹ ਹੋਵੇਗਾ, ਮੈਂ ਇਕ ਮੁਕਾਮੀ ਸਰਦਾਰ ਸਾਹਿਬ ਨੂੰ ਏਸ ਕੰਮ ਦੇ ਕਰਨ ਲਈ ਬੇਨਤੀ ਕੀਤੀ ਹੈ। ਮੈਂ ਏਸ ਗ੍ਰੰਥ ਦੇ ਇਮਤਹਾਨ ਕਰਨ ਲਈ ਸੱਤ ਘੰਟੇ ਇਕੋ ਬੈਠਕ ਵਿਚ ਲਾਏ ਸਨ; ਸਾਖੀਆਂ ਨਕਲ ਕਰਨ ਲਈ ਕਈ ਸੱਤ ਘੰਟੇ ਚਾਹੀਦੇ ਹਨ। ਡਾਕਟਰ ਮੋਹਨ ਸਿੰਘ ਜੀ ਨੇ ਵੀ ਅਗਲੀਆਂ ਗਰਮੀ ਦੀਆਂ ਛੁਟੀਆਂ ਏਥੇ ਲਗਾਨ ਦਾ ਅਕਰਾਰ ਕੀਤਾ ਹੈ।

**S**ri Guru Granth Sahib Ji Dian Prachin Biran by GB Singh mentions of two Khas Patrey of Guru Gobind Singh containing the bani of Khalsa Mahima (*The Praise of the Khalsa*) in His own handwriting.

On folio 1335, there is a Dohra and a Sevaiya of Khalsa Mahima written in Guru Gobind Singh Ji's hand. On the next folio, there are 8 other compositions (Rubaiya) also written in Guru Ji's Script.

The mentions of this Khas Patra is highlighted. This Khas Patra was located in Dharamsala Painsa Sahib, Rawalpindi.

However, it is no longer extant.

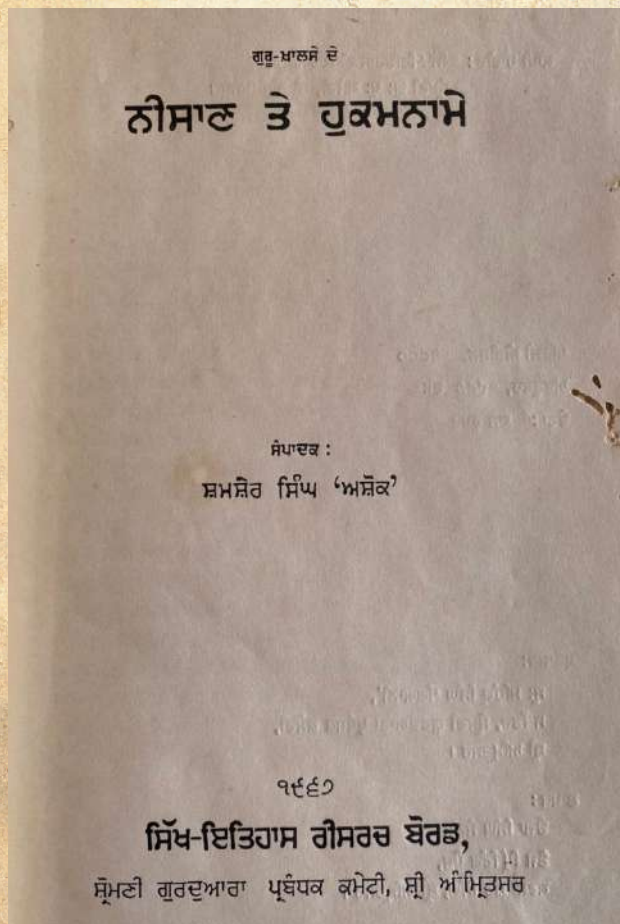




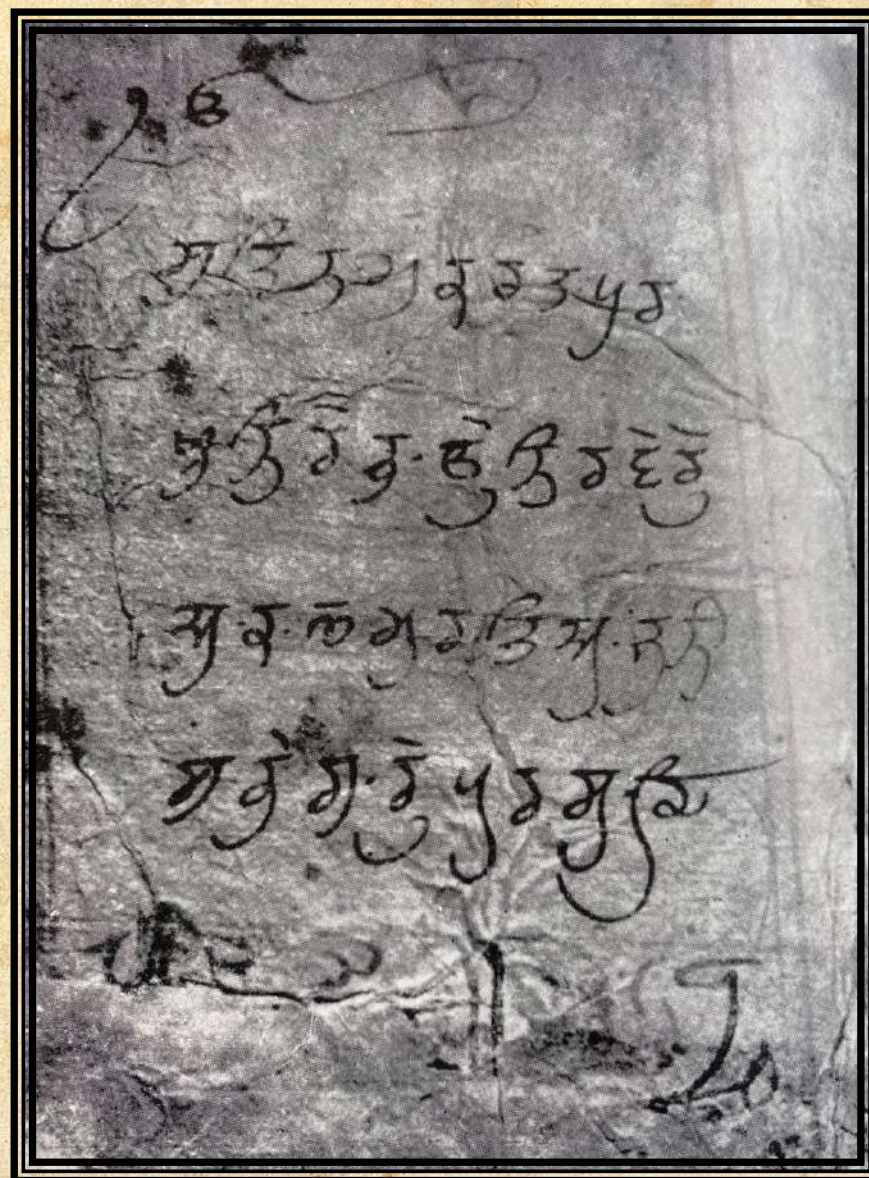
***Folio of the Dharamsala Painsa Sahib Granth with the Nishan (insignia ) of Guru Gobind Singh Ji  
and His script on the following Ang***

Source: Guru Khalse De Nishan te Hukumnamey (1967)





Front Cover of Guru Khalse De Nishan te  
Hukumnamey written by Shamsher Singh  
Ashok in 1967 CE.



Folio of the Dharamsala Painsa Sahib Granth with the  
Nishan (insignia) of Guru Hargobind Sahib Ji

Source: Guru Khalse De Nishan te Hukumnamey (1967 CE)



# SRI GURU GOBIND SINGH JI'S SWORD

**G**uru Gobind Singh Ji bestowed one of his personal sword to Rai Kallah, a Mughal ruler in 1705 CE. Upon bestowing the sword, Guru Ji ordered Rai Kallah to keep the sword with upmost respect and to never use it. Many years later, Rai Kallah's grandson Shamsheer Rai violated the Guru's order and wore the sword for hunting which became the cause of his death.

This sword was brought to England when Maharaja Duleep Singh signed the Treaty of Lahore. H. Brereton was the deputy commissioner of Ludhiana. He wrote a letter describing the sword that was bestowed to Rai Kallah, this letter is dated 1854 CE. This sword has the opening stanza of Guru Gobind Singh's composition of Akaal Ustat engraved on it.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਉਤਾਰ ਖਾਸੇ ਦਸਖਤ ਕਾ ॥ ਪਾਤਸਾਹੀ ੧੦ ॥

ਅਕਾਲ ਪੁਰਖ ਕੀ ਰਛਾ ਹਮਨੈ ॥ ਸਰਬ ਲੋਹ ਦੀ ਰਛਿਆ ਹਮਨੈ ॥

ਸਰਬ ਕਾਲ ਜੀ ਦੀ ਰਛਿਆ ਹਮਨੈ ॥ ਸਰਬ ਲੋਹ ਜੀ ਦੀ ਸਦਾ ਰਛਿਆ ਹਮਨੈ ॥

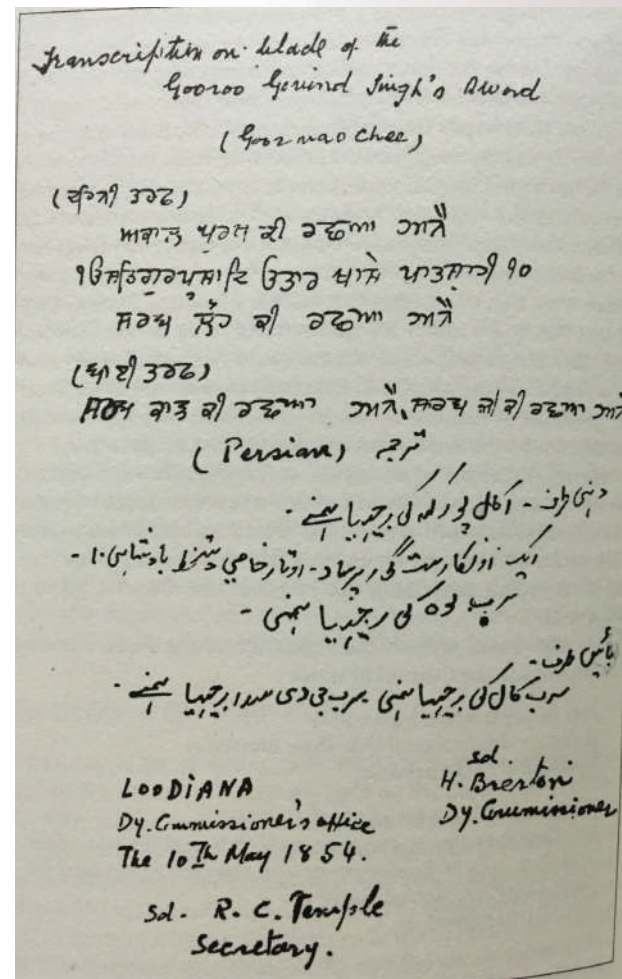
*The Lord is One and he can be attained through the grace of the True Guru.*

*Copy of the manuscript with exclusive signatures of the Tenth Sovereign.*

*The non-temporal Purusha (All-Pervading Lord) is my Protector. The All-Steel Lord is my Protector.*

*The All-Destroying Lord is my Protector. The All-Steel Lord is ever my Protector.*

(Sri Dasam Granth Sahib Ji Ang 11)



Letter of H. Brereton describing the sword of Guru Gobind Singh Ji



# THE GURU'S SWORD FROM THE CUSTODIANS AT PATIALA

**S**word of Guru Gobind Singh Ji in the custody of Phulkian dynasty of Patiala. This Sword or Sri Sahib has the inscription 'Bhagauti Sahai, Guru Gobind Singh, Sammat 1762 (1705 CE)' on it.

**ਭਗਉਤੀਸਹਾਇ ਗੁਰੂਗੋਬਿੰਦਸਿੰਘ ਸਮਤ੧੭੬੨**

*Under the protection of Bhagauti, Guru Gobind Singh, 1705 CE.*

**ਭਗਉਤੀ ਸਹਾਇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਮਤ ੧੭੬੨**

*Bhagauti Sahai, Guru Gobind Singh, Sammat 1762*

*Sri Sahib with a gold hilt and hunting scenes (Shikargah) with inscription on the blade.*

# THE GURU'S SWORD FROM (2)

## THE CUSTODIANS AT PATIALA

**S**word of Guru Gobind Singh Ji in the custody of Phulkian dynasty of Patiala. This Sword or Sri Sahib has the inscription 'Ik Oangkaar Sri Waheguru Ji Ki Fateh, Patshahi Das' on it.

This verse is found throughout Sri Dasam Granth Ji as a *Manglacharan* (Auspicious introduction in the form of a prayer) at the beginning of a new Bani.

ੴ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ਪਾਤਸ਼ਾਹੀ ਦਸ

*One Almighty without duality, the owner of victory.  
Tenth Sovereign.*

ੴ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ਪਾਤਸ਼ਾਹੀ ਦਸ

*Ik Oaangkar Sri Waheguru Ji Ki Fateh Patshahi Das*



*Sri Sahib with an iron handle and has inscription found in Sri Dasam Granth Ji. The inscription is in gold in the Gurmukhi script.*



# THE GURU'S SWORD FROM THE CUSTODIANS AT NABHA

**S**word of Guru Gobind Singh Ji was in the custody of Nabha Royal House, now in Takht Sri Keshgarh Sahib. This Sri Sahib has the following inscription on it,

**ਸ੍ਰੀਭਗੋਤੀਸਹਾਇ ਗੁਰੂਗੋਬਿੰਦਸਿੰਘ ਪਾਤਸ਼ਾਹੀਦਸ**

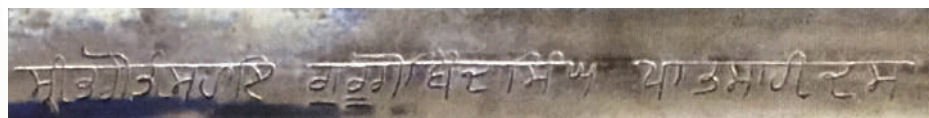
*Under the protection of Sri Bhagauti, Guru Gobind Singh, Tenth Sovereign*

**ਸ੍ਰੀ ਭਗੋਤੀ ਸਹਾਇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਪਾਤਸ਼ਾਹੀ ਦਸ**

*Sri Bhagauti Sahai Guru Gobind Singh Patshahi Das*

*This sword is said to be given by Guru Gobind Singh Ji to the ancestors of Royal House of Nabha, Bhai Rama and Tiloka.*

*This Sri Sahib has inscriptions attributed to Sri Guru Gobind Singh Ji*

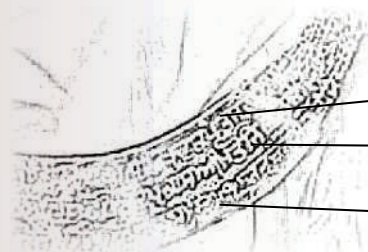


# SRI GURU GOBIND SINGH JI'S CHAKKAR

**S**ri Guru Gobind Singh Ji used to install this chakkar (battle-quoit) in His Dastaar (turban). This chakkar has gold inscriptions of Jaap Sahib & Akaal Ustat on it . There are two pieces of this chakkar that can be found today.

One of which was blessed to Phulkian (in possession of Maharaja Patiala) and the other one was blessed to Shaheed Baba Deep Singh Ji, which is kept in Sri Akaal Takhat.

*The image below is an outline view of the Chakkar 1 that allows viewers to see the gurbani text visible in Gold. The text in black indicates the low visible inscription and the text in maroon is the indication of the visible Gold inscription.*

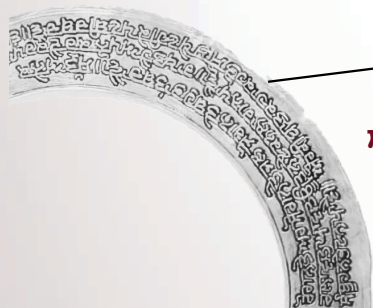


ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥

ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜਿ ਕਹਿਜੈ ॥

ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥੧॥

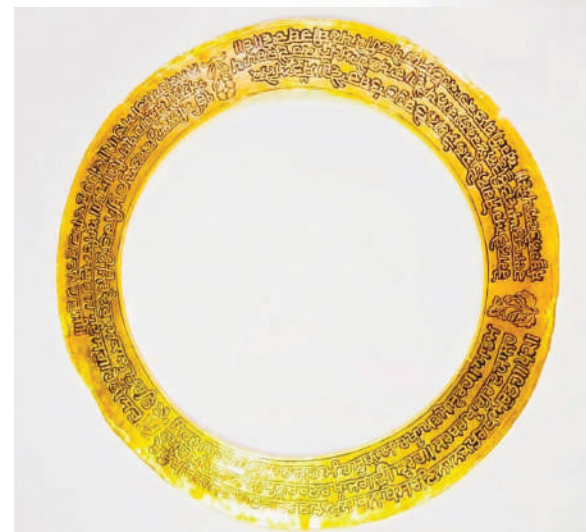
*The image below is an outline view of the Chakkar 2 that allows viewers to appreciate the gold damscening of stanzas from Akaal Ustat:*



ਰੋਗਨ ਤੇ ਅਰ ਸੋਗਨ ਤੇ ਜਲ ਜੋਗਨ ਤੇ ਬਹੁ ਭਾਂਤਿ ਬਚਾਵੈ ॥ ਸੱਤ੍ਰ ਅਨੇਕ  
ਚਲਾਵਤ ਘਾਵ ਤਉ ਤਨ ਏਕੁ ਨ ਲਾਗਨ ਪਾਵੈ ॥ ਰਾਖਤ ਹੈ ਅਪਨੋ ਕਰੁ ਦੇ ਕਰ ਪਾਪ  
ਸੰਬੂਹ ਨ ਭੇਟਨ ਪਾਵੈ ॥ ਔਰ ਕੀ ਬਾਤ ਕਹਾ ਕਹ ਤੋ ਸੋਂ ਸੁ ਪੇਟ ਹੀ ਕੇ ਪਟ ਬੀਚ ਬਚਾਵੈ ॥੬॥



Chakkar 1 with the gold damscening of Jaap Sahib.



Chakkar 2 with the gold damscening of Akaal Ustat.



# SRI GURU GOBIND SINGH JI'S KESHI CHAKKAR



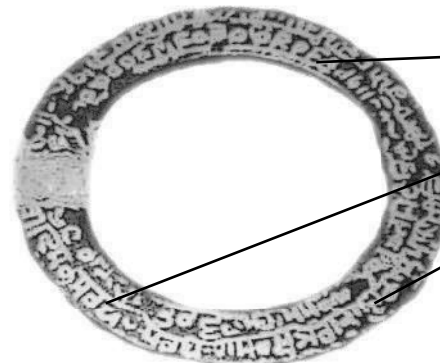
*Keshi Chakkar attached to the Kanga of Sri Guru Gobind Singh Ji engraved with selected stanzas from Jaap Sahib.*

**S**ri Guru Gobind Singh Ji used to install this small chakkar (quoit) to his Kanga which is kept in His Dastaar (turban). This Chakkar has gold inscriptions of the concluding verse of Jaap Sahib on it. This Chakkar is presently housed in Takht Sachkand Sri Hazur Sahib, Abchal Nagar.

Alongside this Chakkar, there are other historic relics of Guru Gobind Singh Ji is kept in this gold case, this relics include,

- i. Personal Comb
- ii. Gold wootz damascene Kard/Kirpan dagger
- iii. Gold damascene Chakkar

*The gold inscription on the Keshi Chakkar of Guru Sahib is as below:*



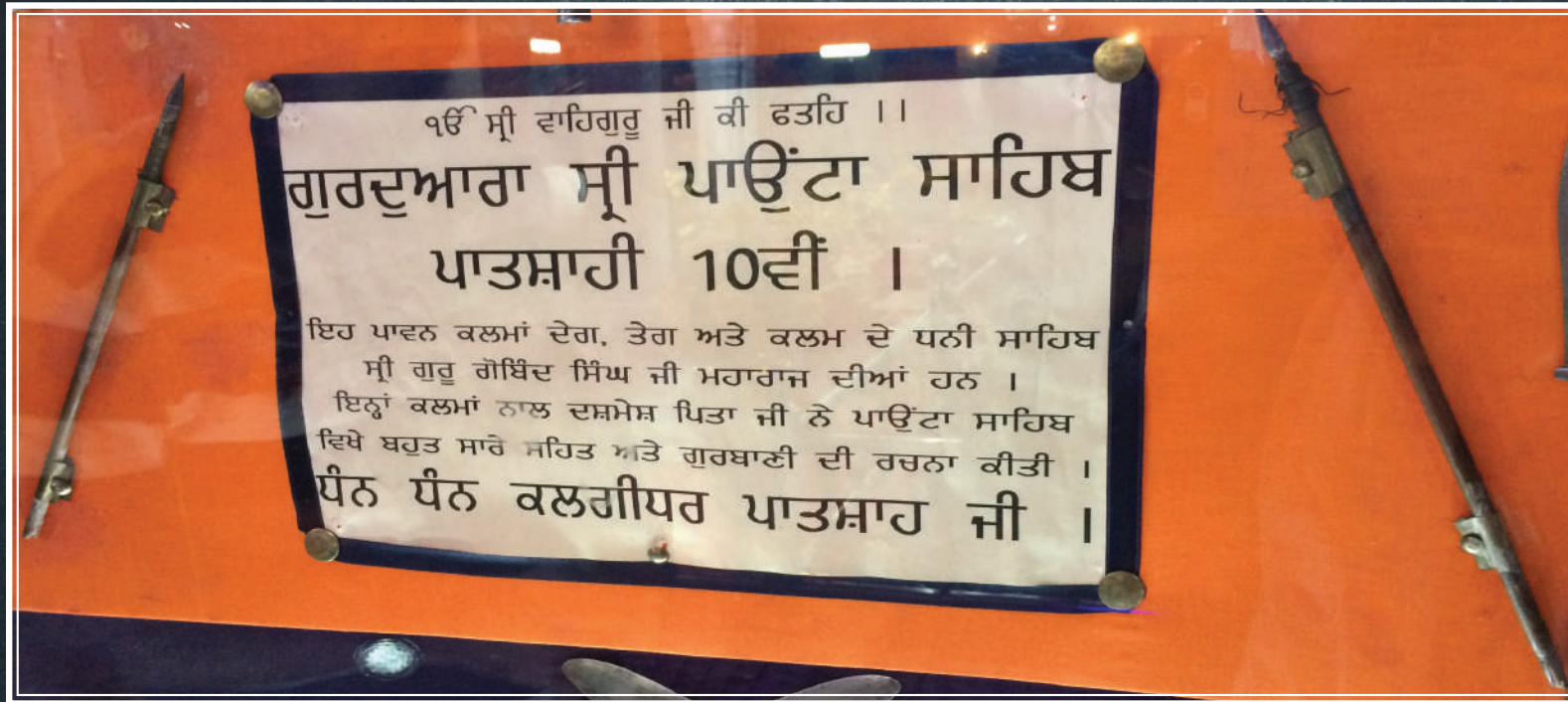
ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਵਰਤੀ ਚੱਤ੍ਰ ਚੱਕ੍ਰ ਭੁਗਤੇ ॥

ਸੁਯੰਭਵ ਸੁਭੰ ਸਰਬਦਾ ਸਰਬ ਜੁਗਤੇ ॥

ਦੁਕਾਲੰ ਪ੍ਰਣਾਸੀ ਦਿਆਲੰ ਸਰੂਪੇ ॥  
ਸਦਾ ਅੰਗ ਸੰਗੇ ਅਭੰਗੰ ਬਿਭੂਤੇ ॥੧੯੯॥



# PENS USED BY GURU GOBIND SINGH JI



**T**hese pens were used by Guru Gobind Singh Ji to write his Bani whilst His stay at Paonta Sahib. It is here that Guru Ji composed Chandi Charitr, Chandi Di Vaar amongst others. Guru Ji stayed at Paonta Sahib for four and a half years. At Paonta Sahib Guru Ji devoted himself to the composition of Gurbani.



# SRI GURU GOBIND SINGH JI'S

## ARMOUR



**C**har Aina, this metal armour was worn by Sahib Sri Guru Gobind Singh Ji Maharaj during the Battle of Bhangani. Char Aina or 'four mirrors' is a type of body armour which consist of 4 individual plates; 2 side plate with the other 2 to be worn on the front and back. This armour consist of engraving of bani from both Sri Guru Granth Sahib Ji and Dasam Granth Sahib Ji.

The picture on the left is of the side plate of the armour. It has the first stanza of Akaal Ustat inscribed in gold. The following is the transliteration & translation of the text on the armour.

*Note: The darkened font are for those areas which are not decipherable due to patina on the plate.*

ੴ ॥ ਉਤਾਰ ਖਾਸੇ ਦਸਖਤ ਕਾ ॥  
ਅਕਾਲ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥ ਅਕਾਲ  
ਪੁਰਖ ਕੀ ਰਛਿਆ ਹਮਨੇ ॥ ਸਰਬਲੋਹ ਕੀ  
ਰਖਿਆ ਹਮਨੇ ॥ ਸਰਬ ਕਾਲ ਜੀ ਦੀ ਰਛਿਆ  
ਆ ਹਮਨੇ ॥ ਸਰਬਲੋਹ ਜੀ ਦੀ ਸਦਾ ਰਛਿਆ  
ਹਮਨੇ ॥ ਆਗੇ ਲਿਖਾਰੀ ਕੇ ਦਸਖਤ ॥

*The Lord is One and he can be attained through the grace of the True Guru.*

*Copy of the manuscript with exclusive signatures of the Tenth Sovereign.*

*The non-temporal Purusha (All-Pervading Lord) is my Protector. The All-Steel Lord is my Protector. The All-Destroying Lord is my Protector. The All-Steel Lord is ever my Protector.*

*(Sri Dasam Granth Sahib Ji Ang 11)*

The picture on the right is of the front plate of the armour. It has the first stanza of Jaap Sahib inscribed with gold on it. The following is the transliteration and translation of the text on the armour.

*Note: The darkened font are for those areas which are not decipherable due to patina on the plate.*

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
 ਛਪੈ ਛੰਦ ॥ ਤੂ ਪ੍ਰਸਾਦਿ ॥ ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤ ਅਰ ਪਾ  
 ਤਿ ਨਹਿਨ ਜਿਹ ॥ ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹ ਨ ਸਕਤਿ  
 ਕਹ ॥ ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜਿ ਕਹਿਜੈ ॥  
 ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣ ਸਾਹ ਸਾਹਾਣਿ ਗਣਿਜੈ ॥ ਤ੍ਰਿਭਵ  
 ਨ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥ ਤਵ ਸ  
 ਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤ ॥ ਵਾਹਿਗੁਰੂ

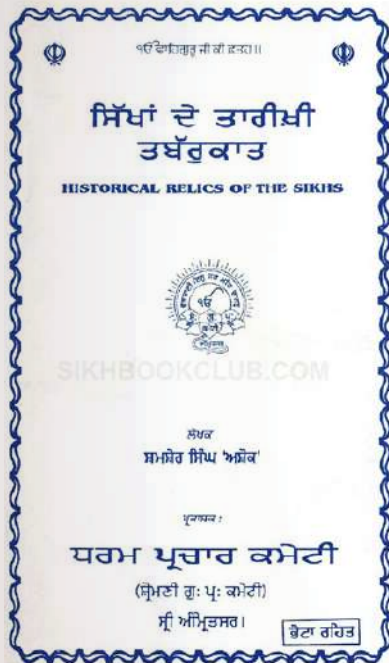
God who is One, is realized by the blessings of the True Guru. God is without any mark, quoit, colour, caste or creed. No one can give any explanation of His form, dress, outline and complexion. God's form is stable, He is self-illuminated, with immeasurable power. God is the king of millions of kings, and the King of kings of gods. God is the Lord of three worlds (land, air, water) not only gods, men and demons, but the whole vegetable world announces that none is equal and alike God. None can utter all of Your names. Wise men who realise Your virtues, call You in the same way.

(Sri Dasam Granth Sahib Ji Ang 10)





# GURU GOBIND SINGH Ji's DAGGER



ਗਾਇਕਿਆਂ ਦੀਆਂ ਲਿਖਤਾਂ ਦੱਸਦੀਆਂ ਹਨ ਕਿ ਇਹ ਤਲਵਾਰ ਉਹਨਾਂ ਨੇ ਸੰਨ ੧੮੫੪ ਵਿੱਚ, ਜਦ ਗਣੀ ਭਾਗ ਭਰੀ ਦਾ ਦੋਹਾਤ ਹੋਇਆ ਤਾਂ, ਗਵਰਨਮੈਂਟ ਨੂੰ ਦੇ ਦਿੱਤੀ ਸੀ, ਜਿਸ ਕਰਕੇ ਉਸੇ ਸਾਲ ਵਿਲਾਇਤ ਭੇਜੀ ਗਈ। ਸਬੂਤ ਲਈ ਦੇਖੋ, ਪੰ: ਗ: ਹੀ: (ਪ੍ਰ: ਭੀ:), ੨੩ ਸਤੰਬਰ, ੧੮੫੪ ਨੰ: ੭-੧੦ ਅਤੇ ੨ ਦਸੰਬਰ ਸੰਨ ੧੮੫੪, ਨੰ: ੧੧-੧੪ ਤੇ ਇਸ ਸੰਬੰਧ ਵਿੱਚ ੧੧ ਫਰਵਰੀ ਸੰਨ ੧੮੫੫ ਦੇ ਅਕਾਲੀ (ਸੰਡੇ ਐਡੀਸ਼ਨ) ਵਿੱਚ ਮੇਰਾ ਲੇਖ।

(੫) ਪੰਜਰ- ਜੇ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਛੋਟੀ ਉਮਰ ਵਿੱਚ ਗਾਤਰੇ ਸਜਾਇਆ ਕਰਦੇ ਸਨ। ਇਸ ਪੰਜਰ ਉੱਤੇ ਪਾਠ ਹੈ:

ਸੰਮਤ ੧੭੪੧ ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਸਹਾਇ॥

ਤੁਹੀ ਖਰਗ ਧਾਰਾ, ਤੁਹੀ ਬਾਛ ਵਾਰੀ॥

ਤੁਹੀ ਤੀਰ ਤਰਵਾਰ ਕਾਤੀ ਕਟਾਰੀ॥

ਹਲੱਬੀ ਜੁਨੱਬੀ ਮਗਰਬੀ ਤੁਹੀਂ ਹੈ॥

ਨਿਹਾਰੇ ਜਹਾਂ ਤਹਾਂ ਠਾਢੀ ਵਹੀਂ ਹੈ॥

(੬) ਢਾਲੇ ਦੇ ਦੋ ਢੁਲ- ਜਿਹਨਾਂ ਉੱਤੇ ਦਸ ਅਵਤਾਰਾਂ ਦੀਆਂ ਤਸਵੀਰਾਂ ਹਨ।

(੭) ਤੀਰ ਦੀ ਮੁਖੀ- ਇਹ ਮੁਖੀ ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਦੇ ਇਕ ਪੁਜਾਰੀ ਨੇ ਬਾਬਾ ਨਰਾਇਣ ਸਿੰਘ ਜੀ (ਸ੍ਰ: ਕਾਨ੍ਹ ਸਿੰਘ ਜੀ ਨਾਭਾ ਦੇ ਪਿਤਾ) ਦੀ ਮਾਰਫਤ ਮਹਾਰਾਜਾ ਹੀਰਾ ਸਿੰਘ ਨੂੰ ਦਿੱਤੀ ਸੀ।

(੮) ਸੰਗਰੂਰ (ਰਿਆਸਤ ਜੀਂਦ) ਵਿਚ ਗੁਰੂ ਜੀ ਦੇ ਸ਼ਸਤ੍ਰ :

(੧) ਤਲਵਾਰ- ਜਿਸ ਉੱਤੇ ਸੁਨਹਿਰੀ ਔਖਰਾਂ ਵਿੱਚ ਲਿਖਿਆ ਹੈ :

“ਈ ਤਲਵਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਕੀ ਕਮਰ ਕੀ ਹੈ,

ਇਲਾਕਾ ਸੂਰਤ ਬੰਦਰ ਮੇਂ ਮੁਹੰਮਦ ਯਾਰ ਸੇ।”

ਇਹ ਤਲਵਾਰ ਸ੍ਰੀ ਦਸਮੇਸ਼ ਜੀ ਨੇ ਭਾਈ ਧਰਮ ਸਿੰਘ ਨੂੰ ਦਿੱਤੀ ਸੀ। ਭਾਈ ਸਾਹਿਬ ਬਾਗੜੀਆਂ ਦੇ ਵਡੇਰੇ ਭਾਈ ਗੁੱਦੜ ਸਿੰਘ ਨੇ ਜਦ ਗਜਾ ਗਜਪਤਿ ਸਿੰਘ ਜੀਂਦ ਵਾਲੇ ਨੂੰ ਅੰਮ੍ਰਿਤ ਛਕਾਇਆ ਤੇ ਆਪਣੇ ਪਿਤਾ ਪੁਰਖੀ ਦੀ ਯਾਦਗਾਰ ਵਜੋਂ ਇਹ ਤਲਵਾਰ ਦਿੱਤੀ ਸੀ।

(੨) ਪੇਸ਼ ਕਬਜ਼-ਇਸ ਦੇ ਉੱਤੇ ਸੰਮਤ ੧੭੫੨ ਲਿਖਿਆ ਹੈ ਅਤੇ ਅੱਗੇ ਇਹ ਇਬਾਰਤ ਦਰਜ ਹੈ :

ਸਿੱਕਾ ਜਦ ਬਰ ਹਰ ਦੇ ਆਲਮ ਵ ਡਾਜ਼ਲ ਸਖੀ।

(੧੨)

**S**ikhan Di Tabrukat written by Shamsheer Singh Ashok and published & distributed by the Shiromani Gurdwara Parbandhak Committee (SGPC), is a book on historical Relics of the Sikhs. There is a mention of a Khanjar (dagger) of Guru Gobind Singh Ji worn during His younger days. It was kept at the Gurdwara Siropa Sahib, Nabha Fort.

This Khanjar dated Sammat 1741 (1684 CE) has the invocation lines of Sri Charitropakhyan. The written inscription on the dagger is as follows:

**ਸੰਮਤ ੧੭੪੧ ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਸਹਾਇ ॥**

**ਤੁਹੀ ਖਰਗ ਧਾਰਾ ਤੁਹੀ ਬਾਛ ਵਾਰੀ ॥ ਤੁਹੀ ਤੀਰ ਤਰਵਾਰ ਕਾਤੀ ਕਟਾਰੀ ॥**

**ਹੱਲਬੀ ਜੁਨੱਬੀ ਮਗਰਬੀ ਤੁਹੀਂ ਹੈ ॥ ਨਿਹਾਰੇ ਜਹਾਂ ਤਹਾਂ ਠਾਢੀ ਵਹੀਂ ਹੈ ॥**

*Dated in the Bikarmi year 1741, with the protection of the True Supreme Timeless. You are the wielder of the sword and at the same time the sword. You are the form of arrows, curved swords, straight swords and daggers. You are mighty sword of the region of Halab, South and West. Wherever I look, there you are.*

(Sri Dasam Granth Sahib Ji Ang 809)

This dagger is a very important clue in tracing the commencement date of Charitropakhyan which puts it circa 1684 CE and the completion date which has been written within the bani, 1696 CE. This shows that Guru Ji had spent at least 12 years in completing the Charitropakhyan.

# GURU GOBIND SINGH Ji's MATCHLOCK

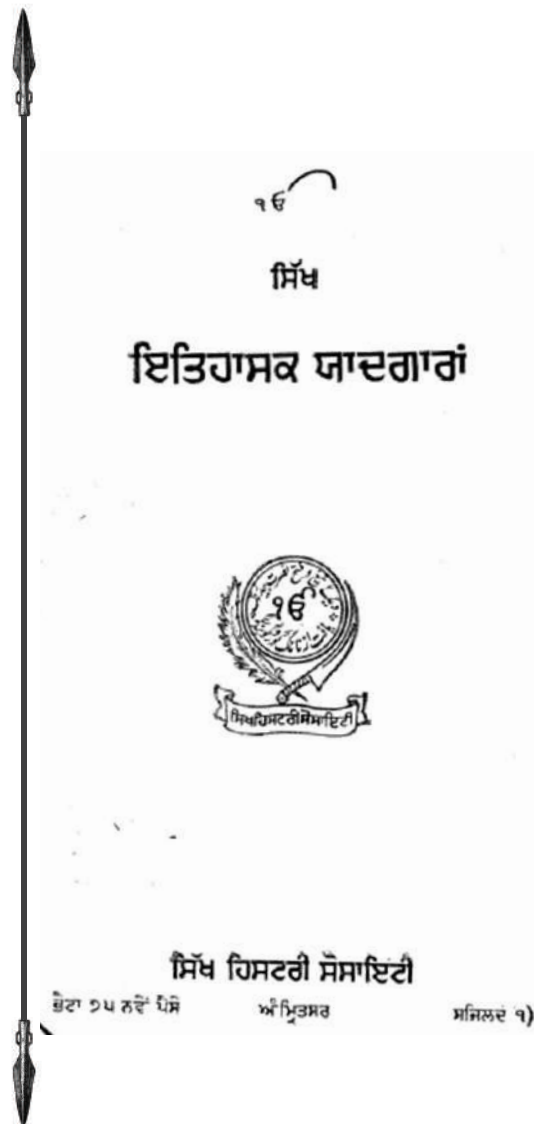
**S**ikh Itihasik Yaadgaraan by Sikh History Society, Amritsar published in 1950 CE mentions of a matchlock which is kept in Takht Sri Damdama Sahib. This matchlock was presented by a Sikh from Lahore to Guru Ji in Damdama Sahib. The size is 2 foot and 10.45 inches.

Interestingly, this was the same matchlock that was used by Guru Ji to test the bravery of Bhai Dalla's (Dal Singh) men when the later had boasted in front of Guru Ji that if had been there during the battles, the Sahibzadey would have been alive.

On the matchlock in gold there is an inscription from Bachitar Natak in Devnagri script, reading:

ਜਯੰਤੀ ਨਮੋ ਮੰਗਲਾ ਕਾਲਕਾਯੰ ॥  
ਕਪਾਲੀ ਨਮੋ ਭਦ੍ਰਕਾਲੀ ਸਿਵਾਯੰ ॥  
ਦੁਗਾਯੰ ਛਿਮਾਯ...

(Sri Dasam Granth Sahib Ji Ang 117)



ੴ

ਸਿੱਖ

ਇਤਿਹਾਸਕ ਯਾਦਗਾਰਾਂ



ਸਿੱਖ ਹਿਸਟਰੀ ਸੋਸਾਇਟੀ

ਭੋਟਾ ੭੫ ਨਵੇਂ ਪਿੰਡ

ਅੰਮ੍ਰਿਤਸਰ

ਸਜਿਲਦੇ ੧)

੨. ਬੰਦੂਕ (ਰਾਮਜੰਗਾ)—ਨਾਲੀ ਤਿੰਨ ਖਾਲੀ ਤੇ ਟੋਪੀਦਾਰ ਹੈ, ਤੇ ਦੋ ਫੁਟ ਪੋਣੇ ਗਿਆਰਾਂ ਇੰਚ ਲੰਮੀ। ਕੁੰਦਾ ਦੇ ਫੁਟ ਸਾਥੇ ੧੦ ਇੰਚ ਹੈ। ਕੋਠੀ ਉਤਲੀ ਮੱਖੀ ਦੇ ਨਾਲ ਪੋੜੇ ਵਲ ੧੭੭੮ (ਸੰਮਤ) ਉੱਕਰਿਆ ਹੋਇਆ ਹੈ, ਅਰੁ ਕੋਠੀ ਉੱਪਰ ਦੇਵ-ਨਾਗਰੀ ਅੱਖਰਾਂ ਵਿਚ ਇਹ ਇਬਾਰਤ ਲਿਖੀ ਹੈ ਤੇ ਵਿਚ ਸੋਨਾ ਭਰਿਆ ਹੈ:—

“ਜਯੰਤੀ ਮੰਗਲਾ ਕਾਲੀ ਭਦ੍ਰਕਾ—ਲੀਕਪਾਲਿਨੀ ਦੁਰਗਾ ਸੀਮਾਲ ॥੩॥ ਸੁਧਾਨ ਮੋਸਤੋ”

ਦੱਸਿਆ ਜਾਂਦਾ ਹੈ ਕਿ ਲਾਹੌਰ ਦੇ ਕਾਰੀਗਰ ਨੇ ਇਹ ਰਾਮਜੰਗਾ ਸਾਥੇ ਕੀ ਤਲਵੰਡੀ (ਦਮਦਮਾ ਸਾਹਿਬ) ਬਿਰਾਜਣ ਸਮੇਂ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੂੰ ਭੋਟਾ ਕੀਤਾ ਸੀ ਤੇ ਇਸੇ ਨਾਲ ਭਾਈ ਭੱਲੇ ਦੇ ਚਾਕਰ ਬਹਾਦੁਰਾਂ ਉਤੇ ਨਿਬਾਨਾ ਪਰਖਣ ਦਾ ਚਲਿਤ ਰਚਿਆ ਸੀ।

ਤਲਵੰਡੀ ਸਾਥੇ ਵਿਚ ਸਰਦਾਰ ਬਖਸ਼ਿਰ ਸਿੰਘ ਜੀ ਪਾਸ, ਜੋ ਚੌਧਰੀ ਭਲਾ ਸਿੰਘ ਦੇ ਭਾਈ ਦੇ ਬੰਸ ਵਿਚੋਂ ਹਨ, ਹੇਠ ਲਿਖੀਆਂ ਯਾਦਗਾਰਾਂ ਹਨ ਜਿਨ੍ਹਾਂ ਦੇ ਮੇਂ ੨੮ ਦਸੰਬਰ ੧੯੪੦ ਨੂੰ ਦਰਸ਼ਨ ਕੀਤੇ ਸਨ। (ਗੰਡਾ ਸਿੰਘ)



# SRI ANANDPURI BIR

## 1695-98



*Guru Sahib Ji sitting on His Throne adorned by various Shastars while a sewadar is waving a peacock feather whisk (Chaur Sahib) over Guru Sahib. This painting is present within the folios of Anandpuri Bir.*

**T**his Bir has been compiled by Bhai Hardas who was grandfather of Jassa Singh Ramgaria, a prominent Sikh leader during the period of the Sikh Confederacy (Misl).

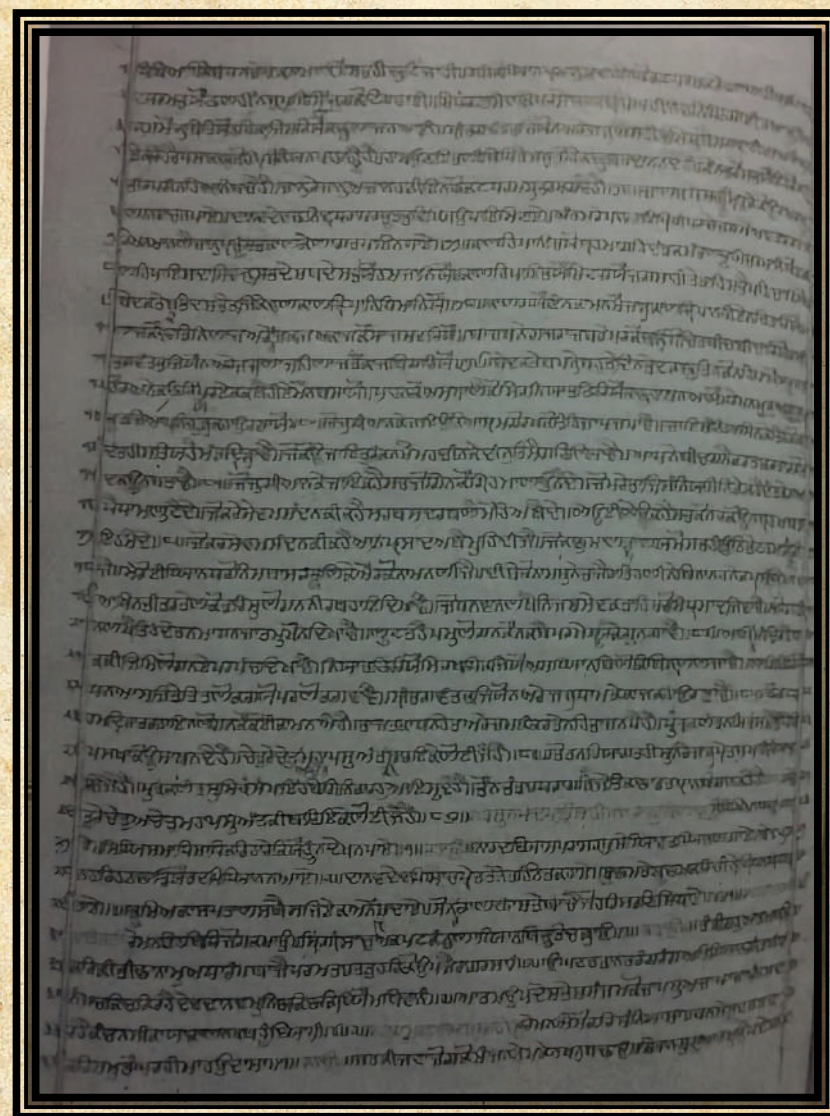
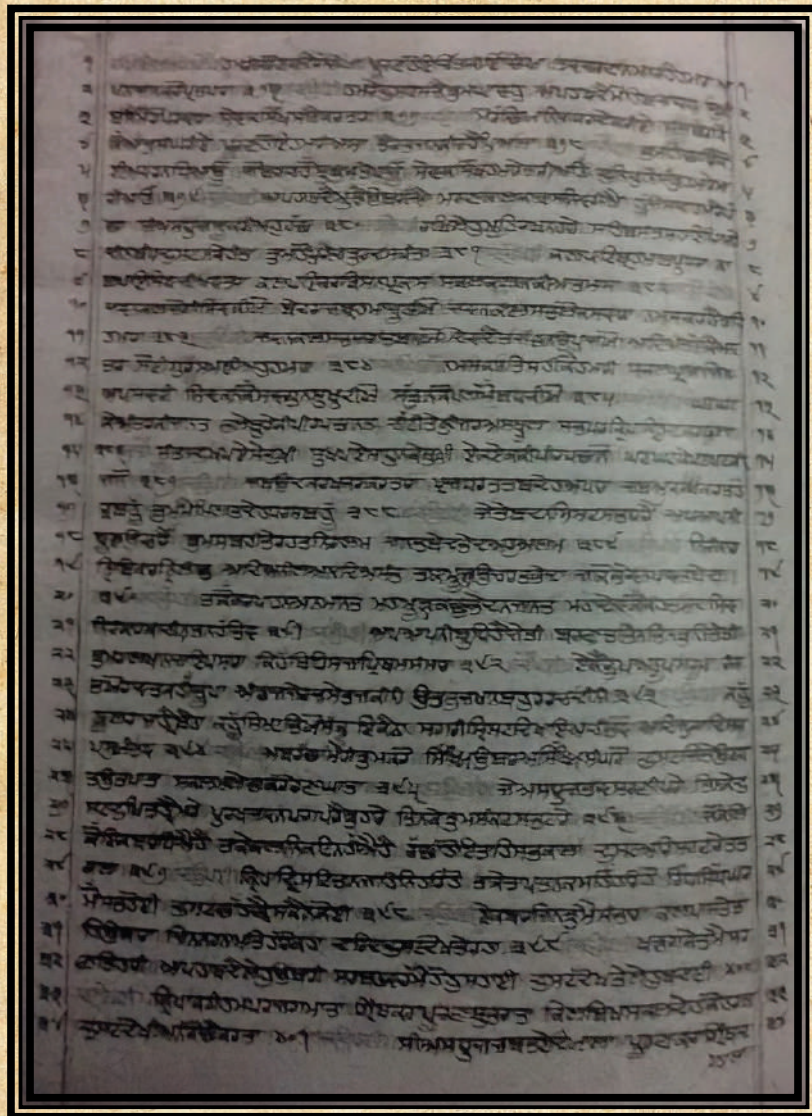
Bhai Hardas has also prepared Guru Granth Sahib Ji somewhere around 1684 CE at Anandpur Sahib with the Bani of Guru Tegh Bahadur included. This Manuscript was in Sikh Reference Library up till 1984.

The size of this Dasam Granth Sahib saroop is 12 inches by 15 inches. The Anandpuri Bir contains 403 Angs in which 8 angas are written by Guru Gobind Singh Ji each having 24 lines. The rest of this manuscript contains 34 lines on each folio.

The scribes are Bhai Darbari Singh Chota, Bhai Hardas Ji, Bhai Nihala Ji and Bhai Bala Ji. Furthermore, this manuscript contains the correction made by Guru Ji Himself in his distinctive style which not only makes this manuscript an exceptionally important but also incredibly vital in proving Sri Dasam Granth as the creation of Guru Ji.

The current whereabouts of this manuscript is not known. Only a microfilm copy exists in a private residence in California where access is largely limited.

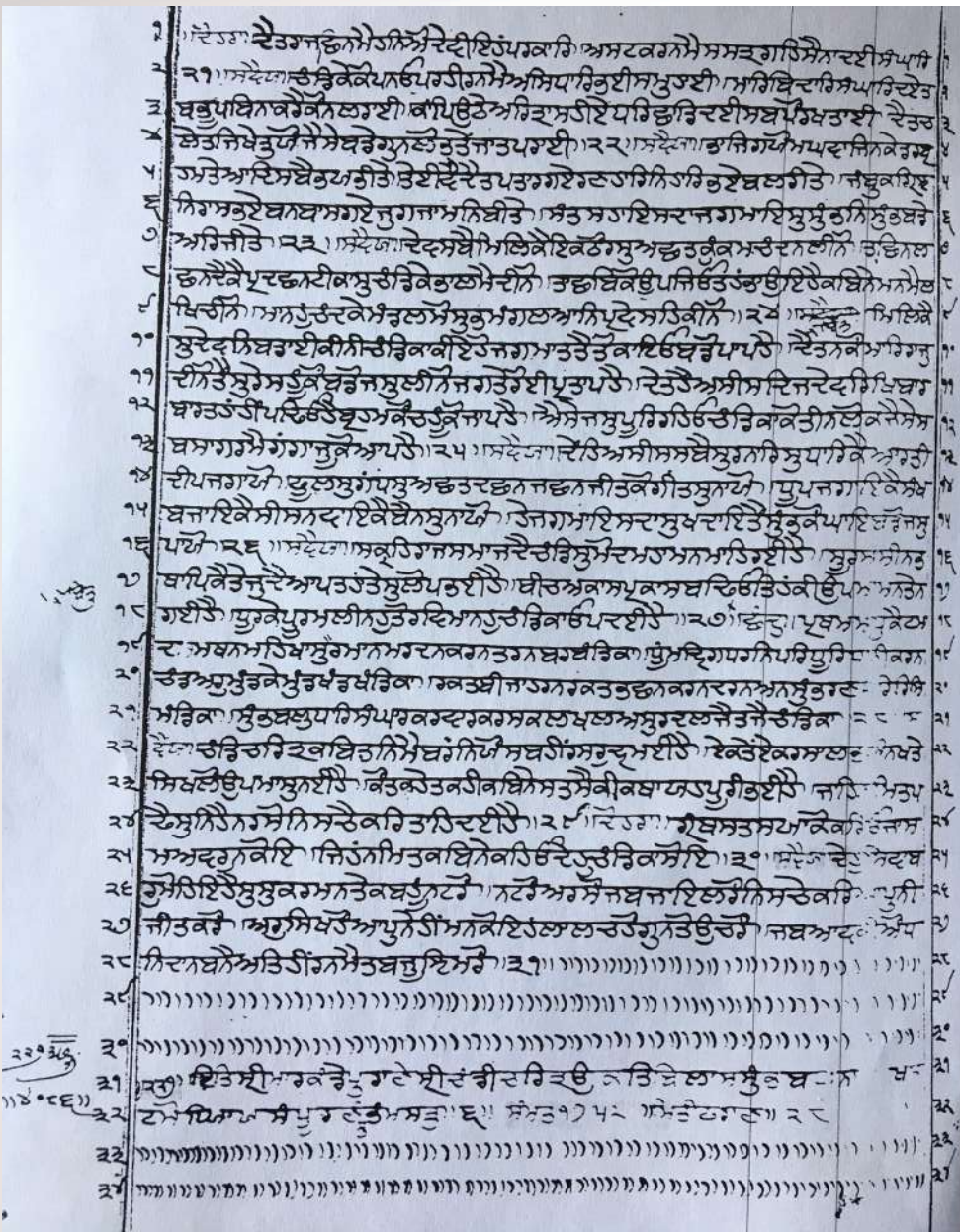




Folios of the Sri Anandpuri manuscript with the commencement of Chaupai Sahib (left) and verses from 33 Seveiyeh & commencement of Shabad Hazare Patshahi 10 (right).

Photographs: Dr. Anurag Singh





## FOLIO OF CHANDI CHARITR UKTI BILAS

The date of the Anandpuri Bir is also mentioned in the conclusion of Chandi Charitr Ukt Bilas. Beginning from line 31, the concluding line is as follows:

**ਇਤਿ ਸ੍ਰੀ ਮਾਰਕੰਡੇ ਪੁਰਾਣੇ ਸ੍ਰੀ ਚੰਡੀ ਚਰਿਤ੍ਰ ਉਕਤਿ ਬਿਲਾਸ ਸੁੰਭ ਬਧ:  
ਨਾਮ ਖਸਟਮੋ ਧਿਆਯ ਸੰਮਪੂਰਣ ਸੁਭ ਮਸਤੁ ॥੬॥  
ਸੰਮਤ ੧੭੫੨ ॥ ਮਿਤੀ ਫਗਣ ॥**

Written on Bikarmi year 1752, month of Phagan  
(Feb/March 1695 CE)

This similar finding has been confirmed by Prof. Piara Singh Padam in his book, "Dasam Granth Darshan" published in 1968 where he had physically seen this manuscript.

On the left hand side of line 30-31, there is the script of Sri Guru Gobind Singh Ji himself.

੨੨੩੬

Guru Gobind Singh Ji has himself written "ਅਫਜੂ" meaning it continues.

Microfilm Photographs are from Joginder Ahluwalia of California, USA



## FOLIO OF JUDH PARBANDH

This chapter comes from the story of arresting and releasing Jarasandh from the narration of Krishna Avtar.

On the 36<sup>th</sup> line of this folio is the conclusion of this chapter. In the conclusion, the name of the scribe of the Anandpuri Bir and the year of completion:

ਜੁਧ ਪਰਬੰਧ ਪੂਰਾ ਹੋਆ ॥

ਜੁਧ ਪਰਬੰਧ ਪੂਰਾ ਹੋਆ ॥

Judh Parbandh is completed.

ਲਿਖਿਆ ਹਰਿਦਾਸ ॥

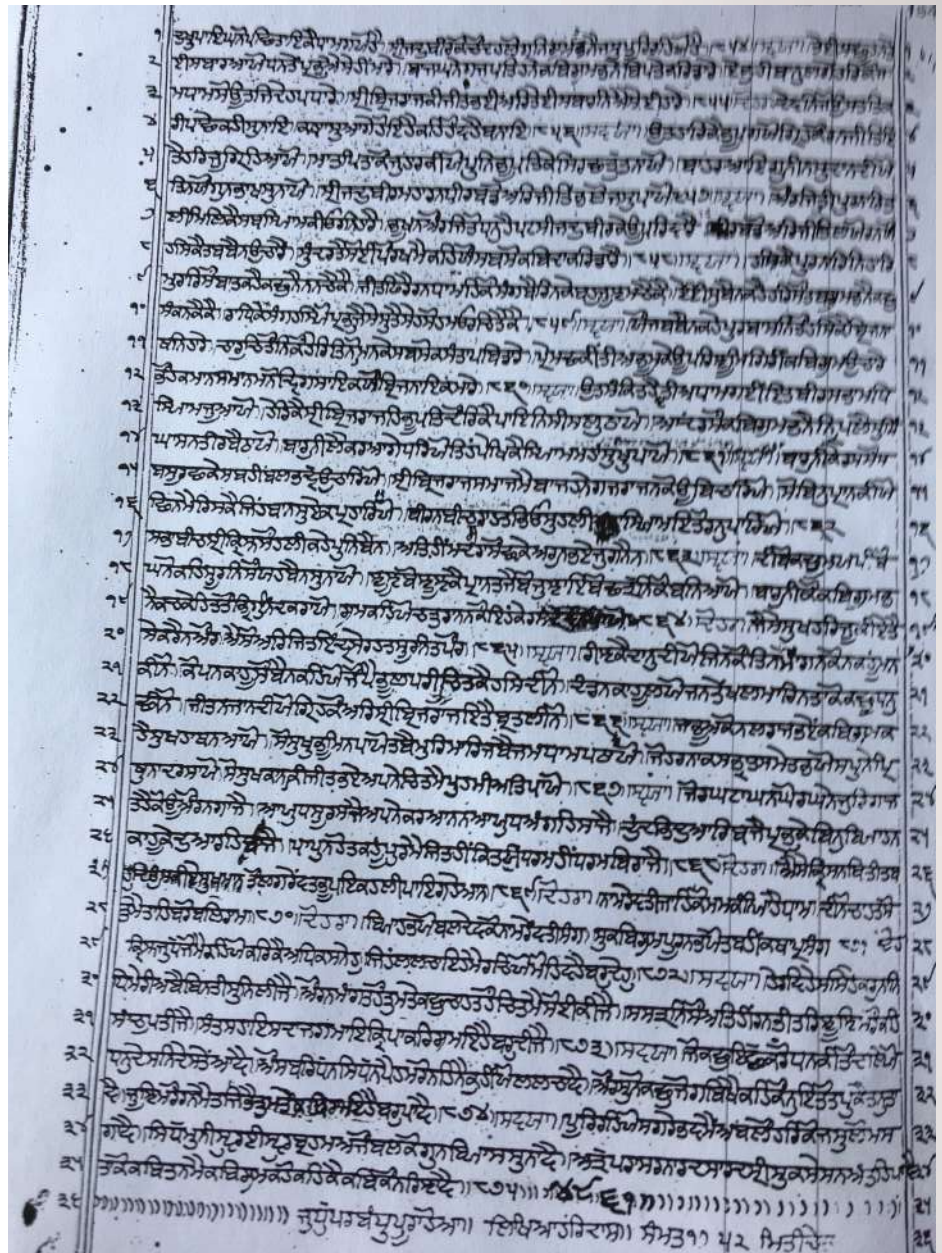
ਲਿਖਿਆ ਹਰਿਦਾਸ ॥

Scribed by Hardas.

ਸੰਮਤ ੧੭੫੨ ਮਿਤੀ ਚੇਤ ॥

ਸੰਮਤ ੧੭੫੨ ਮਿਤੀ ਚੇਤ ॥

(In) the month of Chet, Sammat 1752 BK. (1695 CE)



Microfilm Photographs are from Joginder Ahluwalia of California, USA



Note: Due to limited access to this Granth where the original is missing and only a handful having seen this manuscript, it becomes difficult to study this extremely important Granth.

Furthermore, to make matters worst, the custodian of the microfilm copy is reluctant to share its images. But rest assured, the images that are available at the writing of this book, make it clear that this manuscript was written by a few writers under the patronage of the Guru. This is made evident by the 8 folios written by Guru Ji Himself, His comment in Krishna Avtar and the writing of Afjoo in Chandi Charitr. As shown in the earlier pages, the format of writing (numbering of lines, total number lines per folio) within this manuscript is the same till the conclusion of Charitropakhyan (leaving only Zafarnama which is composed later). The following is the content of the beginning folios of Anandpuri Bir which is followed by the compositions of Dasam Granth Sahib;

**TABLE 3-5: CONTENTS OF ANANDPURI BIR**

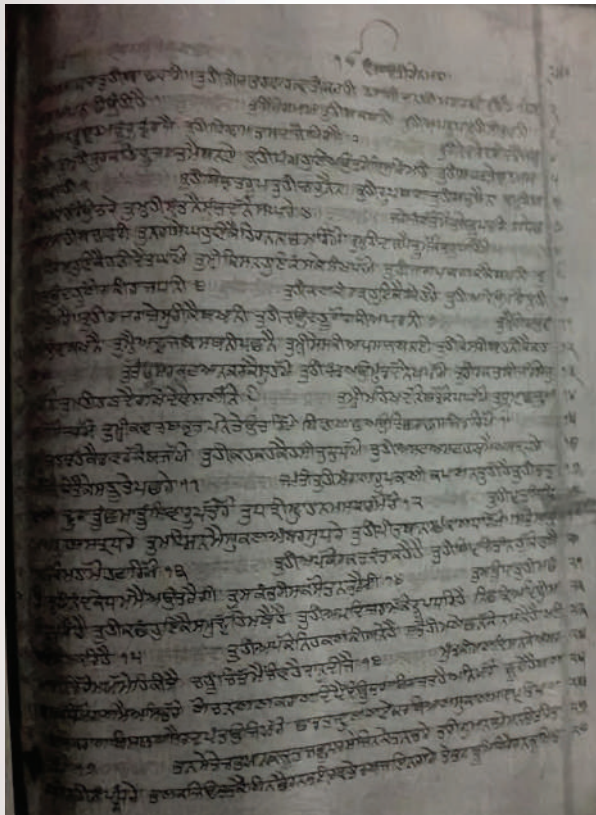
No.	Content	Folio
1	Tatkara (Table of Contents)	1-4
2	Copy of Guru Ji's Hukamnama to Bhai Mokham Singh & Arjan Singh	5
3	Khas Patras (Special Pages written by Guru Gobind Singh)	6-13
4	Painting of Guru Gobind Singh Ji	14
5	Jaap Sahib	15-17b

The dating of this manuscript has been done by using the completion dates present within this Granth (images shared earlier) and also the date contained within the Rama Avtar: (Sri Dasam Granth Sahib Ji Ang 254)

ਸੰਮਤ ਸੱਤ੍ਰਹ ਸਹਸ ਪਚਾਵਨ ॥ ਹਾੜ ਵਦੀ ਪ੍ਰਿਥਮੈ ਸੁਖ ਦਾਵਨ ॥  
ਤ੍ਰਪ੍ਰਸਾਦਿ ਕਰਿ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥ ਭੂਲ ਪਰੀ ਲਹੁ ਲੇਹੁ ਸੁਧਾਰਾ ॥੯੬੦॥

(In) the year of Sammat 1755 BK. (1698 CE). First Vadi in the month of Harr.  
With your Grace, this Granth is revised. Kindly correct if there are errors.

Hence, this saroop is dated from 1695-98 CE.



Folios of the Sri Anandpuri manuscript with the commencement of Charitropakhyan bani. Photographs are with Dr. Anurag Singh.

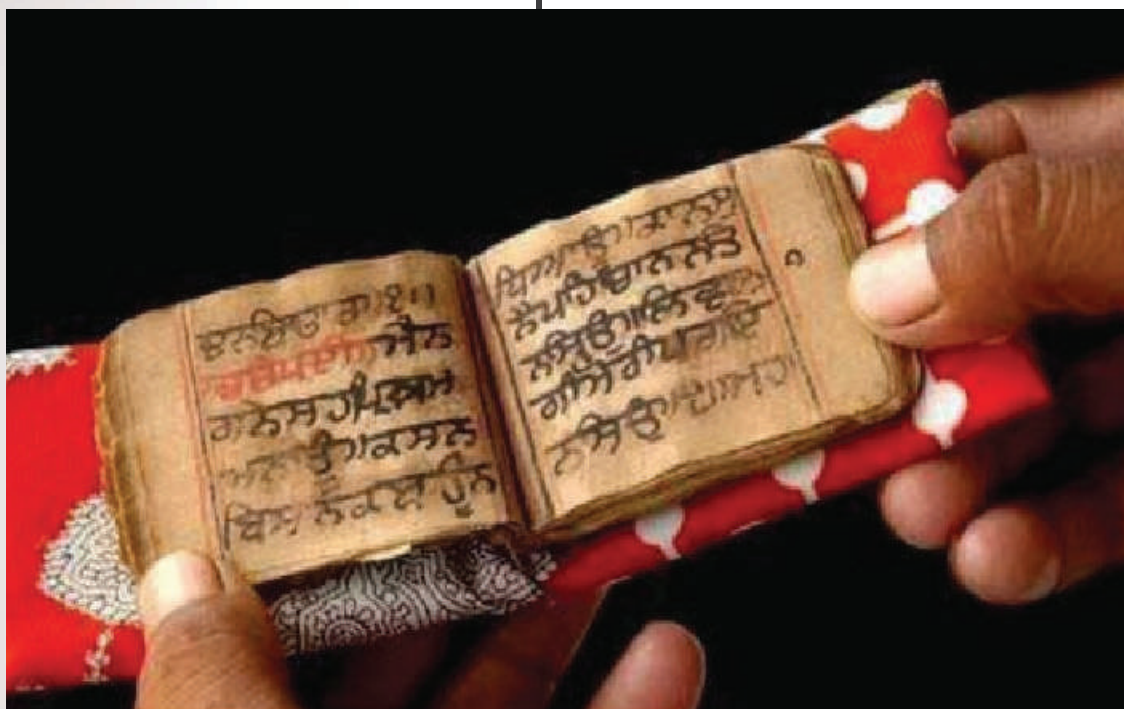




*Painting of Sri Guru Gobind Singh Ji from the Darbari Anandpur Sahib manuscript. He is depicted here whilst hunting at the time when Guru Ji was in Anandpur Sahib upon the completion of Charitropakhyan in 1696 AD. Guru Ji's age circa: 30 years old.*



# THE MINIATURE GUTKA OF CHAUPAI SAHIB



Miniature handwritten Lareevar  
Gutka Sahib showing a verse from  
Chaupai Sahib

This is a miniature size Chaupai Sahib Gutka (prayer book) that has the signature of Guru Gobind Singh Ji in its folios. This manuscript was kept by the descendants of Baba Suraj Mal Ji, son of Sri Guru Hargobind Sahib Ji in Anandpur Sahib.

A part of the following stanza from Krishna Avtar can be seen in the Gutka Sahib, which forms part of the unadulterated Chaupai Sahib;

ਚੌਪਈ ॥  
ਮੈ ਨ ਗਨੇਸਹਿ ਪ੍ਰਿਥਮ ਮਨਾਉਂ ॥  
ਕਿਸਨ ਬਿਸਨ ਕਬਹੂੰ ਨਹਿ ਧਿਆਉਂ ॥  
ਕਾਨ ਸੁਨੇ ਪਹਿਚਾਨ ਨ ਤਿਨ ਸੋ ॥  
ਲਿਵ ਲਾਗੀ ਮੋਰੀ ਪਗ ਇਨ ਸੋ ॥

*I do not adore Ganesha in the beginning and also do not meditate on Krishna and Vishnu; I have only heard about them with my ears and I do not recognize them; my consciousness is absorbed at the feet of the Supreme Kal (the Immanent Brahman).*

(Sri Dasam Granth Sahib Ji Ang 310)

# CHANDI CHARITR POTHI

## 1696

**P**rof. Piara Singh Padam mentions about a Chandi Charitr Pothi that he saw firsthand which was dated 1696 CE. This mention can be found in the footnote of page 29 of Dasam Granth Darshan.

Piara Singh Padam writes;

*“In the December of 1944 CE, Giani Prakram Singh Ji Sangrur showed me a Pothi of Chandi Charitr Ukt Bilas which was dated 14 Harr 1753 BK. (1696 CE).”*

Now no longer extant.

## ਦਸਮ ਗ੍ਰੰਥ ਦਰਸ਼ਨ

ਪਿਆਰਾ ਸਿੰਘ ਪਦਮ

ਸੋ ਸ੍ਰੀ ਦਸਮੇਸ ਜੀ ਦੀਆਂ ਰਚਨਾਵਾਂ ਦੇ ਜੋ ਅਨੰਦਪੂਰੀ ਖਰੜੇ ਮਿਲੇ, ਉਹ ਇਸ ਵਿਚ ਸੰਕਲਿਤ ਕਰ ਦਿਤੇ ਗਏ ਜਿਵੇਂ ਕਿ ਜਾਪੁ, ਗਿਆਨ ਪ੍ਰਬੋਧ ਤੇ ਰਾਮਾਵਤਾਰ ਦਾ ਦਰਬਾਰੀ ਸਿੰਘ ਛੋਟਾ ਵਲੋਂ ਕੀਤਾ ਉਤਾਰਾ ਹੈ, ਨਾਮ ਮਾਲਾ, ਵਾਰ ਦੁਰਗਾ ਕੀ ਆਦਿ ਦਰਬਾਰੀ ਦੀ ਨਕਲ ਹੈ। ਕ੍ਰਿਸ਼ਣਾਵਤਾਰ ਦਾ ਕਾਫੀ ਹਿੱਸਾ ਦਰਬਾਰੀ ਦਾ ਤੇ ਕੁਝ (ਜੁਪ ਪ੍ਰਬੋਧ) ਹਰਿਦਾਸ ਦੀ ਕਲਮ ਦਾ ਨਕਲ ਹੈ ਅਤੇ ਚਰਿਤ੍ਰ ਪਖਯਾਨ ਨਿਹਾਲਾ ਤੇ ਬਾਲਾ ਆਦਿ ਵਲੋਂ ਉਤਾਰਿਆ ਗਿਆ ਹੈ। ਬੀੜ 12 × 15 ਸ਼ਾਇਦ ਵਿਚ 403 ਪੱਤਰਿਆਂ ਦੀ ਹੈ, 8 ਦਸਖਤੀ ਪੱਤਰੇ ਹਨ ਜਿਨ੍ਹਾਂ ਤੇ ੨੪, ੨੪ ਸਤਰਾਂ ਹਨ। ਬਾਕੀ ਹਰ ਪੱਤਰੇ ਤੇ ਲਗਭਗ ੩੪ ਸਤਰਾਂ ਹਨ। ਸ੍ਰੀ ਦਸਮੇਸ ਜੀ ਦਾ ਜੁਆਨੀ ਦਾ ਸੁੰਦਰ ਚਿਤ੍ਰ ਮੁਢ ਵਿਚ ਦਿਤਾ ਹੈ ਤੇ ਇਕ ਸ਼ੇਰ ਦਾ ਸ਼ਿਕਾਰ ਕਰਦਿਆਂ ਦਾ ੧੪ਵੇਂ ਪੱਤਰੇ ਤੇ ਹੈ। ਪੰਨੇ ਲਾਉਣ ਲਗਿਆਂ ਹਰ ਮੂਲ ਖਰੜੇ ਦੇ ਪਹਿਲੇ ਪੰਨੇ ਸੋਧਕੇ ਫਿਰ ਦੁਬਾਰਾ ਬੀੜ ਦੇ ਇਕ-ਸਾਰ ਪੰਨੇ ਕੀਤੇ ਗਏ ਹਨ। ਅੰਤ ਵਿਚ ਦਿਤਾ ਜਵਰਨਾਮਾ ਕਿਸੇ ਹੋਰ ਕਲਮ ਦਾ ਲਿਖਿਆ ਪਿਛੋਂ ਜੋੜਿਆ ਗਿਆ ਹੈ ਪਰ ਇਸ ਤੇ ਪੰਨੇ ਨਹੀਂ ਲਗੇ।

ਬੀੜ ਦੇ ਦਰਸ਼ਨ ਦੁਰਲਭ ਜਾਪਦੇ ਹਨ। ਇਸ ਕਰ ਕੇ ਜੋ ਕੁਝ ਮੈਂ ਦੇ ਤਿੰਨ ਘੰਟੇ ਵਿਚ ਵੇਖ ਸਕਿਆ, ਉਹ ਇਥੇ ਦਰਜ ਕਰਨਾ ਜ਼ਰੂਰੀ ਸਮਝਦਾ ਹਾਂ।

ਤਤਕਰੇ ਦਾ ਮੁੱਢ ਇਉਂ ਹੈ—‘ਬਾਣੀ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸਾਹੀ ੧੦’ ੪ ਪੱਤਰੇ ਤਤਕਰਾ ਹੈ। ਪੰਜਵੇਂ ਪੱਤਰੇ ਉਤੇ ਭਾਈ ਮੁਹਕਮ ਸਿੰਘ ਅਰਜਨ ਸਿੰਘ ਦੇ ਨਾਂ ਲਿਖੇ ਹੁਕਮਨਾਮੇ ਦੀ ਨਕਲ ਹੈ। ਅੱਗੇ ਅੱਠ ਪੱਤਰੇ ਗੁਰੂ ਜੀ ਦੀ ਕਲਮ ਦੇ (ਦਸਖਤੀ) ਹਨ, ਹਰੇਕ ਨਾਲ ਲਿਖਾਰੀ ਦਾ ਉਤਾਰਾ ਹੈ। ਇਹ ਰੁਦਾਵਤਾਰ ਦਾ ਪਾਠ ਲਗਦਾ ਹੈ। ੧੪ਵੇਂ ਪੱਤਰੇ ਉਤੇ ਚਿਤ੍ਰ ਹੈ। ੧੫ ਤੋਂ ਜਾਪੁ ਸ਼ੁਰੂ ਹੁੰਦਾ ਹੈ, ਅੰਤਮ ਛੰਦ ਅੰਕ ੧੯੬ ਹੈ। ੧੯ ਪੱਤਰੇ ਦੇ ਪਾਸੇ ਤੇ ਲਿਖਿਆ ਹੈ—‘ਲੇਖਕ ਦਰਬਾਰੀ ਸਿੰਘ ਛੋਟਾ’ ਅਗੇ ਰਾਮਾਵਤਾਰ ਜੋ ੬੩ ਪਤਰੇ ਤੇ ਸਮਾਪਤ ਹੈ, ਉਥੇ ਫਿਰ ‘ਲੇਖਕ ਦਰਬਾਰੀ ਸਿੰਘ ਛੋਟਾ’ ਦੇ ਦਸਖਤ ਹਨ। ਪੱਤਰਾ ੬੪ ਤੋਂ ਕ੍ਰਿਸ਼ਣਾਵਤਾਰ ਹਰਿਦਾਸ ਦੀ ਕਲਮ ਤੋਂ ਹੈ। ੮੯ ਪੱਤਰੇ ਤੇ ਪਾਠ ਹੈ—‘ਅਵਰ ਬਾਛਨਾ ਨਾਹਿ ਪ੍ਰਭੂ—’ ੧੧੭ ਪੱਤਰੇ ਤੇ ਗੁਰੂ ਜੀ ਦੀ ਕਲਮ ਤੋਂ ਸੋਧ ਕੀਤੀ ਲਗਦੀ ਹੈ। ੧੧੯ ਪੱਤਰੇ ਤੋਂ ਚੰਡੀ ਚਰਿਤ੍ਰ ਉਕਤਿ ਬਿਲਾਸ ਸ਼ੁਰੂ ਹੈ, ਜੋ ੧੨੫ ਤੇ ਖਤਮ ਹੈ, ਉਥੇ ਸ਼ੇਰ ਦਰਜ ਹੈ— ‘ਸ਼ੇਰ ੧੭੫੨ ਮਿਤੀ ਫਗਣ ੨੮।’

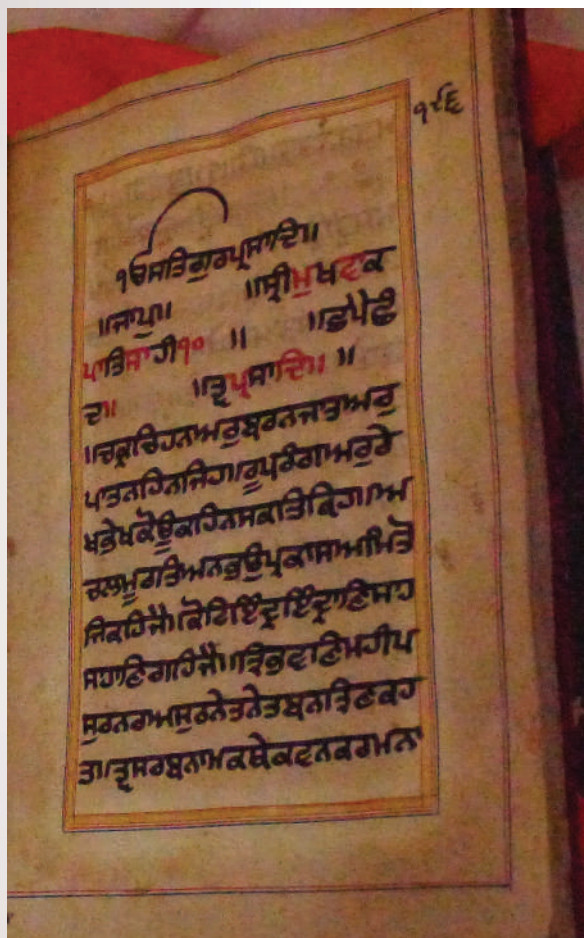
ਇਥੇ ਅੰਤਮ ਸੂਈਏ ਦੀ ਪਹਿਲੀ ਤੁਕ ਇਉਂ ਦਰਜ ਹੈ :

‘ਦੇਹੁ ਸਿਵਾ ਬਹੁ ਮੋਹਿ ਇਹੈ, ਸੁ ਸੁਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੇ’।

\* ਗਿਆਨੀ ਪ੍ਰਾਕ੍ਰਮ ਸਿੰਘ ਜੀ ਸੰਗਰੂਰ ਪਾਸ ਮੈਂ ਇਕ ਹੱਥ-ਲਿਖਤ ਪੋਥੀ ਦਸੰਬਰ ੧੯੪੪ ਵਿਚ ਵੇਖੀ ਸੀ, ਉਸ ਵਿਚ ਚੰਡੀ ਚਰਿਤ੍ਰ ਉਕਤਿ ਵਿਲਾਸ ਦੇ ਖਰੜੇ ਤੇ ੧੭੫੩, ੧੪ ਹਾੜ ਅੰਕਿਤ.ਸੀ। ਨਾਲ ਸ੍ਰੀ ਸਤਿਗੁਰ ਸ਼ੋਭਾ ਗ੍ਰੰਥ ਸੀ ਜਿਸਦੇ ੮੨੩ ਛੰਦ ਤੇ ਅਠਾਰਾਂ ਅਧਿਆ ਸਨ।



# PERSONAL GUTKA OF BHAJI PARAM SINGH



Bhai Param Singh's Gutka Sahib. The Gutka has the amalgamation of compositions from Sri Guru Granth Sahib Ji, Sri Dasam Granth Ji and Bhai Gurdas Varan.

**B**hai Param Singh was one of the companions of Guru Gobind Singh Ji. He was the descendant of Bhai Roopa Ji, a great Sikh in history. Bhai Param Singh used to do the sewa of reading Bani from this Gutka (Prayer book) in the Darbar of Guru Gobind Singh Ji.

Jaap Sahib can be seen on the folio 196a of this Gutka Sahib. The bani is beautifully written with ink of two colours, black and red.

The following is the content of the Gutka Sahib;

**TABLE 3-6: CONTENTS OF BHAJI PARAM SINGH'S GUTKA SAHIB**

No.	Composition	Composer	Folio
1	Japji Sahib	Sri Guru Nanak Dev Ji, Sri Guru Angad Dev Ji (Salok)	1-15b
2	Shabad Hazare	Sri Guru Nanak Dev Ji, Sri Guru Arjan Dev Ji	16a-21b
3	Rehras Sahib <sup>1</sup>	Sri Guru Nanak Dev Ji, Sri Guru Amar Das Ji, Sri Guru Ram Das Ji, Sri Guru Arjan Dev Ji, Sri Guru Gobind Singh Ji .	21b-40b
4	Ardas <sup>2</sup>	Sri Guru Gobind Singh Ji	40b
5	Sukhmani Sahib	Sri Guru Arjan Dev Ji	41a-107a
6	Asa Di Vaar	Sri Guru Nanak Dev Ji, Sri Guru Angad Dev Ji, Sri Guru Ram Das Ji.	107b-138a
7	Kirtan Sohila	Sri Guru Nanak Dev Ji, Sri Guru Ram Das Ji, Sri Guru Arjan Dev Ji.	138a-141b

No.	Composition	Composer	Folio
8	Ramkali Ki Vaar	Bhai Satta Ji, Bhai Balvand Ji	142a-146a
9	Salok Sehaskriti	Sri Guru Nanak Dev Ji, Sri Guru Arjan Dev Ji	147a-160b
10	Bani of Sri Guru Tegh Bahadur Sahib Ji <sup>3</sup>	Sri Guru Tegh Bahadur Sahib Ji	161a-192a
11	Concluding compositions in Sri Guru Granth Sahib Ji (Mundavni, Salok Mahalla 5 and Ragmala)	Sri Guru Arjan Dev Ji	192a-195a
12	Jaap Sahib	Sri Guru Gobind Singh Ji	196a-213b
13	Shabad Hazare Patsahi 10 <sup>4</sup>	Sri Guru Gobind Singh Ji	213b-218a
14	Sevaiyas of Guru Gobind Singh <sup>5</sup>	Sri Guru Gobind Singh Ji	218b-227a
15	Akaal Ustat	Sri Guru Gobind Singh Ji	228b-281a
16	Chandi Charitr	Sri Guru Gobind Singh Ji	282a-316b
17	Ugardanti	Sri Guru Gobind Singh Ji	317a-329b
18	Chandi Di Vaar	Sri Guru Gobind Singh Ji	329b-345a
19	Vaar 10 of Bhai Gurdas Vaaran on the Bhagats (devotees)	Bhai Gurdas Bhalla Ji	346a-356b

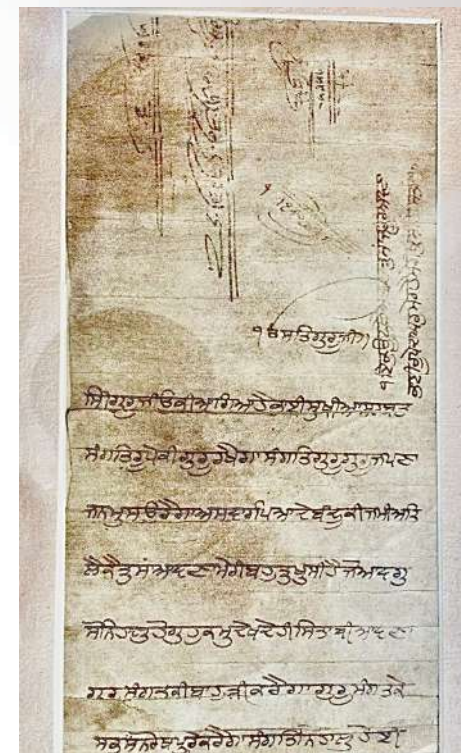
<sup>1</sup> Chaupai Sahib in the Rehras begins with 'ਪੁਨਿ ਰਾਛਸ ਕਾ ਕਾਟਾ ਸੀਸਾ॥..' similar to the traditional form of Rehras which was done everywhere before the illegitimate adulteration by SGPC in the early 20<sup>th</sup> century. However, the traditional full form of Rehras is still followed by Panthic Organisations and Sampardayas (Damdami Taksal, Nihang Dals, etc.).

<sup>2</sup> It has the opening stanzas from the Chandi Di Vaar till Sab Thae Hoi Sahai.

<sup>3</sup> The entire composition of Guru Tegh Bahadur Sahib Ji in the following order: Raag Gauri, Asa, Devgandari, Bihagra, Sorath, Dhanasri, Jaitsri, Todi, Tilang, Bilaval, Ramkali, Maru, Basant, Sarang, Jaijawanti, Salok Mahalla 9.

<sup>4</sup> The order of the Shabads are, Raag Ramkali (3 shabads), Sorath, Kalyan, Khyaal, Tilang, Bilaval, Devgandari (2 shabads). A total of 10 Shabads.

<sup>5</sup> They are popularly known as 33 Sevaiyas. However, there are thirty-two (32) Shabads in this manuscript.



Hukamnama blessed to Bhai Sukhia, brother of Param Singh by Guru Gobind Singh Ji. The current custodians of this manuscript are the lineage of Bhai Sukhia.

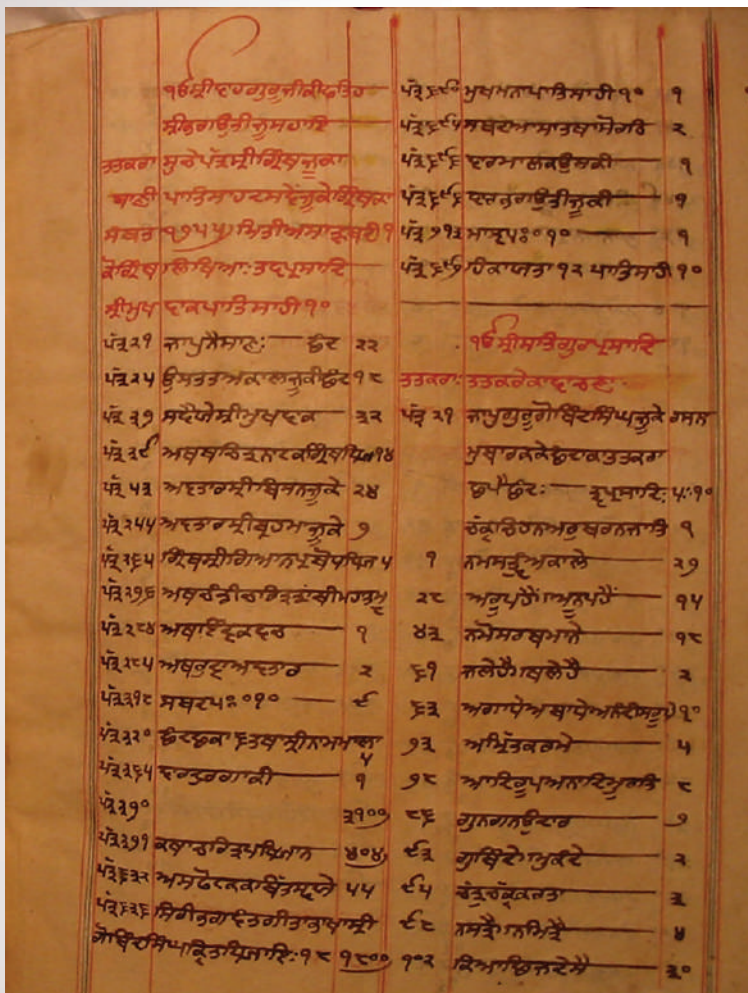


Commencement of Chaupai Sahib section of Rehras Sahib in Bhai Param Singh's Gutka Sahib.



# SRI PATNA SAHIB BIR

## 1698



The content page (Tatka) from the 1698 CE Sri Patna Sahib Bir.

**S**ri Patna Sahib manuscript of Sri Dasam Granth kept in Takhat Sri Harmandir Ji, Patna Sahib. The content page (ਤਤਕਰਾ) of this manuscript contains vital reference to the manuscript's origin. An extract of the heading is given:

ਤਤਕਰਾ ਸੁਚੇ ਪੱਤ੍ਰ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੂ ਕਾ ਬਾਣੀ ਪਾਤਿਸਾਹ ਦਸਵੇਂ ਜੂ ਕੇ ਗ੍ਰੰਥ ਕਾ  
ਸੰਬਤ ੧੭੫੫ ਮਿਤੀ ਅਸਾੜ ਬਦੀ ੧ ਕੋ ਗ੍ਰੰਥ ਲਿਖਿਆ : ਤਵਪ੍ਰਸਾਦਿ

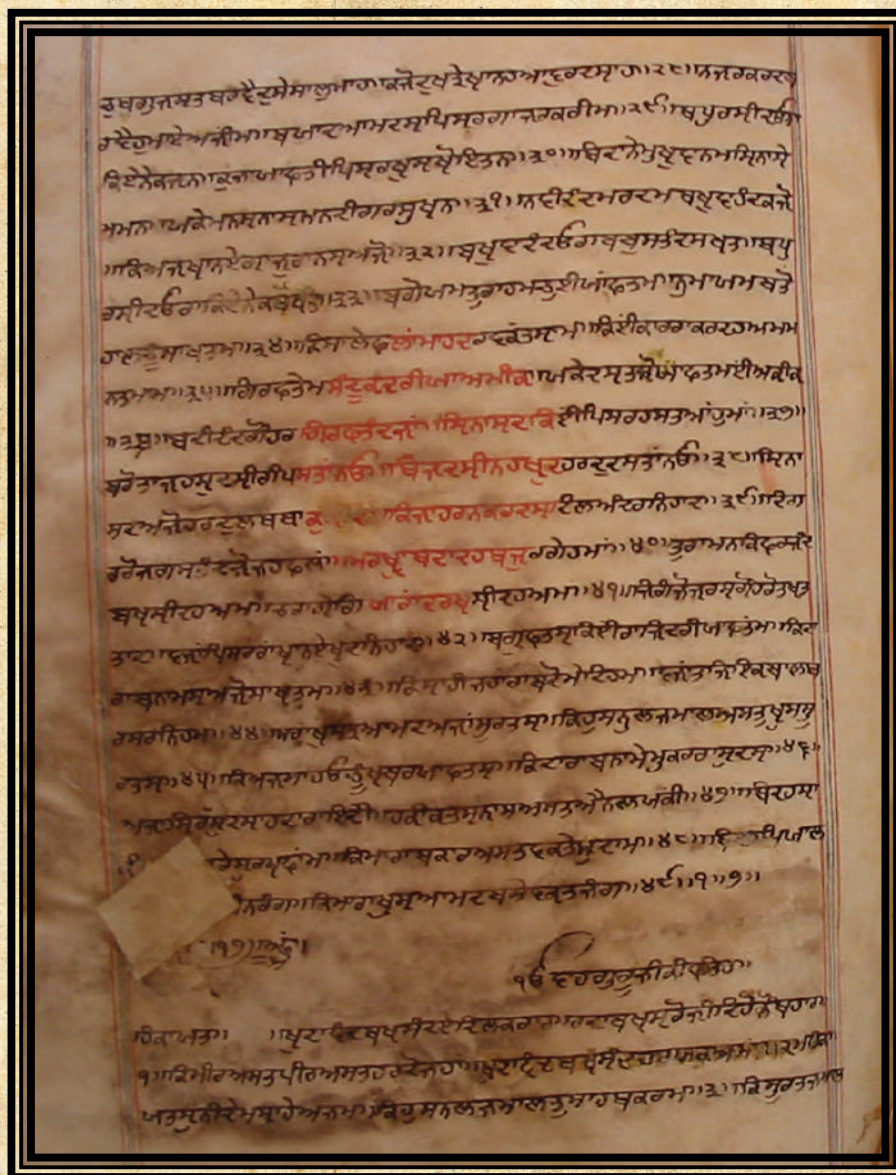
Page of content of Sri Granth Ji of the Tenth Sovereign.  
Dated Sammat 1755 (1698 CE) 1<sup>st</sup> Harh. By His Grace.

The year of commencement is given in the heading as 1755 Bikarmi which is equivalent to 1698 CE. This manuscript contains many additional compositions of Guru Gobind Singh Ji that have been left out from current printed saroops standardised by the Sodhak Committee in 1897.

These compositions include Asfokat Kabit, Gobind Gita, Raag Asa, Raag Sorath, Ugardanti, Malkaus Ki Vaar, Vaar Bhagouti and Sansahar Sukhmana. The reference to this manuscript can also be found in Kesar Singh Chibbar's Bansavalinama (1769) where he refers to a Granth that was completed in 1755 Bikarmi:

ਸੰਮਤੁ ਸਤਾਰਾਂ ਸੈ ਪਚਵੰਜਾ , ਬਹੁਤ ਖਿਡਾਵੇ ਲਿਖਾਰੇ ਨਾਮ ।





The folio of Hikayat number 7 (Ang 706b) from Sri Dasam Granth Patna Sahib Sahib saroop. The shape of the Dhaal (shield) can be seen in red ink.

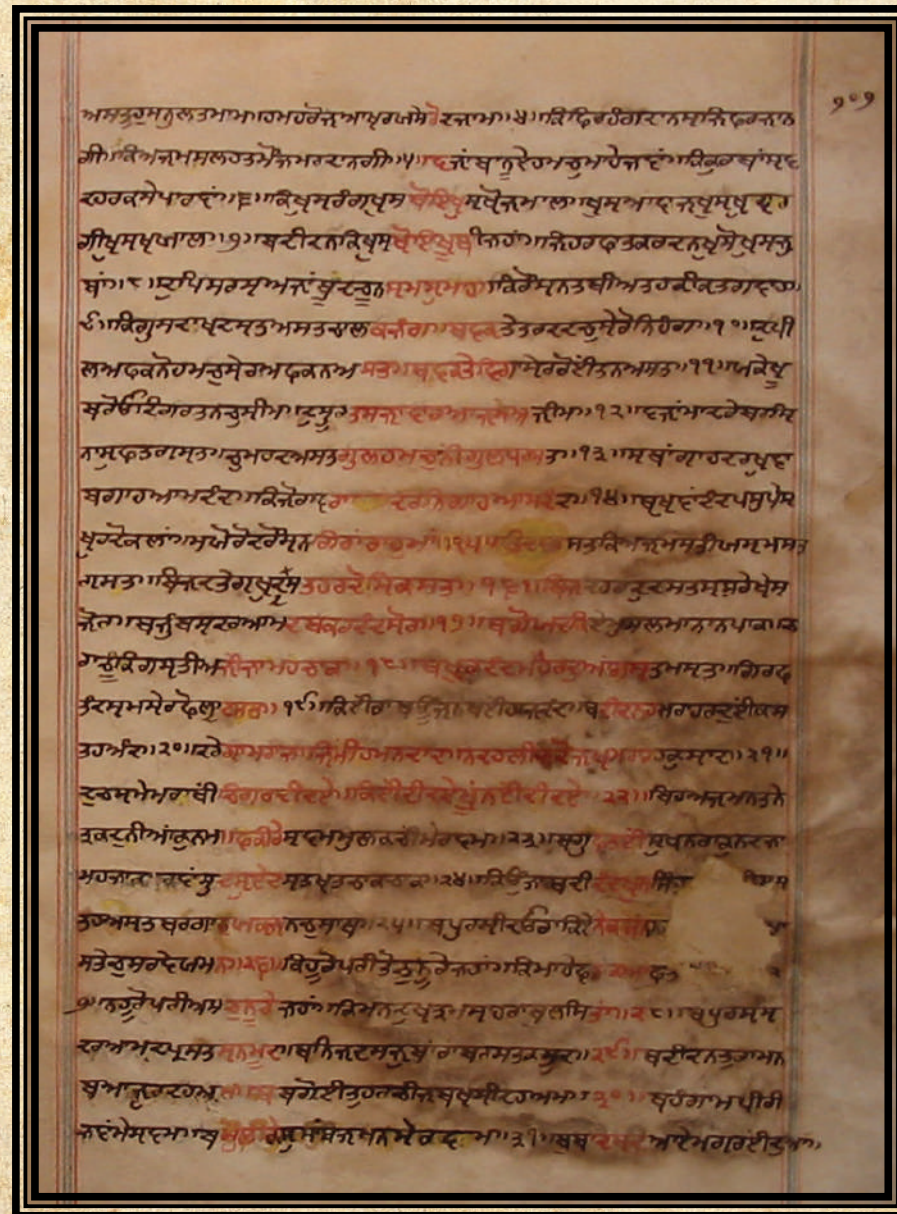


Guru Gobind Singh Ji's Dhaal (shield) made of hippopotamus hide. Now kept in Sri Keshghar Sahib, Anandpur Sahib





Katar of Guru Gobind Singh Ji.  
Now kept in Sri Keshghar Sahib,  
Anandpur Sahib



The folio of Hikayat number 8 (Ang 707a) from Sri Dasam Granth Patna Sahib Sahib saroop. The shape of the Katar (push dagger) can be seen in red ink.



# SRI AKAAL TAKHT BIR

## 1698

**S**ri Akaal Takht Bir of Sri Dasam Granth Sahib Ji was previously kept at Sri Akaal Takhat. Bhai Mani Singh Ji did Perakash of this manuscript in the Sanctum Sanctorum of Akaal Takht Sahib. Thus, this bir was called Akaal Takht Saroop. This Bir is currently at Punjab University, Chandigarh (MSS No. 1190).

From the content page (*Tatkara*) it is evident that this saroop is dated 1698 CE. At the very top of the contents is the text as shown:

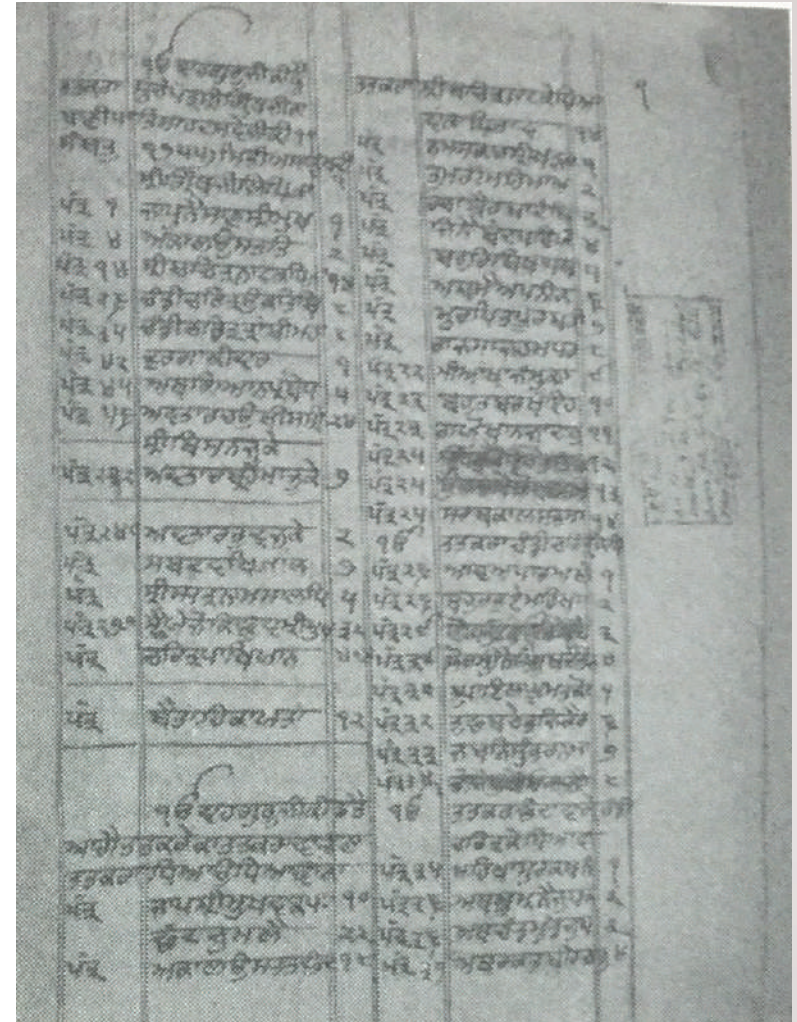
ੴ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ  
ਸ੍ਰੀ ਭਗਉਤੀ ਜੂ ਸਹਾਇ  
ਤਤਕਰਾ ਸੁਚੇ ਪੱਤ੍ਰ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੂ ਕਾ  
ਬਾਣੀ ਪਾਤਿਸਾਹ ਦਸਵੇਂ ਜੂ ਕੇ ਗ੍ਰੰਥ ਕਾ  
ਸੰਬਤ ੧੭੫੫। ਮਿਤੀ ਅਸਾੜ ਬਦੀ ੧ ਕੇ ਗ੍ਰੰਥ ਲਿਖਿਆ  
ਤਵਪ੍ਰਸਾਦਿ ਸ੍ਰੀ ਮੁਖਵਾਖ ਪਾਤਿਸਾਹੀ ੧੦

*There is one god and Victory is His.*

*May Sri Bhagauti Ji (The Sword) be protect me.*

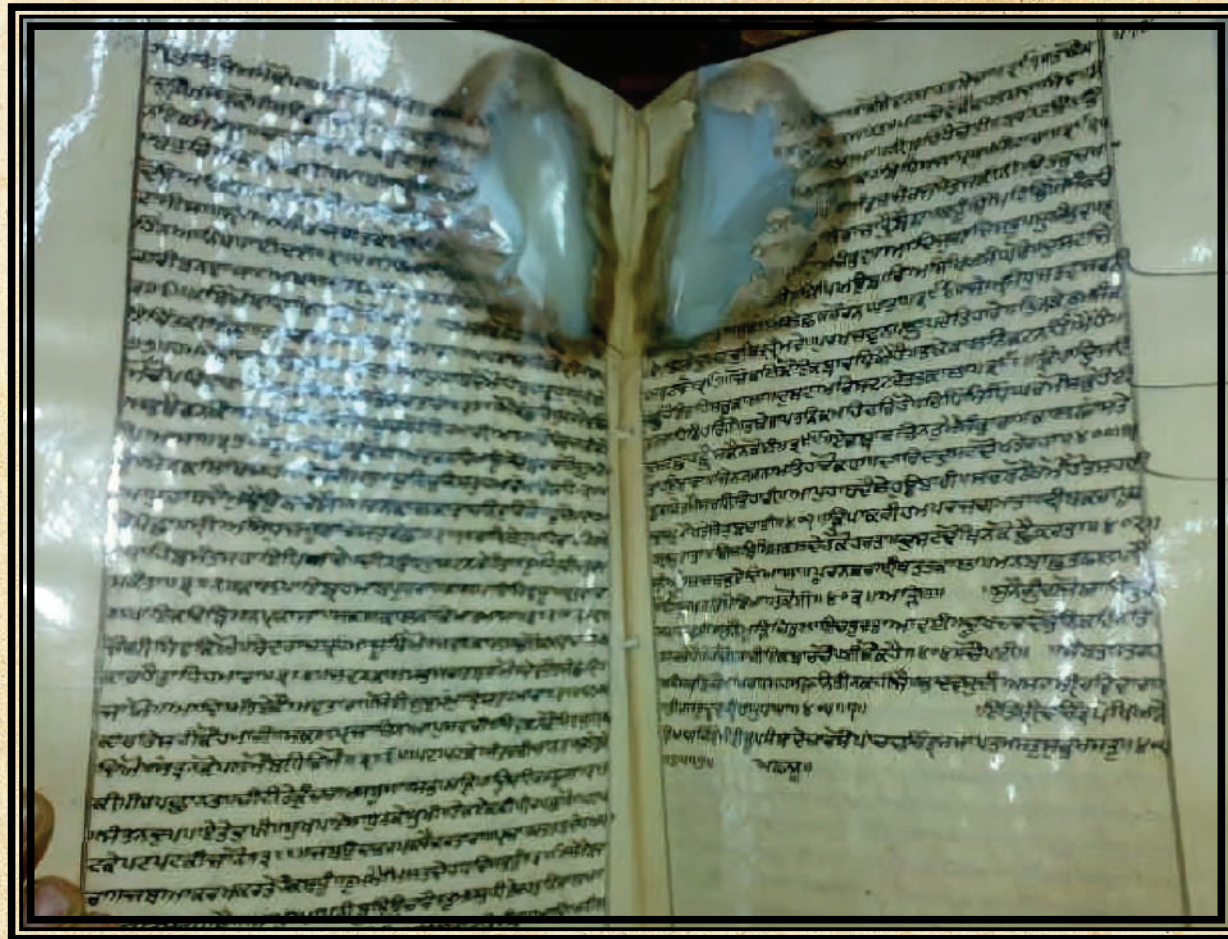
*Content page of Bani of Tenth Guru's Granth, written in year Sammat 1755 BK. (1698 CE) in the Month of Assar, Vadi 1. With You Grace, Sri Mukhvaak Patsahi 10.*

Do note that this manuscript and the Patna Sahib Saroop are dated on the same date, which corresponds to the latest internal date present with Sri Dasam Granth in Rama Avtar, which is 1 Harh Vadhi, 1755 BK. (1698 CE).



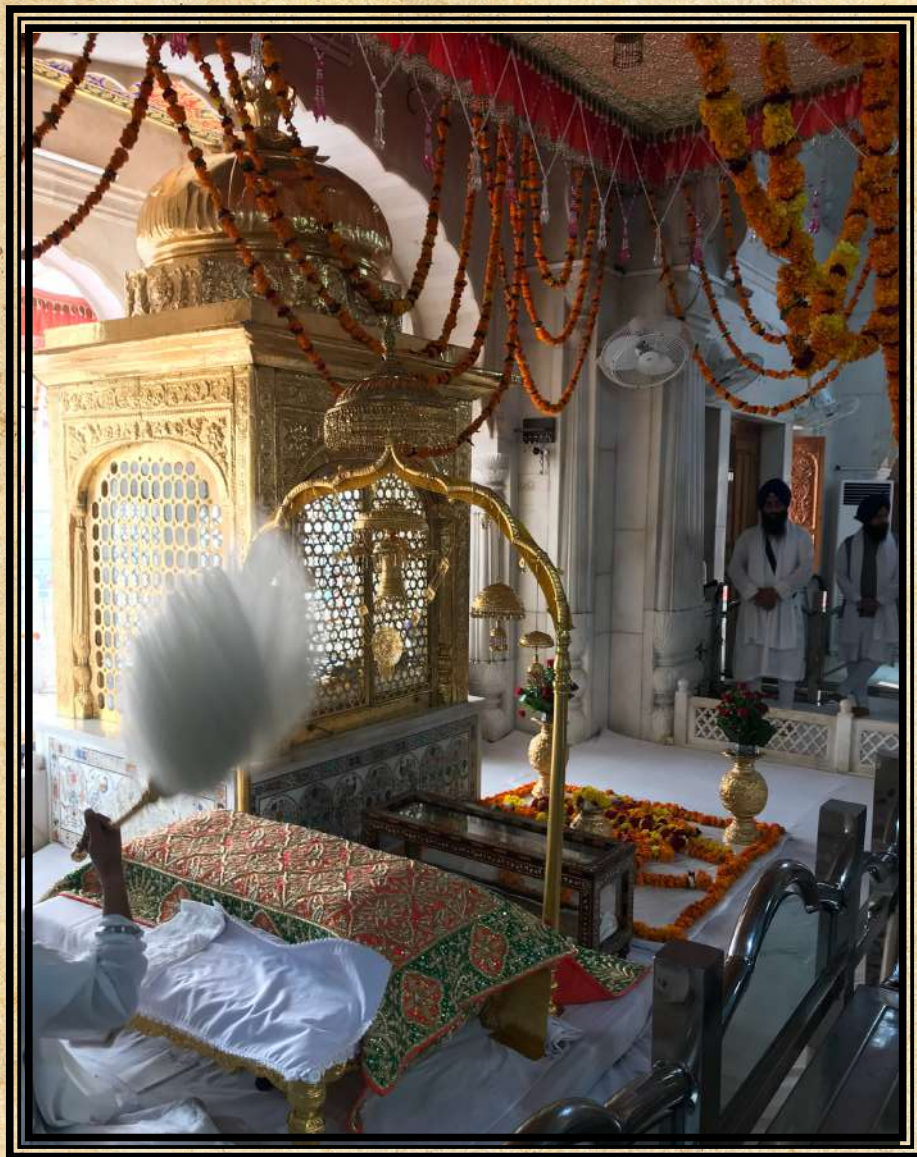
*Content page of Akaal Takht Bir dated 1698 CE.  
The Bir was previously kept at Sri Akaal Takht.*





Between the year 1920 and 1940 CE, the 1698 CE Akaal Takht Dasam Granth Sahib was desecrated by the followers of Babu Teja Singh Bhasauria. The saroop was pierced with a spear and thrown out from the window of Sri Akaal Takht Sahib. Hence, leaving a large hole through the underside of the folios where the spear had pierced through half the volume. The SGPC then decided to remove the Perkash of Sri Dasam Granth Sahib and only do the Akhand Path of it on Guru Gobind Singh's Gurbpurab. This carried on until 1947 and after which, it was discontinued.





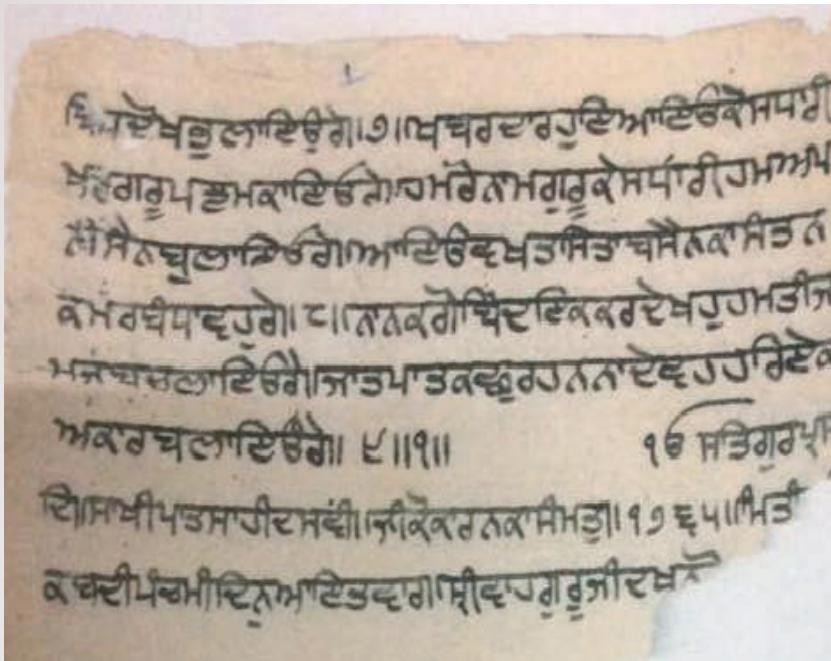
**The empty place parallel to Sri Guru Granth Sahib Ji was where Sri Dasam Granth Sahib Ji used to be Perakash till 1940 CE and annually on Perakash Diharra of Sri Guru Gobind Singh Ji till 1947 CE.**



Similarly, parallel placement of both Sri Guru Granth Sahib Ji and Sri Dasam Granth is seen till today in both Takht Sachkand Sri Hazur Sahib, Abchal Nagar (top) and Takht Sri Harmandir, Patna Sahib (bottom). The sanctum sanctorum housing the relics and shastars (weapons) of both Guru Sahib and Sikhs is seen in the middle of both palanquins.



# HISTORIC MANUSCRIPT OF SAKHI KAARAN KI



ਬਿ ਦੋਖ ਭੁਲਾਇਓਗੇ ॥੭॥ ਖਬਰ ਦਾਰ ਹੁਇ ਆਇਓ ਕੇਸ ਧਾਰੀ  
ਖੜਗਰੂਪ ਤਮਕਾਇਓਗੇ ॥ ਹਮਰੇ ਨਾਮ ਗੁਰੂ ਕੇਸਧਾਰੀ ਹਮ ਅਪ-  
ਨੀ ਸੈਨਾ ਬੁਲਾਇਓਗੇ ॥ ਆਇਓ ਵਖਤ ਸਿਤਾਬ ਸੈਨ ਕਾ ਸੰਤਨ  
ਕਮਰ ਬੰਧਵਿਹੁਗੇ ॥੮॥ ਨਾਨਕ ਗੋਬਿੰਦ ਇਕ ਕਰ ਦੇਖਹੁ ਹਮ ਤੀਜਾ  
ਮਜਬ ਚਲਾਇਓਗੇ ॥ ਜਾਤ ਪਾਤ ਕਛੁ ਰਹਨ ਨਾ ਦੇਵਹੁ ਹਰਿ ਏਕ  
ਅਕਾਰ ਬਲਾਇਓਗੇ ॥੯॥੧॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾ-

ਦਿ ॥ ਸਾਖੀ ਪਾਤਸਾਹੀ ਦਸਵੀਂ ॥ ਜੀ ਕੋ ਕਾਰਨ ਕਾ ਸੰਮਤੁ ॥੧੭੬੫॥ ਮਿਤੀ ਕਤ-  
ਕ ਬਦੀ ਪੰਚਮੀ ਦਿਨੁ ਆਇਤਵਾਰ ॥ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਦਖਨ ਕੋ

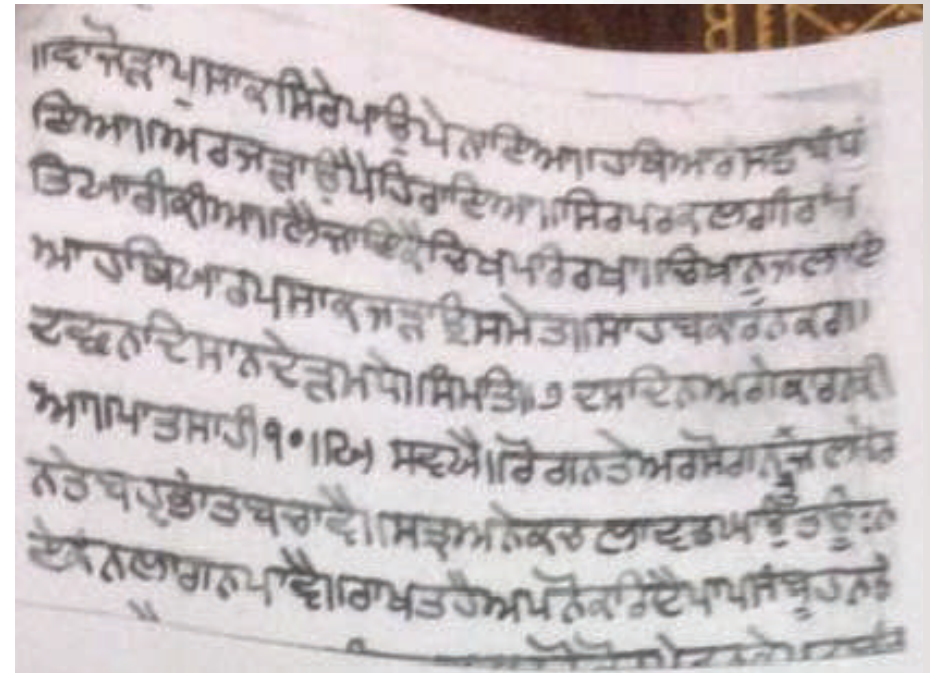
(left) A photocopy of the historic manuscript written in Iareevar which writes on Guru Gobind Singh Ji's Final days at Hazur Sahib. This document was retrieved from by Dr. Trilochan Singh in 1963.

(Right) The transliteration of the same.



**A** historic manuscript which writes on the events of Guru Gobind Singh Ji's last 20 days at Nanded. This manuscript is read annually during the Joti Joyt Gurburab at Takht Sri Hazur Sahib. Sant Gurbachan Singh Ji Khalsa Bhindranwale too has mentioned the contents of this manuscript in one of his Katha. Sakhi Kaaran Ki is a contemporary source which details the final days of Guru Ji at Nanded. It mentions stanzas from Akaal Ustat being read at Guru Gobind Singh Ji's Bhog.

ਵਾ ਜੋੜਾ ਪੁਸਾਕ ਸਿਰੇਪਾਉ ਪੇਨਾਇਆ ॥ ਹਥਿਆਰ ਸਭ ਬੰਧ -  
ਇਆ ॥ ਅਰ ਜੜਾਉ ਪੈਹਿਰਾਇਆ ॥ ਸਿਰ ਪਰ ਕਲਗੀ ਰੱਖ  
ਤਿਯਾਰੀ ਕੀਆ ॥ ਲੈ ਜਾਇ ਕੈ ਚਿਖਾ ਪਰਿ ਰਖਾ ॥ ਚਿਖਾ ਨੂ ਜਲਾਇ-  
ਆ ਹਥਿਆਰ ਪਸਾਕ ਜੜਾਉ ਸਮੇਤ ॥ ਸਾਹਬ ਕਾਰਨ ਕਰਾ ॥  
ਦੱਛਨ ਦੇਸ ਨੰਦੇੜ ਮਧੇ ॥ ਦਸ ਦਿਨ ਅਗੇ ਕਾਰਨ ਕੀ-  
ਆ ॥ ਪਾਤਸਾਹੀ ੧੦ ॥ ਸਵਯੈ ॥ ਰੋਗਨ ਤੇ ਅਰ ਸੋਗਨ ਤੇ ਜਲ ਜੋਗ-  
ਨ ਤੇ ਬਹੁਭਾਂਤ ਬਚਾਵੈ ॥ ਸੱਤ੍ਰ ਅਨੇਕ ਚਲਾਵਤ ਘਾਵ ਤਉ ਤਨ  
ਏਕ ਨ ਲਾਗਨ ਪਾਵੈ ॥ ਰਾਖਤ ਹੈ ਅਪਨੋ ਕਰ ਦੈ ਪਾਪ ਸੰਬੂਹ ਨ ਭੇ-



**A**fter 10 days passed from the day Sri Guru Gobind Singh Ji merged into His Formless Form, the following shabad was sung by the Ragis during Guru Sahib's Bhog;

**ਰੋਗਨ ਤੇ ਅਰ ਸੋਗਨ ਤੇ ਜਲ ਜੋਗਨ ਤੇ ਬਹੁਭਾਂਤ ਬਚਾਵੈ ॥  
ਸੱਤ੍ਰ ਅਨੇਕ ਚਲਾਵਤ ਘਾਵ ਤਉ ਤਨ ਏਕ ਨ ਲਾਗਨ ਪਾਵੈ ॥**

*He (Almighty) who saves variously and protects in many ways from all physical illness, mental illness, and lightning strike. Although an enemy uses various methods but with the grace of Almighty none can harm.*

(Sri Dasam Granth Sahib Ji Ang 35)



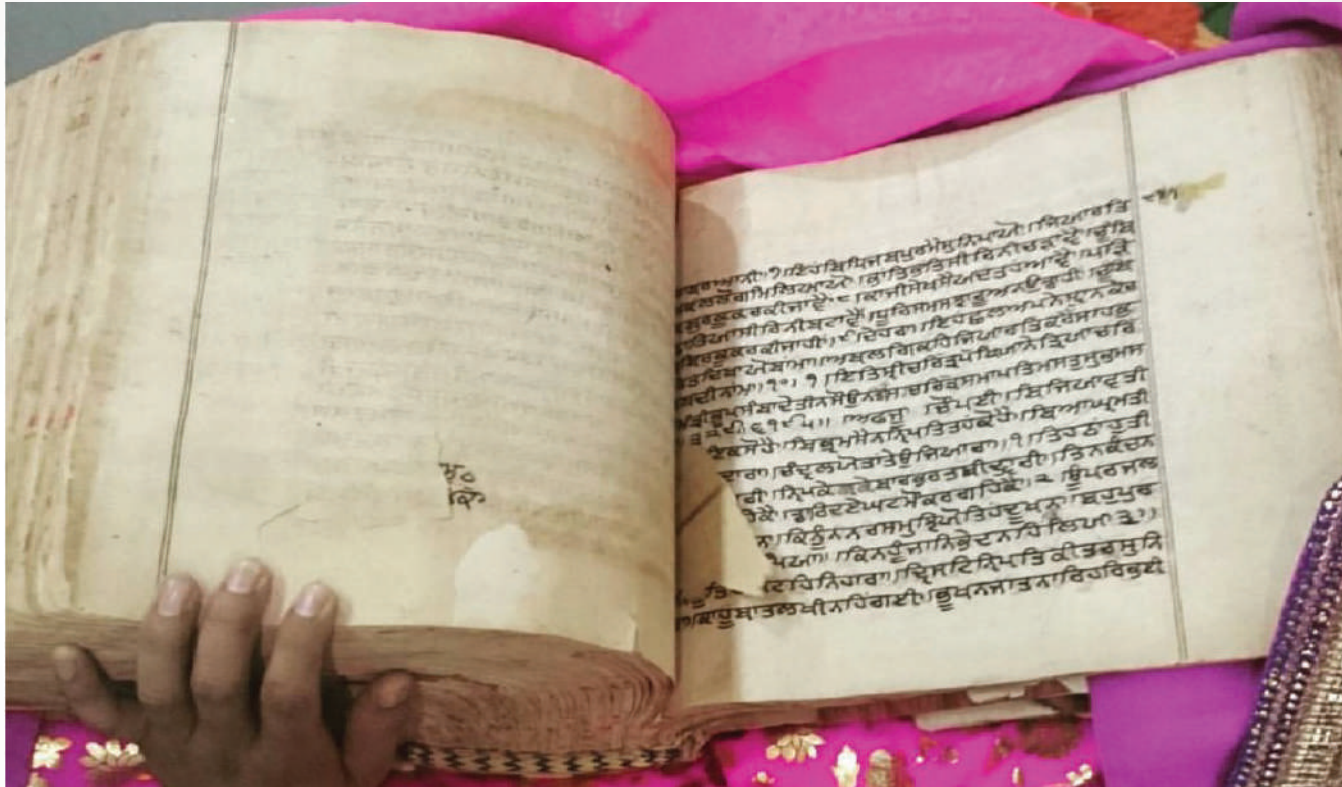
(Right) A photocopy of the historic manuscript with the reference of bani from Akaal Ustat given in it. This was read during the bhog of Guru Sahib

(Left) The transliteration of the same.



# BHAI DYA SINGH JI'S SAROOP

## 1707



*Sri Dasam Granth Sahib Ji saroop of Bhai Dya Singh Ji present at Bunga Mai Bhago, Hazur Sahib, Nanded. The bani that can be seen in the picture is of Charitropakhyan (Charitr 329).*



**S**ri Dasam Granth Sahib saroop by Bhai Dya Singh Ji Pyarey is present today at Bunga Mai Bhago, Sri Hazur Sahib, Nanded. As narrated by the local custodians, this saroop was written with the tip of a peacock feather. The illustrated Ang in the image above shows the bani of Chritropakhyan, a composition of Guru Sahib.

# SRI DASAM GRANTH SAHIB BY BHAJI DYA AND BHAJI DHARAM SINGH JI

**S**ri Dasam Granth Sahib manuscript scribed by Bhai Dya Singh Ji & Bhai Dharam Singh Ji Pyarey is present at a Gurdwara under their name in Aurangabad, Maharashtra (India).

This Saroop has the original copy of *Zafarnama* (Epistle of Victory) in its back folios. *Zafarnama* is a letter written to Emperor Aurangzeb and includes Hikayat as appendices.

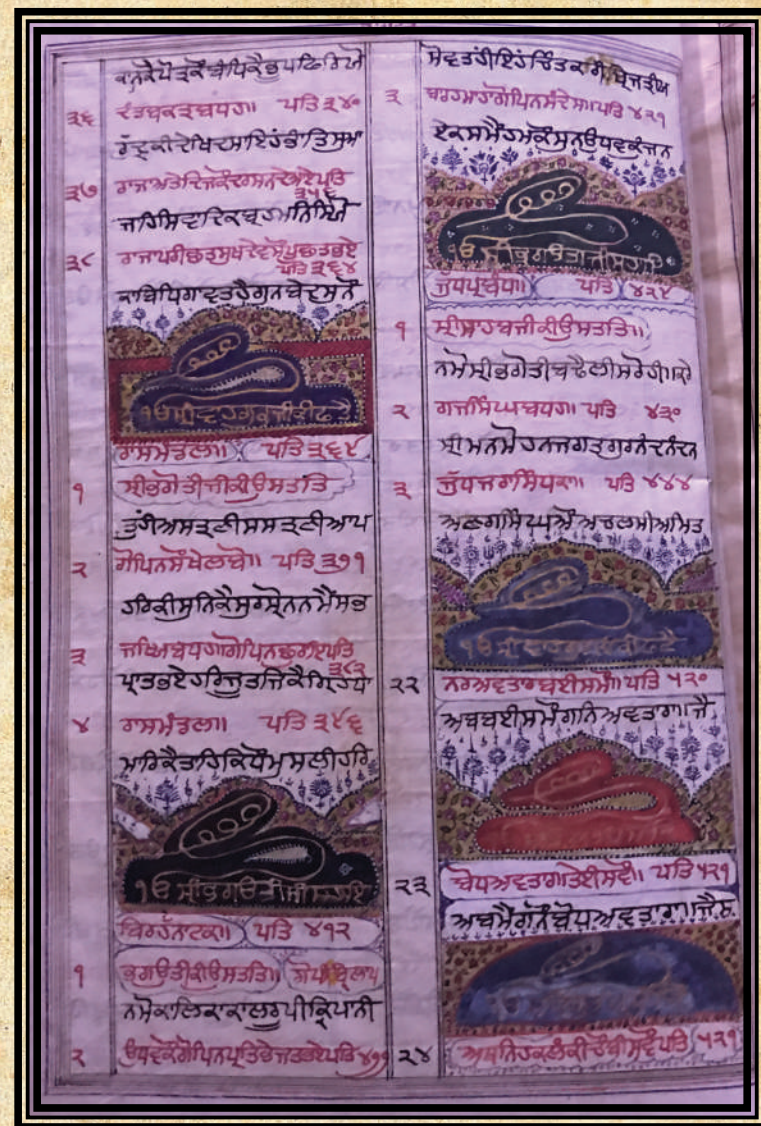
In this letter, Guru Gobind Singh reminds Aurangzeb how he and his henchmen had broken their oaths sworn upon the Quran. He also states that in spite of his several sufferings, he had victorious over the Emperor who had broken all his vows. Despite sending a huge army to capture or kill the Guru, the Mughal forces did not succeed in their mission.

In the 111 verses of this notice, Guru Gobind Singh rebukes Aurangzeb for his weaknesses as a human being and for excesses as a leader. Guru Ji also confirms his high spirit (*Chardikala*) and his unflinching faith in the Almighty even after suffering extreme personal loss of his father, mother, and all four of his sons to Aurangzeb's cruelty and unjust rule.



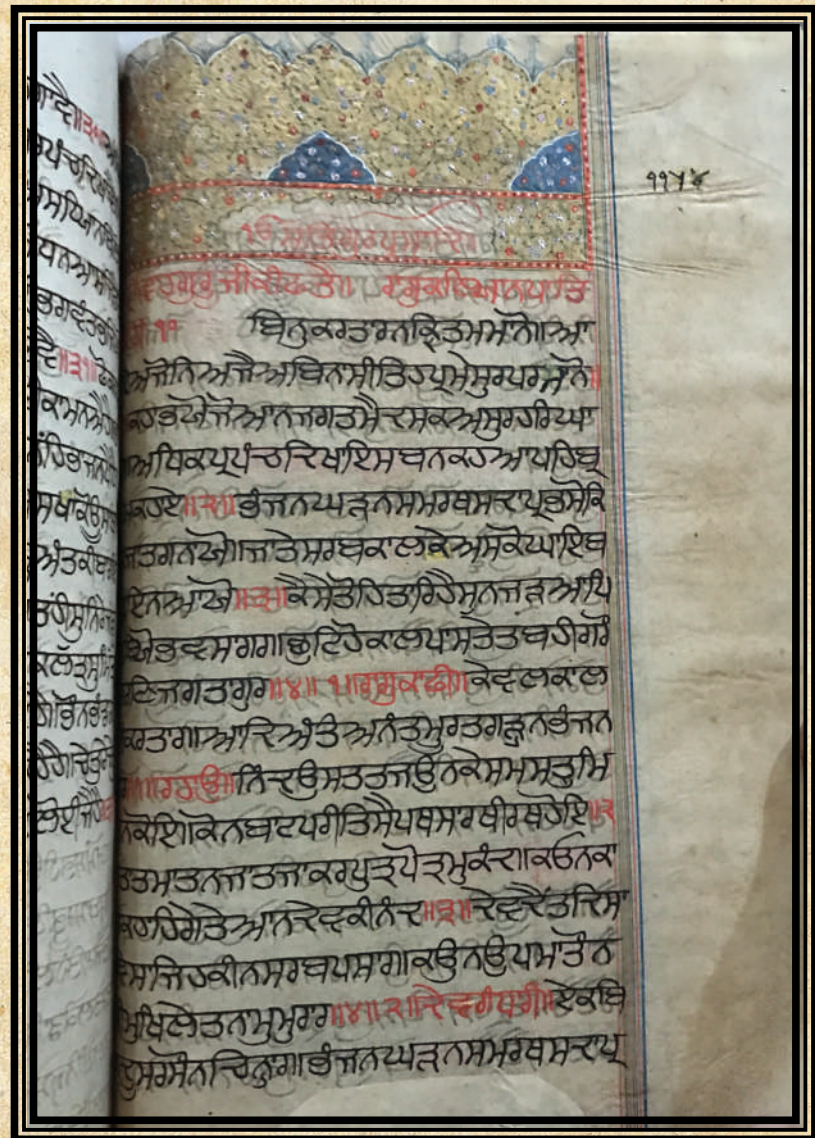
An illuminated page of the original copy of Guru Gobind Singh Ji's letter to Aurangzeb, *Zafarnama*. This saroop is of Bhai Dya Singh Ji and Bhai Dharam Singh Ji.





Illuminated content pages (Tatkara) of the Aurangabad manuscript showing Brahma & Rudra Avtar (left) and Chaubis Avtaar (right). The artwork is done using several precious materials such as gold.





Illuminated pages of the Aurangabad manuscript showing the beginning of Jaap Sahib on Ang 2 (left) and the beginning of Shabad Hazare Patsahi 10 on Ang 1154 (right).



# BABA JEET SINGH JI'S SUNDAR GUTKA

ਪੰਨੇ ੬੩੧	ਅੰਮ੍ਰਿਤਨੀਹਿਗਿਆਨੁ	੩
ਪੰਨੇ ੬੩੨	ਸਲੋਕਸਹਸਕ੍ਰਿਤੀਮਃ ੧	੧
ਪੰਨੇ ੬੩੩	ਸਲੋਕਸਹਸਕ੍ਰਿਤੀਮਃ ੫	੨
ਪੰਨੇ ੬੪੬	ਗਾਥਾਕਰਪੁਰਪੁਰਪੁ	੧
ਪੰਨੇ ੬੪੯	ਫੁਨਹੇਮਹਲਾ ੫	੧
ਪੰਨੇ ੬੫੩	ਚਉਬੈਲੇਮਹਲਾ	੧
ਪੰਨੇ ੬੫੪	ਸਲੋਕਤਗਤਕਬੀਰਜੀਉਕੇ	੧
	ਤਤਿਕਰਾਦਸਵੇਪਾਤਿਸਾਹੀਕੀਬਾਣੀਕਾ	
ਪੰਨੇ ੬੮੧	ਜਾਪੁ। ਚਕ੍ਰਾਚਿਹਨਅਹ	੧
ਪੰਨੇ ੭੦੭	ਉਤਾਰਖਾਸੇਵੀਚੋਖਈ। ਪ੍ਰਣਵੇ	੨
	ਸਖਤਕਾ	

**B**aba Jeet Singh Ji was a companion of Guru Gobind Singh Ji. The content page (**ਤਤਿਕਰਾ**) of his Sundar Gutka (Prayer book) contains vital references to the Bani of Guru Sahib.

The contents leading up to folio 654 comprises of the Bani of Sri Guru Granth Sahib Ji such Solok Sehaskriti, Gatha, Funhe, Chaubole and Salok Bhagat Kabir Ji. The commencement of Bani's of Sri Dasam Granth Sahib is seen from folio 681.

The following heading is given in the content before the folio number of Jaap Sahib & Akaal Ustat among others is given:

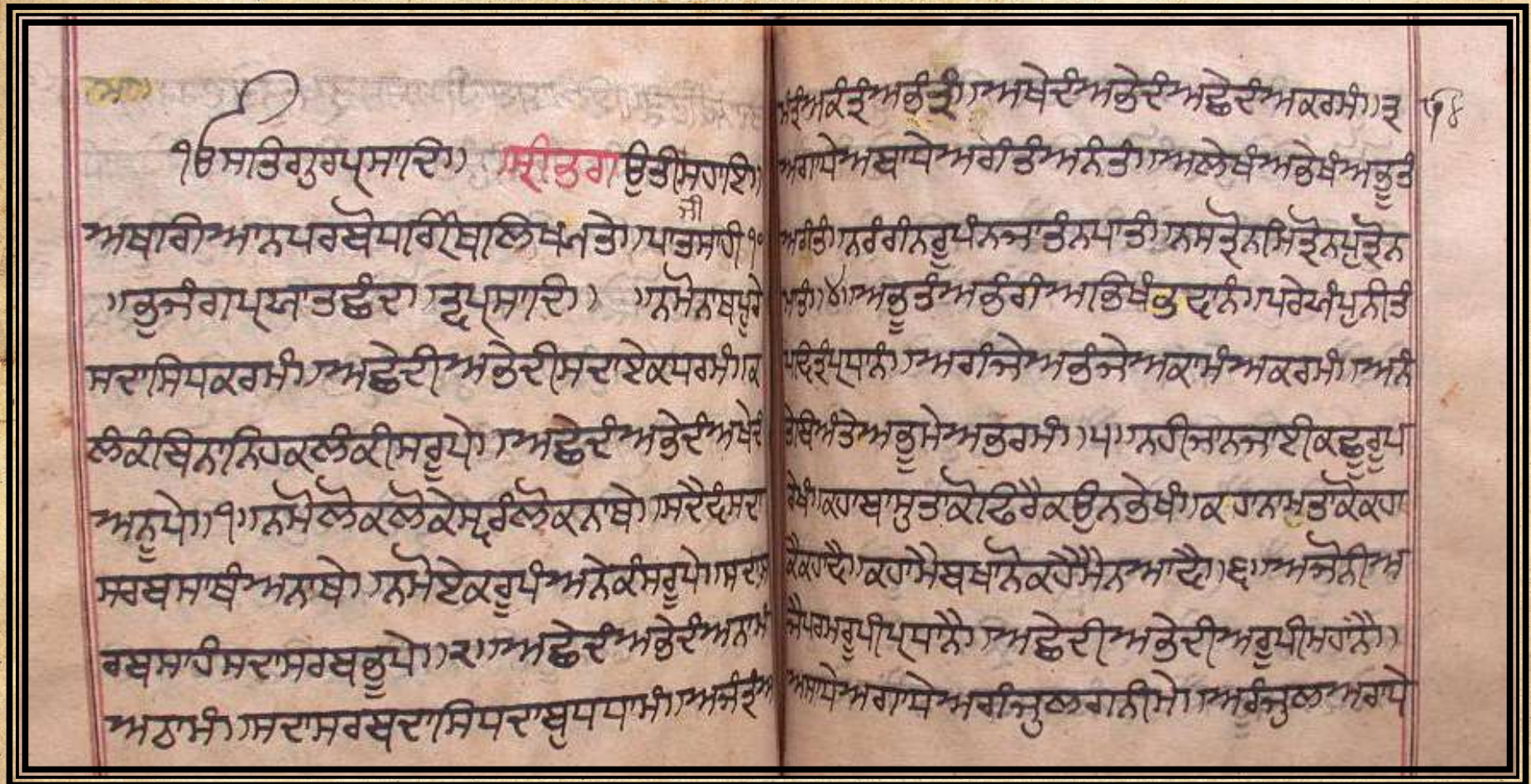
**ਤਤਿਕਰਾਦਸਵੇਪਾਤਿਸਾਹੀਕੀਬਾਣੀਕਾ**

ਤਤਿਕਰਾ ਦਸਵੇ ਪਾਤਿਸਾਹੀ ਕੀ ਬਾਣੀ ਕਾ

Page of content of Bani of the Tenth Sovereign

Folio of Tatcara (Table of Contents) in Baba Jeet Singh's Sundar Gutka.





Baba Jeet Singh's Sundar Gutka showing the beginning of Gyan Parbodh on folio 913b.



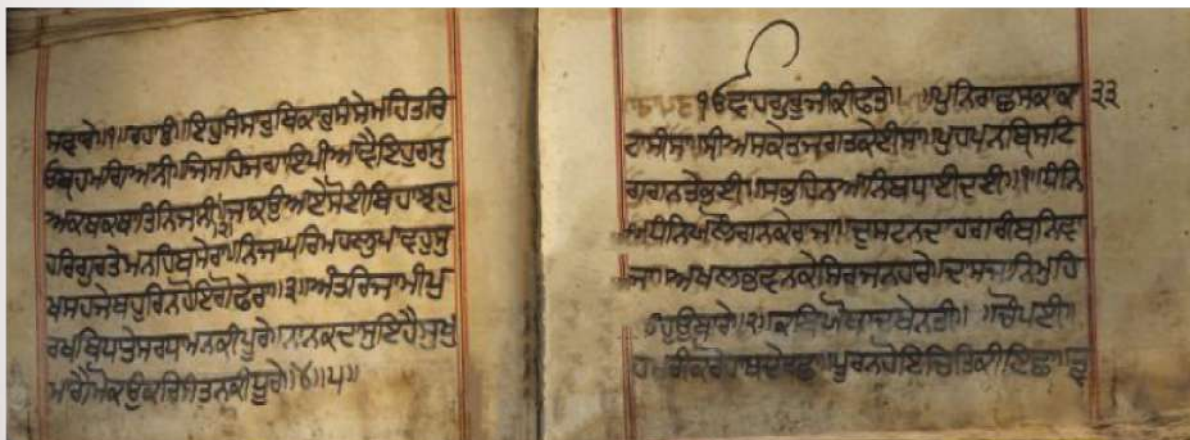
# HISTORICAL MANUSCRIPTS

## DURING THE TIME OF GURU SAHIB



### NITNEM POTHI OF BABA JEET SINGH

Baba Jeet Singh Ji was one of many companions of Guru Gobind Singh Ji. His belongings like his Nitnem Pothi and Sundar Gutka (shown earlier) are still preserved by his family. The commencement of Chandi Di Vaar can be seen on folio 568b of the Nitnem Pothi.



### GUTKA SAHIB OF BABA NATHA SINGH Ji

Baba Natha Singh Ji was the Nagarchee of Guru Gobind Singh Ji. The folios on the left are of Rehras Sahib where the full form of Chaupai Sahib (Commencing from ਪੁਨਿ ਰਾਛਸ ਕਾ ...) can be seen at folio 33a.





# EIGHTEENTH CENTURY HANDWRITTEN SAROOPS



**TABLE 4-1: LIST OF EIGHTEENTH CENTURY HANDWRITTEN SAROOPS**

No.	Saroop	Date	Custodian	Page No.
1.	<i>Sri Dasam Granth Saroop</i>	1769 Bk. (1712 CE)	<i>Dera Bhai Gurdas Vala, Kabul (Present: Unknown)</i>	261
2.	<i>Bhai Mani Singh Wali Bir (Combined Saroop)</i>	1770 BK. (1713 CE)	<i>S. Gulab Singh Sethi, Delhi</i>	262
3.	<i>Baba Binod Singh Ji's Saroop</i>	ca. 1718's	<i>Private collection of Maharaja Patiala, Moti Bagh</i>	266
4.	<i>Sangrug Vali Bir (Sangrur Recension)</i>	ca. 1700's	<i>State Archive Library, Patiala</i>	267
5.	<i>Gutka Baba Deep Singh Ji Shaheed</i>	ca. 1700's	<i>Takht Sri Damdama Sahib</i>	268
6.	<i>Charitropakhyan Pothi (MSS No. 7830)</i>	1780 Bk. (1723 CE)	<i>Punjab University, Chandigarh</i>	272
7.	<i>Sikh Reference Library Saroop</i>	1821 Bk. (1764 CE)	<i>Sikh Reference Library, SGPC</i>	274
8.	<i>Nitnem Pothi</i>	1834 Bk. (1777 CE)	<i>Unavailable</i>	280
9.	<i>Handwritten Saroop [1]</i>	1834 Bk. (1777 CE)	<i>Gurdwara Sahib Shaheedi Bagh, Anandpur Sahib</i>	282
10.	<i>Handwritten Saroop [2] (MSS No. 522)</i>	1846 Bk. (1789 CE)	<i>Punjab University, Chandigarh</i>	283
11.	<i>Handwritten Saroop [3]</i>	1850 Bk. (1793 CE)	<i>Gurdwara Sahib Shaheedi Bagh, Anandpur Sahib</i>	285
12.	<i>Handwritten Saroop [4]</i>	1857 Bk. (1800 CE)	<i>Gurdwara Sahib Shaheedi Bagh, Anandpur Sahib</i>	286

# SRI DASAM GRANTH SAROOP

## 1712

**G**urdwara Khalsa or also known as Dera Bhai Gurdas Vala in Kabul notabally housed a Sri Dasam Granth manuscript that was dated Sammat 1769 BK. (1712 CE). This mention is from a book written by Dr. Ganda Singh under the title “*Afghanistan Da Safar*” which translates to the “Expedition of Aghanistan”.

This Gurdwara is one of the oldest Gurdawaras following Guru Nanak Dev Ji's historical sites in Afghanistan. Gurdwara Bhai Gurdas was established when Bhai Gurdas Ji was sent by Guru Hargobind Sahib Ji to purchase horses.

The manuscript of Sri Dasam Granth Ji in this Gurdwara has a total of 578 Ang and also includes 5 Angs that sets out of the Contents.

*Note: Current whereabouts of the manuscript is unknown.*

### ਅਡਗਾਨਿਸਤਾਨ ਦਾ ਸਫਰ

ਗੰਡਾ ਸਿੰਘ  
ਐਮ. ਏ., ਪੀ-ਐਚ. ਡੀ.  
ਰੀਟਾਇਰਡ ਡਾਇਰੈਕਟਰ ਐਂਡ ਆਰਕਾਈਵਜ਼  
ਪਟਿਆਲਾ

ਪਰਕਾਸ਼ ਐਂਡ ਕੰਪਨੀ  
ਸਿੰਧੀਆ ਹਾਊਸ  
ਨਵੀਂ ਦਿਲੀ

( ੫੮ )

ਗੁਰਦੁਆਰਾ ਖਾਲਸਾ, ਡੇਰਾ ਭਾਈ ਗੁਰਦਾਸ ਵਾਲਾ  
ਇਹ ਗੁਰਦੁਆਰਾ ਗੁਰੂ ਨਾਨਕ ਦੇ ਗੁਰਦੁਆਰੇ ਤੋਂ ਬਾਦ  
ਸਭ ਤੋਂ ਪੁਰਾਣਾ ਅਤੇ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਦੇ ਸਮੇਂ ਭਾਈ  
ਗੁਰਦਾਸ ਦੇ ਇਥੇ ਆਉਣ ਵੇਲੇ ਦਾ ਕਾਇਮ ਹੈ। ਅਜ ਕਲ  
ਇਸ ਦਾ ਪਰਬੰਧ ਇਕ ਕਮੇਟੀ ਦੇ ਹਥ ਹੈ। ਇਸ ਦਾ ਮਕਾਨ  
ਦੋ-ਮੰਜ਼ਲਾ ਹੈ। ਉਪਰਲੀ ਮੰਜ਼ਲ ਵਿਚ ਗੁਰਦੁਆਰੇ ਦੇ ਦੀਵਾਨ  
ਸਜਦੇ ਹਨ। ਹੇਠਲੀ ਮੰਜ਼ਲ ਵਿਚ ਭੀ, ਜਿਸ ਨੂੰ ਭਾਈ ਗੁਰਦਾਸ  
ਜੀ ਦਾ ਡੇਰਾ ਕਹਿੰਦੇ ਹਨ, ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੁੰਦਾ  
ਹੈ। ਇਥੇ ਇਕ ਤਾਕ ਵਿਚ ਜੋਤ ਜਗਦੀ ਹੈ ਜਿਸ ਨੂੰ ਅਖੰਡ ਜੋਤ  
ਆਖਦੇ ਹਨ। ਇਸ ਉਪਰ ਗੁਰਮੁਖੀ ਵਿਚ ਲਕੜੀ ਦੇ ਸੁਨਹਿਰੀ  
ਅਖਰਾਂ ਵਿਚ ‘ਧੰਨ ਸ੍ਰੀ ਗੁਰੂ ਹਰਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਲਿਖਿਆ  
ਹੋਇਆ ਹੈ।

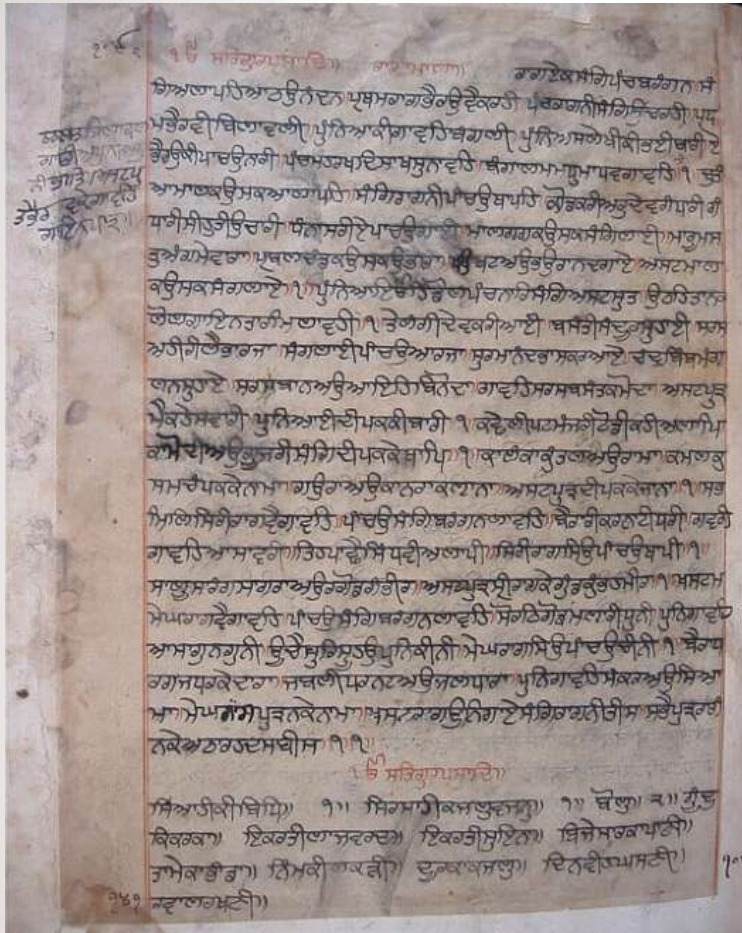
ਇਥੇ ਸੰਮਤ ੧੭੬੯ (ਸੰਨ ੧੭੧੨ ਈ:) ਦੀ ਲਿਖੀ ਹੋਈ  
ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਇਕ ਬੀੜ ਹੈ।  
ਆਰੰਭ ਵਿਚ ਤਤਕਰੇ ਦੇ ੫ ਪਤਰੇ ਹਨ। ਅੰਕ ਲੱਗੇ ਹੋਏ  
ਹਨ। ਅੱਗੇ ਇਕ ਪਤਰਾ ਖਾਲੀ ਹੈ ਤੇ ਫੇਰ ਗ੍ਰੰਥ ਆਰੰਭ ਹੁੰਦਾ ਹੈ।  
ਤਤਕਰੇ ਦੇ ਪਤਰੇ ੫ (ਅ) ਦੇ ਤੀਸਰੇ ਕਾਲਮ ਦੇ ਅੰਤ ਵਿਚ  
“ਜੰਗਨਾਮਾ ਬੈਂਤ ਫਾਰਸੀ ੫੮੦। ਤਤਕਰਾ ਸਮਾਪਤਮ ਸਤ ਸੁਭਮ  
ਸਤ ॥” ਦਰਜ ਹੈ ਪਰ ਅੰਦਰ ਗ੍ਰੰਥ ਵਿਚ ਫਾਰਸੀ ਅੱਖਰਾਂ ਵਿਚ  
ਬੈਂਤ ਨਹੀਂ ਲਿਖੇ ਹੋਏ। ਗ੍ਰੰਥ ੫੭੮ (ਅ) ਪਰ ਹੀ ਸਮਾਪਤ  
ਹੈ। ੫੭੯ ਤੋਂ ੫੮੦ ਅੰਕਾਂ ਵਾਲੇ ਪੱਤਰੇ ਹੀ ਵਿਚ ਨਹੀਂ ਹਨ।

ਗੁਰਦੁਆਰਾ ਬਾਬਾ ਸਿਰੀ ਚੰਦ

ਇਹ ਗੁਰਦੁਆਰਾ ਬਾਬਾ ਅਲਮਸਤ ਜੀ ਨੇ ਇਥੇ ਆ ਕੇ  
ਕਾਇਮ ਕੀਤਾ ਸੀ। ਇਹ ਮਹਾਤਮਾ ਬਾਬਾ ਸਿਰੀ ਚੰਦ ਦੀ ਉਦਾਸੀ  
ਸੰਪਰਦਾਇ ਦੇ ਇਕ ਉਘੇ ਸਾਧੂ ਹੋਏ ਹਨ ਜੋ ਇਕ ਉਦਾਸੀ



# BHAI MANI SINGH Ji's BIR WITH GURU GOBIND SINGH Ji's HANDWRITING



The illuminated page of Ragmala and Shahi Ki Bidhi (recipe of the ink) written by Bhai Mani Singh Ji in the Bhai Mani Singh Wali Bir. This saroop is currently housed at S. Gulab Singh Sethi, near Hanumaan Mandir, Gurdwara Bangla Sahib, Delhi.

**T**his Bir is dated 1713 CE and is famously known as the Bhai Mani Singh Wali Bir. This saroop contains the handwriting of both Bhai Mani Singh Ji and Guru Gobind Singh Maharaj himself.

This manuscript is unique as it has the complete Gurbani of Sri Guru Granth Sahib Ji and Sri Dasam Granth written by Bhai Mani Singh Ji in a single binding. The artwork, writing style are all similar from the beginning till the end. This manuscript also has the Joti Joyt dates of all Ten Gurus written after the contents. The final ang of the saroop contains the date of saroop, Sammat 1770 BK. (1713 CE).

There are total of 9 Angs' written by Guru Gobind Singh Ji in this saroop. These special folios written by Guru Sahib are known as Khas Patrey. These Khas Patrey can be found in the Chaubis Avtar section of this saroop.

*Note: The Khas Patrey of Guru Gobind Singh from this manuscript has been shown earlier in the Chaubis Avtar subsection of this book.*





Illuminated pages of the Bhai Mani Singh Vali Bir showing the beginning of Japji Sahib on ang 6 (left) and the beginning of Jaap Sahib on ang 539 (right).







۹۰۴

Handwritten text in Farsi script, likely the beginning of the Zafarnama, written in a dense, cursive style. The text is arranged in multiple columns across the page.

۹۰۵

Handwritten text in Farsi script, depicting the Sammat date. The text is arranged in multiple columns across the page.

Folios from the Bhai Mani Singh Ji's Bir showing the beginning of Zafarnama in Farsi text on ang 1090 (left) and the depiction of the Sammat date on ang 1096 (right)



# BABA BINOD SINGH JI'S SAROOP WITH GURU GOBIND SINGH JI'S KHAS PATREY



*A painting of Baba Binod Singh Ji in Battle.  
Source: Unknown*

**B**aba Binod Singh Ji completed the compilation of a Sri Dasam Granth Saroop somewhere in 1718 CE. 28 Angs of Khas Patrey written by Guru Gobind Singh Ji himself were found in this Saroop. This saroop is authentic as it is the direct copy of Bhai Mani Singh Ji's compiled saroop. Baba Binod Singh Ji's descendents presented this saroop to Maharaja Ranjit Singh's Darbar. Later, this saroop was presented to the Patiala Darbar till 1947. This saroop is currently in the private collection of the Maharaja Patiala at Moti Bagh.

Baba Binod Singh Ji was the son of Baba Dasu Ji, son of Guru Angad Dev Ji. He was the 7<sup>th</sup> generation of Guru Sahib's lineage and were amongst the blessed Sikhs that followed Guru Gobind Singh to Nanded. Baba Binod Singh was made the head of the Khalsa Army and was also one of the five companions of Baba Banda Singh Bahadur which were sent by Guru Ji to punish Wazir Khan.

# SANGRUR VALI BIR

## THE SANGRUR RECENSION

**B**ased on Prof. Piara Singh Padam's findings, there is a saroop of Sri Dasam Granth Ji which is presently housed in the State Archive Library, Patiala. Similar to Bhai Mani Singh's Bir, it is a combination of both Sri Aad and Dasam Granth. However, the parts were later separated. The Sri Dasam Granth saroop was installed at Diwan Khana Sangrur. There were originally 1166 Angs. Post-separation, only 566 Angs are left. The content page is as follows;

**TABLE 4-2: CONTENTS OF THE SANGRUR RECENSION**

No	Composition	Folio
1	<i>Jaap (Sahib)</i>	602
2	<i>Naam Mala Puran (Shastar Naam Mala)</i>	607
3	<i>Utaar Khase Daskhat . Akaal Purakh ki Ustat</i>	642
4	<i>Bachitar Natak Granth</i>	655
5	<i>Gian Parbodh Granth</i>	896
6	<i>Chandi Charitr</i>	668
7	<i>Brahma ke Avtar</i>	870
8	<i>Rudra ke Avtar</i>	881
9	<i>Charitropakhyan</i>	910
10	<i>Sahansar Sukhmana</i>	1117
11	<i>Vaar Malkauns Ki</i>	1122
12	<i>Vaar Bhagauti Ki</i>	1123
13	<i>Shabad Sri Mukhvaak</i>	1124
14	<i>Jangnama [Zafarnama] - Farsi &amp; Gurmukhi</i>	1126

(੪) ਦੀਵਾਨ ਖਾਨਾ ਸੰਗਰੂਰ ਵਿਚ ਇਕ ਬੜੀ ਸੁੰਦਰ ਬੀੜ ਪਈ ਹੈ ਜੋ ਮਹਾਰਾਜਾ ਸਰੂਪ ਸਿੰਘ ਨੂੰ ਗਦਰ ਸਮੇਂ ਦਿਲੀ ਤੋਂ ਪ੍ਰਾਪਤ ਹੋਈ ਸੀ। ਭਾ. ਨੰਦਨ ਸਿੰਘ ਗਰੰਥੀ ਜੀ ਨੇ ਦਸਿਆ ਸੀ ਕਿ ਕੋਈ ਪਠਾਣ ਗੁਰਜ, ਖੜਗ ਤੇ ਕਟਾਰ ਸਮੇਤ ਇਹ ਗਰੰਥ ਦੇ ਗਿਆ ਸੀ। ਹੁਣ ਇਹ ਬੀੜ ਸਟੇਟ ਆਰਕਾਈਵਜ਼ ਲਾਇਬਰੇਰੀ ਪਟਿਆਲਾ ਵਿਚ ਆ ਗਈ ਹੈ। ਮੈਂ 18 ਜਨਵਰੀ 1948 ਨੂੰ ਫਿਰ 24-11-1950 ਸੰਗਰੂਰ ਦਰਸ਼ਨ ਕੀਤੇ ਸਨ। ਇਹ ੬੦੨ ਪਤਿ ਤੋਂ ਚਲਦੀ ਹੈ। ਇਸ ਤੋਂ ਮਾਲੂਮ ਹੁੰਦਾ ਹੈ ਕਿ ਭਾਈ ਮਨੀ ਸਿੰਘ ਵਾਲੀ ਬੀੜ ਵਾਂਗ ਇਸ ਦਾ ਪੂਰਬਾਰਧ ਆਦਿ ਗਰੰਥ ਸੀ ਤੇ ਉਤਰਾਰਧ ਦਸਮ ਗਰੰਥ ਸੀ। ਪਿਛੋਂ ਇਸ ਨੂੰ ਵੱਖ ਵੱਖ ਕਰ ਦਿਤਾ ਗਿਆ। ਆਦਿ ਗਰੰਥ ਵਾਲਾ ਭਾਗ ਜੀਵ ਦੋ ਗੁਰਦੁਆਰੇ ਵਿਚ ਕਿਸੇ ਸਮੇਂ ਸੀ ਤੇ ਇਹ ਦਸਮ ਗਰੰਥ ਵਾਲਾ ਭਾਗ ਸੰਗਰੂਰ ਦੀਵਾਨਖਾਨੇ ਵਿਚ ਸੁਰੱਖਿਅਤ ਸੀ। ਬਹੁਤ ਹੀ ਸੁੰਦਰ ਲਿਖਤ ਵਾਲੀ ਬੀੜ ਹੈ ਤੇ ਇਸ ਦੇ ਹਰ ਪੱਤੇ ਨੂੰ ਵੱਖ ਵੱਖ ਕਿਸਮ ਦੀ ਵੇਲ ਨਾਲ ਸਜਾਇਆ ਗਿਆ ਹੈ, ਵੇਲਾਂ ਦੀ ਇਤਨੀ ਵੰਨਗੀ ਚਿਤ੍ਰਕਾਰ ਦੇ ਕਲਾ ਕਮਾਲ ਦੀ ਸਾਖੀ ਭਰਦੀ ਹੈ।



*Abstract from Prof. Piara Singh Padam's Dasam Granth Darshan (page 33-34) on the history and content of the Sangrur Vali Bir. Prof. Piara Singh saw this saroop in year 1948 and again in 1950. According to him, the saroop is highly decorated and the artistic work is absolutely marvellous.*



# HANDWRITTEN GUTKA OF BABA DEEP SINGH JI SHAHEED



Fresco painting of Baba Deep Singh Shaheed  
from Gurdwara Baba Atal Rai Ji, Amritsar.

**B**aba Deep Singh Ji's personal Gutka (prayer book) which he used daily contains compositions from Sri Dasam Granth. This manuscript is of 7 x 7 inches with 15 lines on each page. The manuscript is currently kept at Takht Sri Damdama Sahib. This manuscript is important as it demonstrates the role of Dasam Bani in a Sikh's life and the Nitnem (daily prayer) of Baba Ji. The following is the content of the Gutka Sahib;

**TABLE 4-3: CONTENTS OF BABA DEEP SINGH JI'S GUTKA SAHIB**

No	Composition	Folio
1	<i>Jaap Sahib</i>	1a-8a
2	<i>Akaal Ustat</i>	8b-30a
3	<i>Bachitar Natak</i>	30b-54b
4	<i>Chandi Charitr Ukati Bilas</i>	54b-73b
5	<i>Chandi Di Vaar</i>	73b-80a
6	<i>Gian Parbodh</i>	80b-102a
7	<i>Chaubis Avtar</i>	103a-462a
8	<i>Brahma Avtar</i>	462a-473a
9	<i>Rudra Avtar: Dutt Avtar</i>	473a-499a
10	<i>Shabad Hazare P:10</i>	499a-500b
11	<i>Rudra Avtar: Paras Nath</i>	501a-528b
12	<i>Sevaiyas of Guru Gobind Singh</i>	528b-531b
13	<i>Charitropakhyan</i>	531b-971a







ਦੇਹਰਾ॥ ॥ ਗ੍ਰੰਥਸਤਿਸੋਇਆਕੋਕਾਰਿਜਾਸਮਾਵਰੁਨਕੋਇ॥ ਜਿਹਨਮਿਤਕਾਵਿਨੋ  
ਹਿਓਸੁਦੇਹਚੰਡਕਾਜੋਇ॥ ੨੩੩॥

੧੬ ਵਾਹਗੁਰੂਜੀਕੀਫਤੇ॥

ਸ੍ਰੀਭਗਉਤੀਜੀਸਹਾਇ॥ ਵਾਹਸ੍ਰੀਭਗਉਤੀਜੀਕੀ॥ ਪਾਤਸਾਹੀ॥ ੧॥  
ਪ੍ਰਿਥਮਭਗਉਤੀਸਿਮਰਕੈਗੁਰਨਾਨਕਲਈਧਿਆਇ॥ ਫਿਰਅੰਗਦਗੁਰੇ  
ਮਰਦਾਸਗਮਦਾਸੈਹੋਈਸਹਾਇ॥ ਅਰਜਨਹਰਗੋਬਿੰਦਨੁਸਿਮਰੇਸ੍ਰੀ  
ਗਇ॥ ਸ੍ਰੀਹਰਿਕ੍ਰਿਸਨਧਿਆਈਐਜਿਸੁਭਿਠੇਸਭਦੁਖਜਾਇ॥ ਤੇਗਬਹਾ  
ਦਗਸਿਮਰੇਪਰਨਉਨਿਧਆਵੈਧਾਇ॥ ਸਭਥਾਈਹੋਇਸਹਾਇ॥ ੧॥ ੨॥  
॥ ੩॥ ਖੰਡਾਪ੍ਰਥਮੇਸਾਜਕੈਜਿਨਸਭਸੈਸਾਉਪਾਇਆ॥ ਬ੍ਰਹਮਾਬਿਜਨਮਹੇ  
ਸਾਜਿਕੁਦਰਤੀਦਾਖੇਲੁਰਚਾਇਬਣਾਇਆ॥ ਸਿੰਧਪਰਬਰਮੇਦਨੀਬਿਨੁ  
ਮਾਗਗਨਿਰਹਾਇਆ॥ ਸਿਰਜੇਦਾਨੇਦੇਵਤੇਤਿਨਅੰਦਰਿਬਾਦੁਰਚਾਇਆ॥  
ਤੈਹੀਦੁਰਗਾਸਾਜਿਕੈਦੈਤਾਦਾਨਾਸੁਕਰਾਇਆ॥ ਤੈਥੋਹੀਬਲੁਰਾਮਲੈਲਾ  
ਣਦਹਸਰੁਪਾਇਆ॥ ਤੈਥੋਹੀਬਲੁਕ੍ਰਿਸਨਲੈਕੰਸੁਕੇਸੀਪਕਾਵਿਗਿਰਾਇ  
ਆ॥ ਬਰੇਬਰੇਮੁਨਿਦੇਵਤੇਕਈਜੁਗਾਤੇਨੀਤਨੁਤਾਇਆ॥ ਕਿਨੀਤੇਗਾਉ  
ਇਆ॥ ੨॥ ਸਾਧੂਸਤਜੁਗੁਬੀਤਿਆਅਧਸੀਲੀਝੇਤਾਆਇਆ॥ ਨਚੀ

ਕਲਨਾਰਦਭਉਰੁਵਾਇਆ॥ ਅਭਮਾਨੁਉਤਾਰਨਦੇਵਤਿਆਮਹਿ ੨੪  
ਉਪਾਇਆ॥ ਜੀਤਲਏਤਿਨਦੇਵਤੇਤਿਹਲੇਕੀਗਾਜੁਕਮਾਇਆ॥  
ਦੁਰਗਾਉਪਾਇਕੈਸਿਰਉਪਰਛਤ੍ਰਫਿਗਇਆ॥ ਦਿਗਾਇਦੁਨਿਕਾਲਕੈ  
ਨਿਗਰਕੈਲਾਸੁਤਕਾਇਆ॥ ਗਰਿਕੈਹਥੇਦਾਨਵੀਦਿਲਾਅੰਦਰਿਤਾਸੁਵਧ॥  
ਦੁਰਗਾਪਾਸਦੁਰਗਾਦੇਇੰਦੁਆਇਆ॥ ੩॥ ਪਉੜੀ॥ ॥ ਏਕਦਿਹਜੇਨਾ  
ਦੁਰਗਾਉਦੁਰਗਾਸਾਹਾਇੰਦੁਬਿਰਥਾਸੁਣਾਈਅਪਣੇਹਲਦੀ॥ ਛੁਨਿਲ  
ਠਕੁਰਾਈਸਾਤੇਦਾਨਵੀ॥ ਲੋਕਾਤਿਹੀਫਿਗੁੰਦੁਹੀਆਪਣੀ॥ ਬੈਠੇਵਾਇ  
ਦੁਰਗਾਉਅਮਰਾਵਤੀ॥ ਦਿਤੇਦੇਵਤਜਾਈਸਭਨਾਰਾਕਸਾ॥ ਕਿਨੈਨਜਿਤ  
ਜਾਈਮਹੇਦੈਰਨੁ॥ ਤੇਗਸਾਮਤਕਾਈਦੇਵੀਦੁਰਗਾਸਾਹਾ॥ ੪॥ ਪਉੜੀ॥  
ਦੁਰਗਾਬੈਠਸੁਣੰਦੀਹਸੀਹਜੁਹਜਾਇ॥ ਚਿਹੀਸੀਹੁਮੰਗਾਇਆਗਕਸਭੁਖ  
ਦੁਰਗਾਚਿਤਕਰਹੁਨਕਾਈਦੇਵਾਨੁਆਖਿਆ॥ ਰਹੋਈਮਹਾਈਗਕਸਿਮਾ  
ਦੇ॥ ੫॥ ਦੇਹਰਾ॥ ॥ ਗਕਸਿਆਏਹੋਹਲੇਖੇਤਤਿਜਨਕੇਚਾਇ॥ ਲਸਕਨ  
ਤਗਬਛੀਆਂਸੁਰਜੁਨਦਾਰਿਨਪਾਇ॥ ੬॥ ਪਉੜੀ॥ ॥ ਦੁਹਾਂਕਧਾਰਾਂਮੁਹਿ  
ਜਿਥੇਲਸੰਖਨਗਰਿਬਜੇ॥ ਗਕਸਿਆਏਹੋਲੇਤਰਵਾਰੀਬਖਵਸਜੇ॥  
ਜਿਥੇਉਹੋਜੁਪੁਇਕਜਾਤਨਜਾਣਨਭਜੇ॥ ਖੇਤਅੰਦਰਿਜੇਧੇਗਜੇ॥ ੭॥



੩॥ ਤੇਤਨਾ ਤੇਯਾਗਤਹੀ ਸੁਨੇਜਾ ਪ੍ਰੇਤ ਬਖਾਨਿਆ ਭਾਜਿ ਜੈ ॥ ਪੁਤ੍ਰ ਕਾ ਰਸੁ ਮਿਲੈ ॥  
 ਬੇਗਨਿਕਾਰ ਹੁਆਇ ਸੁਦੈ ॥ ਭਉ ਨ ਭੰਡਾਰ ਧਰਾਗੁ ਜੇਤ ਕਛੁ ਰਤ ਪਾਨਿ ਬਿਗਨਿ ॥  
 ਜੇਤ ਅਚੇਤ ਮਹਾ ਪਸੁ ਅੰਤ ਕੀ ਬਾਹ ਅਕੋਲੇ ਈਜੈ ॥ ੨੨ ॥

੧੬ ਵਾਹੁ ਭੁਜੀ ਕੀ ਫਤੇ ॥

ਸੀਤੀ ਭੀ ਏਨਾ ਮਾ ॥ ਅਥ ਪਖਿਯਾਨ ਚਰਿਤ੍ਰ ਲਿਖਿਯੋ ॥ ਪਤਸਾ ॥  
 ਭੁਜੀ ਗਛੈ ॥ ਤੁਹੀ ਖੜਗ ਪਾਤੁ ਹੀ ਬਾਢ ਵਾਹੀ ॥ ਤੁਹੀ ਤੀਰਤ ਵਾਹੀ ॥  
 ॥ ਭੁਜੀ ਜੁਨੇ ਬੀ ਮਗਰ ਬੀ ਤੁਹੀ ॥ ਨਿਹਾਰੇ ਜਹਾ ਆਪ ਠਾਢੀ ॥  
 ਯਾਤੁ ਹੀ ਖਾਕ ਬਾਨੀ ॥ ਤੁਹੀ ਆਪ ਰੂਪਾਤੁ ਹੀ ਸੀਤ ਵਾਨੀ ॥ ਤੁਹੀ ਬਿਸਨੁ ਬਾਹੁ ॥  
 ਤੁਹੀ ਬਿਸੁ ਮਾਤਾ ਸਦਾ ਜੈ ॥ ੨ ॥ ਤੁਹੀ ਦੇਵ ਤੁਹੀ ਦੇਵ ਤੇਜ ਫਾਰੇ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥  
 ਜਗਤ ਮੈ ਬਨਾਏ ॥ ਤੁਹੀ ਪੰਥ ਪ੍ਰੈ ਅਵਤਰੀ ਸਿਸਟਿ ਮਾਹੀ ॥ ਤੁਹੀ ਬ੍ਰਹਮਾ ॥  
 ੩ ॥ ਤੁਹੀ ਬ੍ਰਹਮਾਤਮਾ ॥ ਤੁਹੀ ਚਾਚੁ ਨੈਨਾ ॥ ਤੁਹੀ ਰੂਪ ਬਾਣਾ ॥ ਤੁਹੀ ਬ੍ਰਹਮਾ ॥  
 ਉਚਾਰੇ ॥ ਤੁਹੀ ਸੁਭਨੈ ਸੁਭਦਾਨੈ ਸੰਪਾਰੇ ॥ ੪ ॥ ਜਗੇ ਜਗਤੈ ਸੁਭ ਜੈ ਰੂਪ ਭਾਗੀ ॥  
 ਢੀ ਬਾਢ ਵਾਹੀ ॥ ਤੁਹੀ ਰਸਿ ਪ੍ਰੈ ਕੈ ਹਿਰਾਨੁ ਛਮਾਰਿਯੋ ॥ ਤੁਹੀ ਦਾੜ੍ਹ ਪੈਰੁ ਮਿਕੋਰ ॥  
 ਤੁਹੀ ਗਮੁ ਪ੍ਰੈ ਕੈ ਹਠੀ ਦੈਤ ਘਾਯੋ ॥ ਤੁਹੀ ਕ੍ਰਿਸਨ ਪ੍ਰੈ ਕੈ ਸਕੇਸੀ ਖਪਾਯੋ ॥ ਤੁਹੀ ਜਾਨਕ

॥ ਤੁਹੀ ਚੰਦ੍ਰ ਟੇਕ ਕੀ ਰਾਜ ਪਾਨੀ ॥ ੬ ॥ ਤੁਹੀ ਕਾਲਕੀ ਰਾਤ੍ਰਿ ਪ੍ਰੈ ਕੈ ਬਿਹਾਰੈ ॥ ਤੁਹੀ ਆਦਿ ॥  
 ॥ ਤੁਹੀ ਅੰਤ ਮਾਰੈ ॥ ਤੁਹੀ ਗਾਜ ਰਾਜੇ ਸੂਰੀ ਕੈ ਬਖਾਨੀ ॥ ਤੁਹੀ ਚੰਦ੍ਰ ਟੇਕ ਕੀ ਆਪਰਾਨੀ ॥  
 ॥ ਤੁਹੀ ਗੁਰੂ ਆਤਿ ਉਗਾ ਬਖਾਨੈ ॥ ਤੁਹੀ ਅਦ੍ਰਜਾ ਬਿਯਾਸ ਬਾਨੀ ਪਛਾਨੈ ॥ ਤੁਹੀ ਸੇਸ ਕੀ ਆਪ ॥  
 ॥ ਤੁਹੀ ਕੇਸਰੀ ਬਾਝੀ ਕੈ ਕਰਾਈ ॥ ੭ ॥ ਤੁਹੀ ਸਰਕੂਟਾ ਨਕਾਰਿ ਕੈ ਸੁਹਾਯੋ ॥ ਤੁਹੀ ਚੰ ॥  
 ॥ ਤੁਹੀ ਦੋਸਤ ਬਖਾਯੋ ॥ ਤੁਹੀ ਰਕਤ ਬੀਜ ਰਾਜੇ ਜੁਧ ਕੀਨੈ ॥ ਤੁਹੀ ਹਾਥ ਦੈ ਗਾਇ ਦੇਵ ਸੁਨੀਨੈ ॥  
 ॥ ਤੁਹੀ ਅੰਤਿ ਬੇਦ ਨੇ ਬਰੋਕੋ ਪਿਆਯੋ ॥ ਤੁਹੀ ਮਾਛੂ ਲਾਛ ਕੀ ਸਿਜ ਗਯੋ ॥ ਤੁਹੀ ਕਿਚ ਬਕੂਤਾ ॥  
 ॥ ਤੁਹੀ ਚਾਰਿਯੋ ॥ ਬਿਛਾਛਾ ਛਾਛਾ ਚਿਛੁਰਾ ਛਾਛਾ ਬਿਛਾਰਿਯੋ ॥ ੧੦ ॥ ਤੁਹੀ ਰਹਤ ਕੈ ਰਵਰ ਕੈ ॥  
 ॥ ਤੁਹੀ ਕਪੜ ਕੈ ਹਸੀ ਜੁਧ ਪਾਯੋ ॥ ਤੁਹੀ ਅਸਟ ਅਸਟਾ ਹਾਥ ਮੈ ਅਸਤ ਪਾਯੋ ॥ ਅਜੈ ਜੈ ॥  
 ॥ ਤੁਹੀ ਬਿਸੁ ਮਾਤਾ ਸਦਾ ਜੈ ॥ ੨ ॥ ਤੁਹੀ ਦੇਵ ਤੁਹੀ ਦੇਵ ਤੇਜ ਫਾਰੇ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥  
 ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥  
 ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥  
 ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥  
 ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥  
 ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥  
 ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥ ਤੁਹੀ ਭੂਤ ਪਤੰਗ ॥



# CHARITOPAKHYAN POTHI

## 1723

A.C. Joshi Library  
P.U. Chandigarh

MSS No. 783 Subject Religion

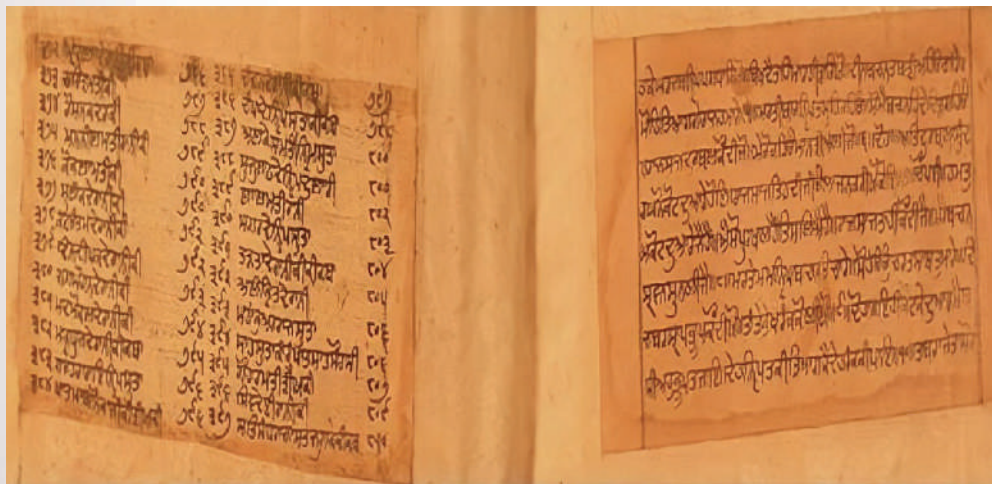
Name of MSS Sri Charitra Vikhyan

Author Chhota Singh

Period 1780 Folios 301-842

Script Gurmukhi Source Diwan Sant Ram Khosla, Amritsar

Missing Folios \_\_\_\_\_



**P**unjab University, Chandigarh houses a Charitropakhyan Pothi (MSS No. 7830) that is dated 1780 BK. (1723 CE). The library tag and Tatcara (contents) of Charitr 372-397 are shown on the left. The conclusion of the pothi indicates the date of the pothi:

ਇਤ ਸਿਰੀ ਚਰਤ੍ਰੋ ਬਿਖਯਾਨ ਸ੍ਰੀ ਮੁਖਿਬਾਕ ਮਿਤੀ ਵੈਸਾਖੋ ੬ ਸਮਤ  
੧੭੮੦ ਤਰੀਕ ਪਰ ਜਬ ਸਨ ੫ ਮਹਮ ਦਸਾਹ ਪਤਿਸਾਹ ਕੇ ਪੂਰਨ  
ਹੋਆ ਲੇਖਕ ਛੋਨਾ ਸਿੰਘ ਭਾਈ ਸੰਗਤ ਸਿੰਘ ਤਰਕਸ ਕੀ ਪੋਥੀ ਤੇ ਲਿਖਿ  
ਲਈ ॥੧॥

Thus, concludes the writing of Charitropakhyan, composition of The Master on 6 Vaisakh, 1780 BK. (1723 CE). Written by Shona Singh for Bhai Sanggat Singh on a small pothi to be carried in a quiver.



Folio 842 with Sammat year 1780 BK.  
(1723 CE)

੨੪੨  
ਇਤਸਿੰਗੀਰਗੋਬਿੰਦਾਨਸੀਮੁਖਿਥਕਾਮਿਤੀਵੈਸਾਖੇ ੬ ਸਮਤ ੧੭੮੦ ਤੀਕ ਪਰ  
ਜਬ ਸਨ ੫ ਮਹਮਦਸਾਹਿਬ ਤਸਾਹਕੇ ਪੁਰਨੇ ਆਲੇਖ ਕੇ ਛੋਟਾ ਸਿੰਘ ਤਾਈ ਸੰਗਤ ਸਿੰਘ  
ਗਕਸਰੀ ਪੋਥੀ ਤੇ ਲਿਖਿ ਲਈ ॥ ੧ ॥  
ਸਮਤ ਸਤਗੁਰ ਸਤਸਭਨਿ ਜੈ ॥ ਅਗਸਤ ਸਪੁਨ ਤੀਨ ਕਹਿ ਜੈ ॥ ਭਾਵੇ ਸ  
ਦੀ ਅਸਰ ਮੀ ਹਵਾਹੇ ॥ ਤੀਹ ਸਤ ਦਵਾਹੀ ਬਸੁ ਪਾਗ ॥

Folio of Charitr number 64 in the  
Charitropakhyan Pothi.

੧ ॥ ੬੧ ॥ ੧੧੨੬ ॥ ਅਗਸਤ ਸਪੁਨ ਤੀਨ ਕਹਿ ਜੈ ॥ ਭਾਵੇ ਸ  
ਦੀ ਅਸਰ ਮੀ ਹਵਾਹੇ ॥ ਤੀਹ ਸਤ ਦਵਾਹੀ ਬਸੁ ਪਾਗ ॥  
ਚੰਪਈ ॥ ਮੈ ਗਲਾ ਸਿੰਘਾ ਵੈਕਰਈ ॥ ਗਘਰੀ ਸੀ ਜਾ ਕੇ ਜਗੁ ਕਹਈ ॥ ਤਕੇ ਭਦਨ ਏਕ ਬ  
ਗਨਈ ॥ ਜਨਾ ਬਿਧ ਅਪਨ ਕਕਰ ਗਠੁ ਰਈ ॥ ੧ ॥ ਸੋਠਾ ॥ ਦਤ ਪ੍ਰਤਾਤਿ ਗਮ ਜਾ ਕੇ ਜਗੁ  
ਜਾਨੈ ਸੋਠਾ ॥ ਸੁਮੁਖ ਪਤਿ ਆਭਿਗਮ ਬਕਤ ਗਤਿ ਹਰੇਖ ਦੁਤਾ ॥ ੨ ॥ ਦੋਹਾ ॥ ਇਕ ਚੰਗੀ  
ਤਕੇ ਭਦਨ ਜਾ ਮੈ ਅਤਿ ਸੁਗੀਤਾ ॥ ਖੇਰ ਖਿਕਾ ਕਨ ਸਾਸੁ ਰਪ ਛੀ ਕੋਕ ਸੰਗੀਤਾ ॥ ੩ ॥  
ਸੋਠਾ ਜਾ ਅਰਕਤ ਭਯੋ ਤਕੇ ਪੁਨਿ ਗਗਾ ॥ ਦੋਨ ਸਕੈ ਤਕੇ ਕਛੁ ਰੀ ਅਕੀ ਸਿੰਘ ਬਿਚ  
ਗਾ ॥ ਚੰਪਈ ॥ ਏਕ ਅੰਗੁਰੀ ਨਿਪ ਕਹਿ ਲਈ ॥ ਲੈ ਤਥੈ ਚੰਗੀ ਕੰਠੀ ਰਈ ॥ ਤਾਹਿ  
ਬਾਇਰ ਭੰਤ ਸਿਖਾਈ ॥ ਕਹੀ ਯੋਪਗੀ ਮੁਦ੍ਰਾ ਪਾਈ ॥ ਪਾਏ ਕਾਰਿ ਦਸ ਨਿਪ ਸਤ



# SIKH REFERENCE LIBRARY SAROOP

## 1765



This is a highly decorated manuscript of Sri Dasam Granth Sahib commissioned in the year 1821 BK. (1764 CE) in Jammu based on an earlier recession mentioned as 'Patna Ji Di Misl'. Currently, this manuscript is housed in the Sikh Reference Library under the management of SGPC.

TABLE 4-4: CONTENTS OF THE SIKH REFERENCE LIBRARY SAROOP

No.	Composition	Folio
1	Jaap (Sahib)	17a - 21a
2	Shastar Naam Mala	21b - 59a
3	Ustat Sri Akaal Ji Ki (Akaal Ustat)	59b - 71a
4	Sri Bachitar Natak	71a - 84b
5	Chandi Charitr Ukat Bilas (1)	85a - 95a
6	Chandi Charitr Trabi Mahatam (2)	95b - 103a
7	Bishan Avtar (Chaubis Avtar)	103a - 288b
8	Brahma Avtar	288b - 299a
9	Rudra Avtar	299a - 328b
10	Gyan Parbodh	328b - 339b
11	Vaar Durga Ki (Chandi Di Vaar)	340a - 343b
12	Sri Charitropakhyan	343b - 592b
13	Asfokat Kabit Seveiyee	593a - 598a
14	Shabad Raga Ke	598a - 600b
15	Jangnama (Zafarnama) - Gurmukhi	601a - 615a
16	Jangnama (Zafarnama) - Farsi	627b - 617b





### START DATE OF THE SAROOP

Prior to the content page, the scribe indicates the start date as 6 Maghar, Sunday, 1821 BK. (1764 CE) on a beautifully decorated folio:

ੴ ਭਗਵਤੀ ਜੀ  
ਸਤ ਸਮੰਤੁ ਅਠਾਰਾਂ ਸੈ ਇਕੀ ਮੰਘੁ ਦਿਨੇ ਛਿਅ  
॥ ੧੮੨੧ ॥ ਆਇਤਵਾਰ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਲਿਖਨੇ ਲਗੇ ॥ ਪਟਣੇ ਜੀ ਦੀ ਮਿਸਲ  
॥ ਪਾਤਸਾਹੀ ॥ ੧੦ ਸ੍ਰੀ ਮੁਖਵਾਖੂ

### END DATE OF THE SAROOP

At the end of Zafarnama, the scribe indicates the completion date as 15 Assu, 1822 BK. (1765 CE) on a beautifully decorated folio:

ੴ ਸ੍ਰੀ ਭਗਵਤੀ ਪ੍ਰਸਾਦਿ ਸਮੰਤੁ ਅਠਾਰਾਂ ਸੈ ਬਾਈ ਅਸੂ ਦਿਨੇ ਪੰਦ੍ਰਾਂ ॥  
॥ ੧੮੨੨ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਸੰਪੂਰਨ ਲਿਖ ਪਹੁਤੇ ਭੁਲ ਚੁਕ ਬਖਸਣੀ ॥  
ਸੋਧ ਪੜਿਨਾ ॥ ਬਹੁਤਿਆ ਉਪਰੋ ਲਿਖਿਆ ਛੇਤੀ ਨਾਲ













[illegible]

५०३

*Decorated Ang of Krishna Avtar on folio 265b (left)  
and the depiction of 2 Katars' (push daggers) in Charitar 256 on folio 503a (right)*





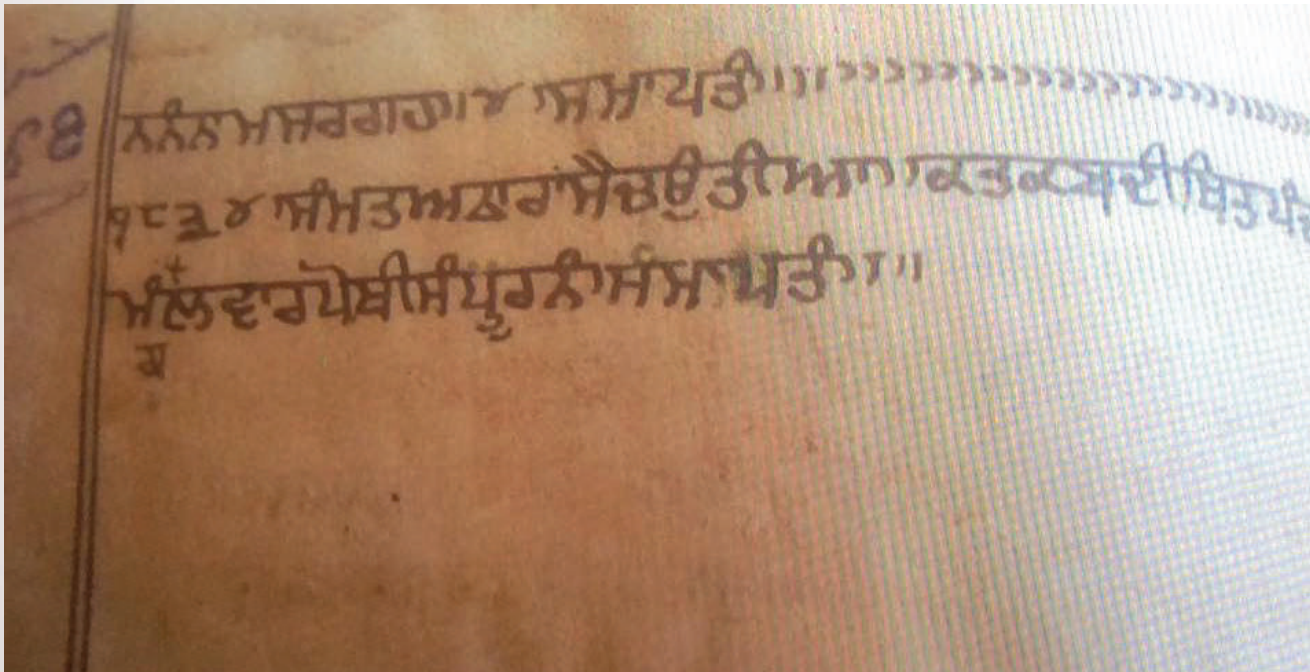


# NITNEM POTHI

## 1777

**T**his handwritten Nitnem Pothi is dated 1834 BK. (1777 CE). This Pothi contains the Bani of both Sri Guru Granth Sahib Ji and Sri Dasam Granth Sahib Ji. The date of completion of this manuscript is written at the end of the Pothi, as follows:

ੴ ਸੰਤ ਅਠਾਰਾਂ ਸੈ ਚਉਤੀਆ ॥ ਕਤਕ ਬਦੀ ਥਿਤ ਪੰਚ ਮੰਗਲਵਾਰ ਪੋਥੀ ਸੰਪੂਰਨੰ ॥ ਸਮਾਪਤੰ ॥



*Ending folio of the Nitnem Pothi with completion date of the manuscript.*



ਮੀਲ ਰਹੀ ਮੋ॥ ੧੯੭॥ ਚੰਦ੍ਰਚੰਦ੍ਰਵਤੀ ਚੰਦ੍ਰਚੰਦ੍ਰਗਤੀ  
ਬਿੰਦੁ ਬਿੰਦੁ ਸਰਬ ਸਰਬ ਜਗਤੋ॥ ਦੁਕਾ ਲੇਖਣੀ ਸਿ  
ਭੈਂ ਲੇਖ ਪੋ॥ ਸਦਾ ਅਗਿ ਸ੍ਰੀ ਗੋ ਅਤ੍ਰਿੰਗ ਬਿਰੁਤੋ॥ ੧  
੮੦॥

੧੬ ਸ੍ਰੀ ਵਹਿਗਰਨੀ ਕੀ ਠਤੋ॥ ਉਤਾਰਖ  
ਸਖਤ ਕਾਲਿਖਤੋ॥ ਪਾਤਸਾਹੀ॥ ੧੦॥ ਅਕਾਲ  
ਪ੍ਰੀਤ ਹਮ ਨੈ॥ ਸਰਬ ਲੋਹ ਦੀ ਰਹਿ ਆਹਮ ਨੈ॥ ਸ  
ਕਾਲਜੀ ਦੀ ਰਹਿ ਆਹਮ ਨੈ॥ ਸਰਬ ਲੋਹ ਜੀ ਦੀ ਜਰ

१६ ਸ੍ਰੀਵਾਹਿਗੁਰਜੀਠੇ  
ਸ੍ਰੀਭੁਗਉਤੀਜੀਕੀਪੰਤਸਹੀ॥੧॥ਪ੍ਰਥਮਭੁਗਉਤੀਜੀ  
ਮਰਕੋਗੁਰਨਾਨਕਲਈਆਇ॥ਫਿਰੇਅੰਗਦਗਰਤੇ  
ਮਰਦਾਸਰਾਮਦਾਸੈਹੋਈਸਹਾਇ॥ਅਰਜਨਪਰਗੋਬਿੰ  
ਨਸਿਮਰੋਸੀਹਰਿਰਾਇ॥ਸੀਹਰਿਗ੍ਰਿਸਨਪਿਆਈ॥ਅ  
ਜਿਭੁਡਿਠੇਸਭੁਦੁਖਜਾਇ॥ਤੇਗਬਧਾਰਗਸਿਮਰੀਏ  
ਤੇਨੇਨਿਧਾਅਵੈਧਾਇ॥ਸਭੁਥਾਈਹੋਇਸਹਾਇ॥੧॥  
ਸ੍ਰੀ ॥ਖਡ੍ਗਾਪ੍ਰਥਮੇਸਜਕੈਨਿਨਸਭੁਸਿਸਾਰਉ

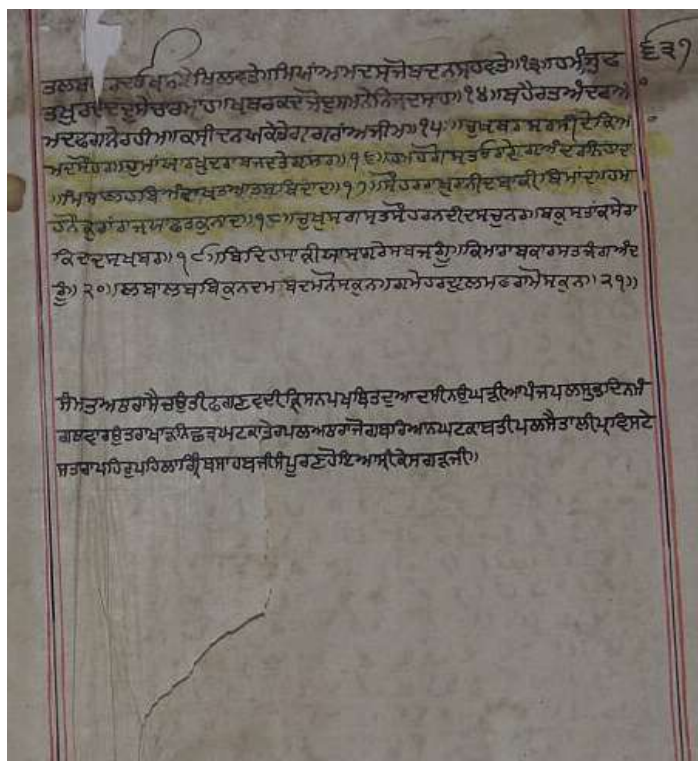
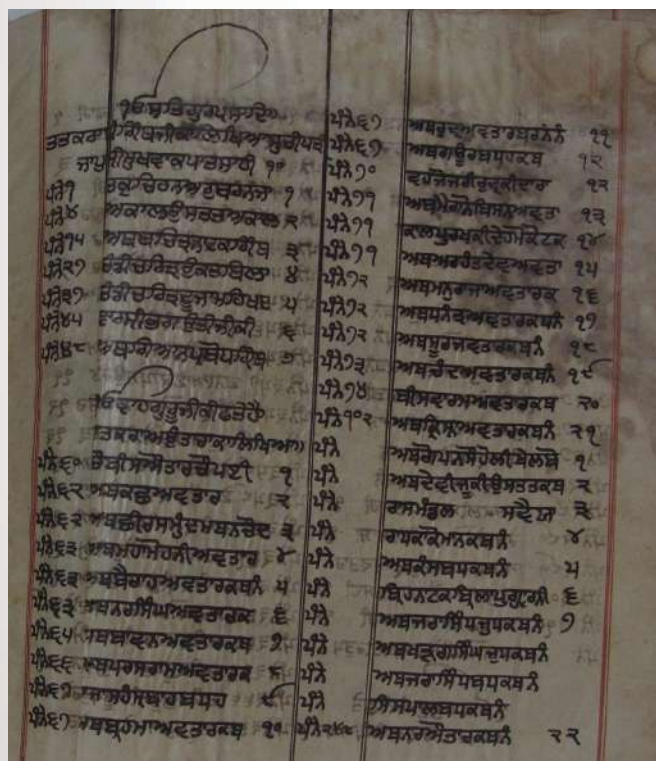


# HANDWRITTEN SAROOPS (1)

## 1777

**S**ri Dasam Granth Ji saroop dated 1834 BK. (1777 CE). Written at Keshgarh Sahib, this saroop is presently at Gurdwara Sahib Shaheedi Bagh Anandpur Sahib. The date of this manuscript is specified in the concluding line at the end of the saroop (folio 637a), as follows:

**ਸੰਮਤ ਅਠਰਾ ਸੈ ਚਉਤੀ** ਫਗਣ ਵਦੀ ਕ੍ਰਿਸਨ ਪਖ ਬਿਤ ਦੁਆਦਸੀ ਨੁਓ ਘੜੀਆ ਪੰਜ ਪਲ ਸੁਭ ਦਿਨ ਮੰਗਲਵਾਰ ਉਤਰਾਖਾੜ ਨਿਛਤ੍ਰ ਘਟਕਾ ਤੇਰ ਪਲ ਅਠਰਾ ਜੋਗ ਬਰਿਆਨ ਘਟਕਾ ਬਤੀ ਪਲ ਸੈਤਾਲੀ ਪ੍ਰਵਿਸਟੇ ਸਤਰਾ ਪਹਿਰੁ ਪਹਿਲਾ ਗ੍ਰਿੰਬ ਸਾਹਬ ਜੀ ਸੰਪੂਰਣ ਹੋਇਆ ਸ੍ਰੀ ਕੇਸਗੜ ਜੀ॥



(left) Tatcara -  
Content Page of the Saroop.

(right) Final Ang of the saroop -  
Folio 637a with the concluding line that  
indicates the date of the manuscript.



# HANDWRITTEN SAROOPS (2)

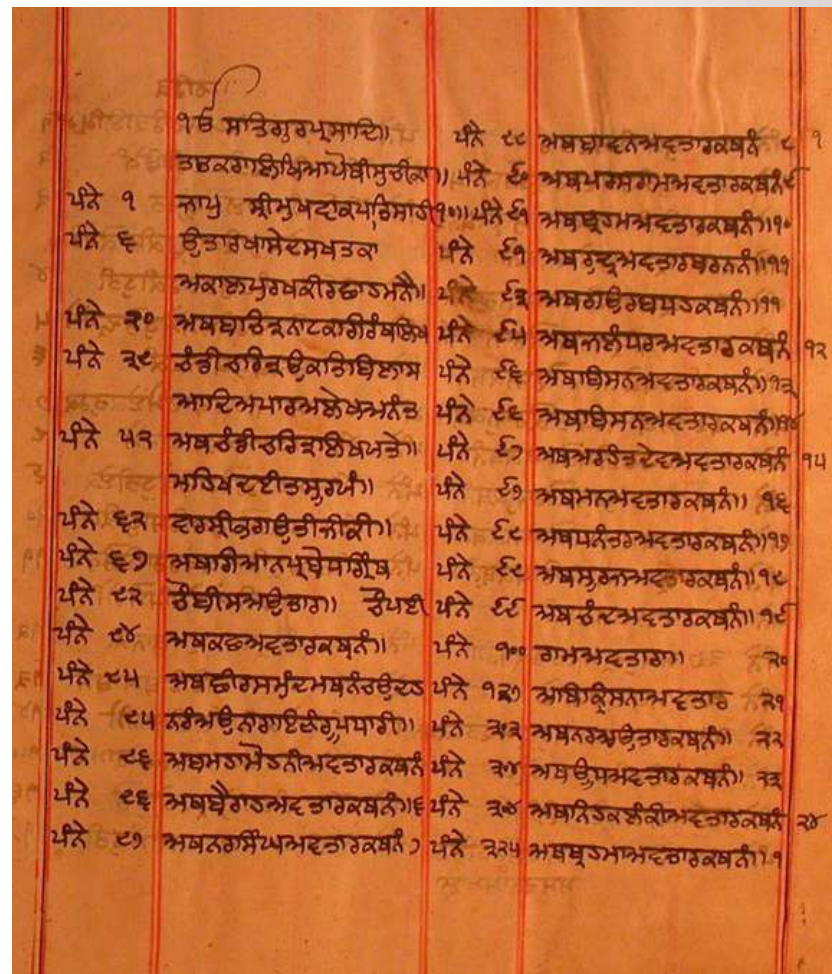
## 1789

**S**ri Dasam Granth Ji saroop dated 1846 BK. (1789 CE). This saroop is presently housed at Punjab University, Chandigarh under the MSS No. 522. The saroop has a total of 766 Angs. The date of this manuscript is specified in the concluding line at the end of the saroop (folio 766), as follows:

ਸੰਮਤਿ ੧੮੪੬ ਮਿਤੀ ਅਹਾੜ ਸੁਦੀ ਪੂਰਨਮਾਸੀ ॥ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਸਹਾਯ  
ਗੁਰੂ ਚਿਤ ਆਵੈ ॥ ਗੁਰੂ ਸਹਾਇ ਹੋਇ ॥ ਸ੍ਰੀ ਵਾਗੁਰੂ ਜੀ ॥

The library tag from the A.C. Joshi Library:

A.C. Joshi Library P.U. Chandigarh	
MSS No. <u>522</u>	Subject <u>Sikh Religion</u>
Name of MSS <u>Dasam Granth Guru Gobind Singh ji</u>	
Author <u>-</u>	
Period <u>1846</u>	Folios <u>766</u>
Script <u>Gurmukhi</u>	Source <u>Gian Singh Librarian Khalasa College, Amritsar</u>
Missing Folios <u></u>	



Tatkara - Content Page of the Saroop  
(MSS No. 522, P.U. Chandigarh)



੩॥ ॥ ਕਿ ਏਹੀ ਦਰਬਖਸਰ ਅਗਰ ਅਗਰਾ ਕਿ ਸਦੀ ਨਿਸਰਬਸ ਰਬਖਸਰ ॥ ੩॥ ॥ ਭੁਸ  
 ਭਰ ਕੁਨੀਦਸਤਰ ਅੰਦਰੁ ॥ ਕਿ ਬਖਸੀਦਸਨ ਕੁਨੀਦਸਨ ਭੁਸ ॥ ੩॥ ॥ ਕਿ ਬਖਸਰੇਦਸ  
 ਤਰ ਅਨਾ ਮਨਰਾ ਬਖਸੇ ਸੁਰ ਅਮਰ ਦੁਨੀ ਸਿਖਰਾ ॥ ੩॥ ॥ ਬਖਸੇਦ ਕਿ ਸੇਰਾ ਭਰੇ  
 ਸੇਰਾ ॥ ॥ ਕਿ ਅਨਗਰ ਮਨਾ ਬਿਰੁਦੇਦਗਾ ॥ ੩॥ ॥ ਅਨ ਬਖਸੇਦ ਸਾ ਬਖਸਿਰੇਦੀ ਨਰ  
 ਬਾ ॥ ॥ ਗਰਬਰ ਗੇਅਦ ਕਿ ਬਾ ਦੇਸੁ ॥ ੩॥ ॥ ਕਿ ਨਕਲਸ ਰੁਮਾਈ ਮਗੇਰਨਾ ॥ ੩॥ ॥ ਬਦਨੇਰ  
 ਬੁਰਦ ਮਸਖੇਰੁ ॥ ੩॥ ॥ ਨਿਸਰਤ ਅਨਾ ਦਨ ਭੇਰੇਦ ਅਗਾ ਬਿਰੁਦੇਦ ਬਾਦ ਬਿ  
 ਰਦਨ ਕਬਾ ॥ ੩॥ ॥ ਰਦਾ ਕਰਦ ਅਦਲ ਬਸੇਰੁ ਸਰਕਾ ॥ ੩॥ ॥ ਮੇਦਿਤਦ ਪਾਸ ਬਾਨਾ ਸਰ  
 ॥ ੩॥ ॥ ਦਨ ਪਸਰੇ ਸਮ ਕੁਨੀਦ ਬਖਰਾ ਬਖੇਰ ਸਰਗ ਮਦਨੀਦ ਗੀਯਾਇ ਸਰ ॥ ੩॥ ॥  
 ॥ ੩॥ ॥ ਦਨ ਬਿਸਕਨੀਦ ਬਾਗੀਰਦ ਸੁਦਾ ਬਦੀਦਨ ਅਨੇ ਸਾਪਖ ਮੁਰਦ ਸੁਦਾ ਰਮਾਪ  
 ਕੀਖਕਾ ਬਿਮਾਦੰਦ ਗੁਰੁ ਬਖਾਠਰਾ ॥ ੩॥ ॥ ਦਾਨਾ ਨਾ ਬਿਖਾਮਦ ਕੁਮਾਪਦਨ ਬਾ ॥ ੩॥ ॥  
 ਗੁਮਸਾ ਬਿਦੰਦ ਸੁਰੇ ਸੁਦਸਰਾ ਬਿਨਦ ਰਾਨੀਅਨਤਰੁ ਮੁਰੀਤ ਮਸਰ ॥ ੩॥ ॥ ਰੁਨੇਅ  
 ਸਪਖੇਨੀਦ ਬਰਗਨੀਸਾ ॥ ੩॥ ॥ ਨਿਬਾ ਬਾ ਬਿਖਾਮਦ ਬਦੀਯਾਇ ਗਾ ॥ ੩॥ ॥ ਪੈਰੇਸਰ  
 ਰੇਮਦਨੀਦ ਗੀਅਨੀਮਾ ॥ ੩॥ ॥ ਕਿ ਪਾਸਤਰੀ ਗਸਤਰੁ ਮੇਰੇਰੀਮਾ ॥ ੩॥ ॥ ਭੇਰੇਦ ਅਮਦਨ  
 ਅਸਪਕਰਦ ਸੁਸਲਾਮਾ ॥ ੩॥ ॥ ਬਿਰੇਦ ਸੁਖਨਸਾਤਰੁ ਬੀਕਰਾਮਾ ॥ ੩॥ ॥ ਰੁਅਕਲਸ ਰਗ  
 ਸਰਦੇਸਾਤਰਾ ॥ ੩॥ ॥ ਕਿ ਮਾਗ ਬੁਰਦੇਤਰੁ ਦਨ ਸੁਰਾ ॥ ੩॥ ॥ ੪੧ ॥ ॥ ਕਿ ਗੁਠਤਸਰੁ ਨੀਤਰਾ ਦੇਰ  
 ਦਰਬਸਾ ਬਖਾਦ ਅਮਦੇਨ ਦੇਦਾ ਦਰਬਸਾ ॥ ੩॥ ॥ ੪੨ ॥ ॥ ਬਿਰੁਦਾਦ ਪਸਪਾ ਬੇ ਸੁਮਾਗਾ  
 ਕਿਰਨਤਮ ਬੁਰਦੇਦ ਕਸਰੁ ॥ ੩॥ ॥ ਬਿਨਦ ਮਰਦ ਸਰਗਰਾ ਮੇਸਾਤਰਾ ॥ ੩॥ ॥ ਕਿ ਏਸ  
 ਤਸਾਤਨ ਮਾਗ ਮਪਤਾਮਾ ॥ ੩॥ ॥ ਬਿਰੀਰਦ ਕਸੇਤਰੁ ਦੁਆ ਬੁਰਾਕਾ ਬੁਰਗਾ ਬਿਬਖਸੀ  
 ਦਬੁਦਸਤਰਾ ॥ ੩॥ ॥ ੪੩ ॥ ॥ ਰਗੇ ਕੁਨਦ ਕਾਰਾ ਬੇਬੁਦੀ ॥ ੩॥ ॥ ਕਿ ਰਾਤਰੀ ਨਰੁ ਰਾਤਰੀ ॥

੪॥ ॥ ਬਿਰੁਦਸਮਨੇਅਪਤਰਦੇਅਨੀਮਾ ॥ ੩॥ ॥ ਦਨਗਾ ਬਿਬਖਸੀਦ ਤੁਕਮੇਰੀਮਾ ॥ ੩॥ ॥ ੪੪ ॥ ॥  
 ਬਗਦਰੁਦ ਕਾਨਤਾਨਿਕਾਤਾ ॥ ੩॥ ॥ ਕਿ ਕੋਕੁਨਦ ਸੁਰਕੀਮਤੁਕਮਸਾਤਾ ॥ ੩॥ ॥ ੪੫ ॥ ॥ ਬਿਦਿਤਸਾ  
 ਕੀਆਗਰੇਕੇਕਨਗਾ ॥ ੩॥ ॥ ਦੇਕਰਨੀ ਗਸਾ ਬਿਅਮਦਕਾਨਾ ॥ ੩॥ ॥ ੪੬ ॥ ॥ ਬਿਬਖਸਤਰਦਕਰ  
 ਖਮਨੁ ਕੁਨੀ ॥ ੩॥ ॥ ਕਿ ਪੁਰਗਤਿ ਮੁਠੀਕਾਪੈਕੀ ॥ ੩॥ ॥ ੪੭ ॥ ॥ ੪੮ ॥ ॥ ੪੯ ॥ ॥  
 ੧ ॥ ॥ ਦਾਤਗੁਰੁ ਨੀਕੀਠਤਾ ॥ ੩॥ ॥ ੫੦ ॥ ॥ ਰਨਾ ਬਖਸਖਸਿਦੇਬੇਸੁਮਾਗਾ ॥ ੩॥ ॥  
 ਤਈਦਿਤਪਾਕਪਰਦਗਰਿਗਾ ॥ ੩॥ ॥ ੫੧ ॥ ॥ ਮੇਕਗੀਮਕੀਨਿਮਕਾ ॥ ੩॥ ॥ ਅਨੀਮਿਠਰੀਮੇਨਮੀਨੇ  
 ਨਮਾ ॥ ੩॥ ॥ ਸੁਨੀਦਮਸੁਖਨਕੋਰਕੈਬਰਅਨੀਮਾ ॥ ੩॥ ॥ ਕਿਅਠਗਾਪਕੈਬੁਦਉਨਾਗੀਮਾ ॥ ੩॥ ॥  
 ਪਕੇਬਾਨੁਦੇਬੁਦਚਮਰੁਮਾਤਾ ॥ ੩॥ ॥ ਕੁਨਦੇਦਨਸਰਿਸੇਤਰਗਰਨਨਿਸਾਤਾ ॥ ੩॥ ॥ ਬਖਸਰੁ  
 ਰੁਅਬੇਬਾਤਰੁ ਕੁਨਦਾ ॥ ੩॥ ॥ ਬਿਮਪਗਰੁ ਅਨੁਤੀਰਬਾਤਰੁ ॥ ੩॥ ॥ ੫੨ ॥ ॥ ਰੁਮੇਰੁ ਕੁਲਾਸੀਦਿਤ  
 ਮਾਤਰਾ ॥ ੩॥ ॥ ਬਤਰੇਗੁਲਿਸਤਾਇਤਸਾਤਰਾ ॥ ੩॥ ॥ ਬਖਸਰੁ ਕਮਨੇਸੁਦੇਨਾਨੀ ॥ ੩॥ ॥ ਬਰਸ  
 ਮੁਨਦਕੈਬੇਰੇਕਰਗੀ ॥ ੩॥ ॥ ਬਖਸਤੀਦਿਤਰਮਰੁਨੀਰੁਪਮਸਤਾ ॥ ੩॥ ॥ ਗੁਲਿਸਤਾਕੁਨਦ  
 ਬੁਮਸੇਗੀਦਸਰਾ ॥ ੩॥ ॥ ੫੩ ॥ ॥ ਸੇਖੁਸਨਮਾਕੋਕਮਾਠੇਰੁਸਨਾ ॥ ੩॥ ॥ ਬਸਰਤਨੁਨਸਤਰਿਕੇਰੇ  
 ਤਨਾ ॥ ੩॥ ॥ ਪਕੇਰਸਨਬਾਬੁਦਉਨਾਠਗਾ ॥ ੩॥ ॥ ਬਦਨਸਤਮੀਬੁਦਅਕਲਸਰੁ ॥ ੩॥ ॥ ੫੪ ॥ ॥ ਕੁਨਦ  
 ਦੇਸਤੀਬਾਤਮਪਾਦੇਗਾ ॥ ੩॥ ॥ ਕਿਲੋਲੀਉਮਨਨੂੰਬਿਨਲਗਸਤਸਰਾ ॥ ੩॥ ॥ ੫੫ ॥ ॥ ਰਾਖੁਦੇਰ  
 ਤਮਰੁਨੀਗਸਤਮਸਤਾਰੁਪਅਨਰਕਾਏਨਾਠਰਤਸਰਾ ॥ ੩॥ ॥ ੫੬ ॥ ॥ ਤਲਬਕਰਥੰਨ  
 ਦੇਖਿਕਦੇਰਾਮਪਾਅਮਦਸਨੇਬਦਨਸਤਦੇਰਾ ॥ ੩॥ ॥ ੫੭ ॥ ॥ ਰਮੀਨੁਠਤਰੁਦੇਸੇਰਾਮਾ  
 ਤਾਖਬਕਰਦੇਨੇਦਸਮਨੇਨਿਦਸਾਤਾ ॥ ੩॥ ॥ ੫੮ ॥ ॥ ਰੇਤਰਾਦਗੰਮਦਠਗਨੇਰੀਮਾਕਸੀ  
 ਰਨਕੋਰੇਗਰਗੰਅਨੀਮਾ ॥ ੩॥ ॥ ੫੯ ॥ ॥ ੬੦ ॥ ॥ ਸਿਮਤਿ ੧੮੦੬ ਮਿਤੀਅਤਬਿਸੁਦੀਪੁਰਨਾ  
 ਸੀ ॥ ੩॥ ॥ ਮਕਲਪੁਰਖਸੀਸਰਾ ॥ ੩॥ ॥ ਗੁਰੁਰਿਠਾਏ ॥ ੩॥ ॥ ਗੁਰੁਸਤਾਇਤੀ ॥ ੩॥ ॥ ਰੀਦਾ ਗੁਰੁਰਿ



A spread of the final Angs' of the Sri Dasam Granth Saroop housed in Punjab University, Chandigarh.  
 The final line in Folio 766 indicates the completion date - 1846 BK. (1789 CE)



# HANDWRITTEN SAROOPS (3)

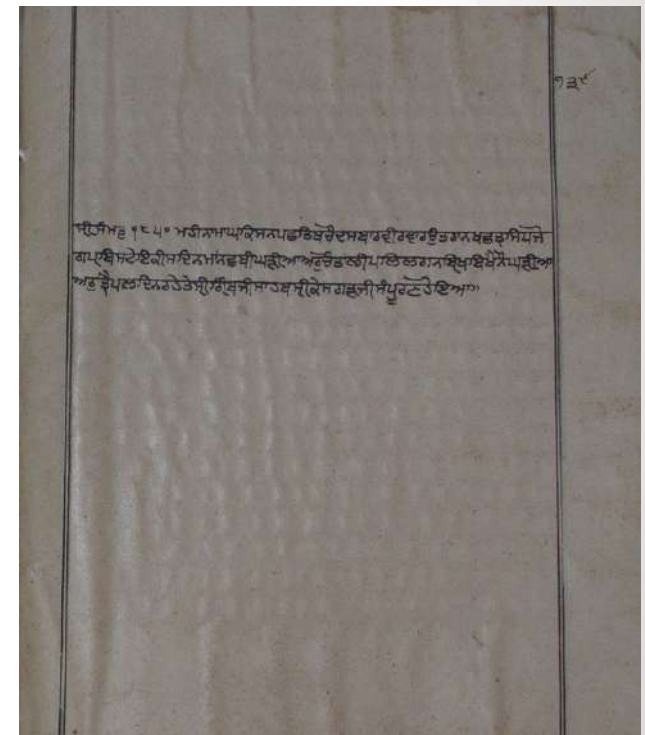
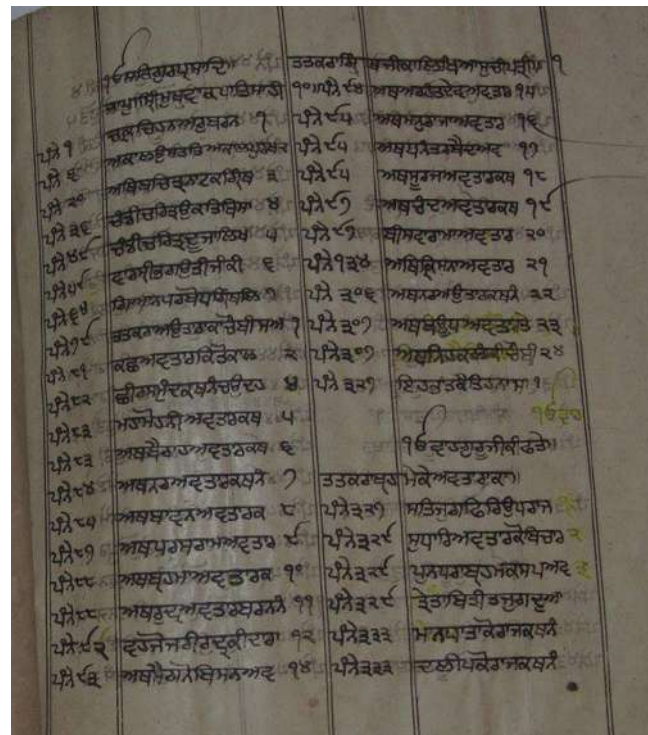
## 1793

**S**ri Dasam Granth Ji saroop dated 1850 BK. (1793 CE) scribed at Sri Keshgarh Sahib. This saroop is present at Gurdwara Sahib Shaheedi Bagh Anandpur Sahib. The date of this manuscript is specified in the concluding line at the end of the saroop (folio 739), as follows:

ਸ੍ਰੀ ਸੰਮਤ ੧੮੫੦ ਮਹੀਨਾ ਮਾਘ ਕਿਸਨ ਪਛ ਤਿਥ ਚੌਦਸ ਬਾਰ ਵੀਰਵਾਰ ਉਤਰਾਨਖ ਛਤ੍ਰ ਸਿਧ ਜੋਗ ਪ੍ਰਬਿਸਟੇ ਇਕੀਸ ਦਿਨ ਮਾਂਨ ਛਬੀ ਘੜੀਆ ਅਰੁ ਚੌਤਾਲੀ ਪਲਿ  
ਲਗਨ ਬਿਖ ਬਿਖੈ ਨੋ ਘੜੀਆ ਅਰੁ ਤ੍ਰੈਪਲ ਦਿਨ ਰਹੇ ਤੇ ਸ੍ਰੀ ਗ੍ਰੰਥ ਜੀ ਸਾਹਬ ਸ੍ਰੀ ਕਸਗੜ ਜੀ ਸੰਪੂਰਣ ਹੋਇਆ ॥

(left) Tatcara -  
Content Page of the Saroop.

(right) Final Ang of the saroop -  
Folio 739 with the concluding paragraph  
that indicates the date of the manuscript.



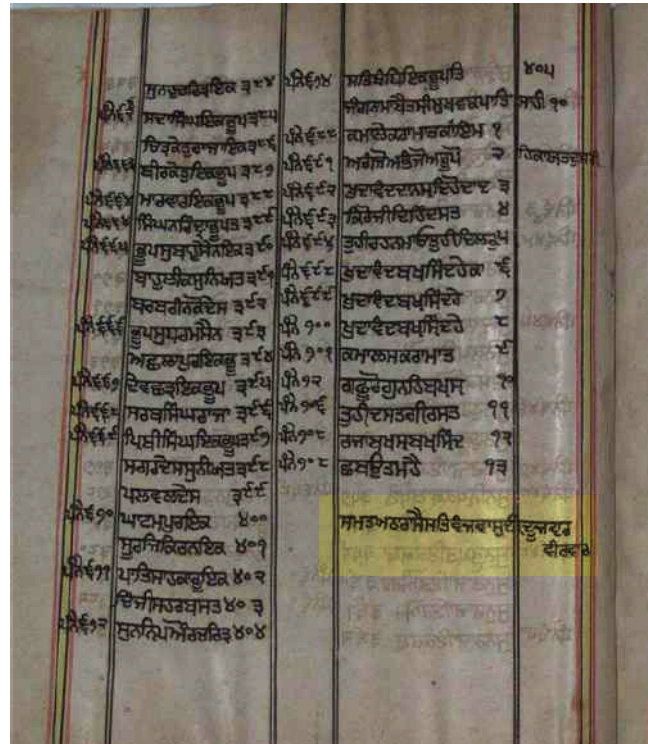
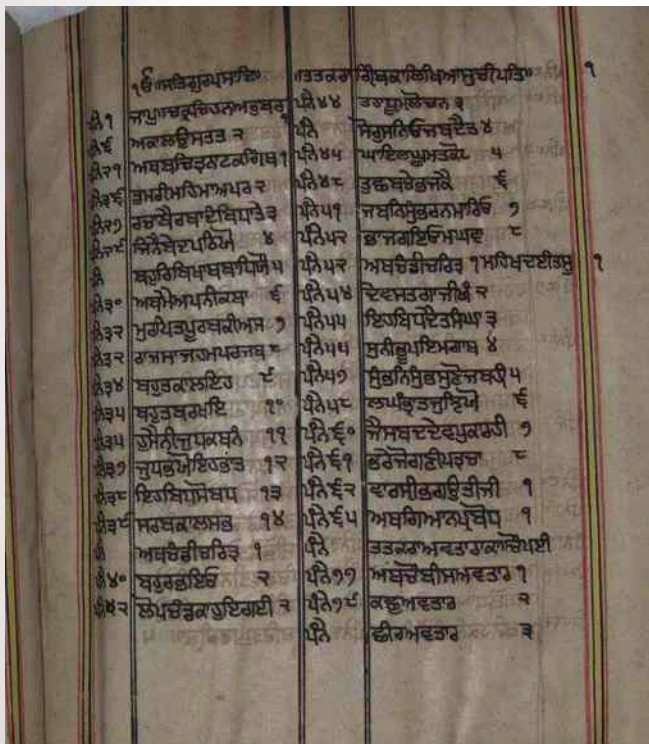


# HANDWRITTEN SAROOPS (4)

## 1800

**S**ri Dasam Granth Ji saroop dated Thursday, 1857 BK. (1800 CE). This saroop is presently installed at Gurdwara Sahib Shaheedi Bagh Anandpur Sahib. The date of this manuscript is specified at the end of the Tatcara (contents), as follows:

ਸੰਮਤ ਅਠਾਰਾ ਸੈ ਸਤਿਵੰਜਵਾ ਸੁਦੀ ਦੂਜ ਵਾਰ ਵੀਰਵਾਰ



(left) Tatcara -  
Content Page of the Saroop.

(right) Tatcara [continued] -  
Content Page of the Saroop ending  
with the date of the manuscript.





# REFERENCES TO SRI DASAM GRANTH JI



We have examined the following listed books from 1700's till 1900's which has direct reference to Sri Dasam Granth or its compositions (Bani). The aim here is to elucidate to the readers that Sri Dasam Granth or its composition has existed in all of our books. On the contrary, none has discredited Sri Dasam Granth till the advent of British rule.

**TABLE 5-1: REFERENCES TO SRI DASAM GRANTH JI**

No.	Reference	Author	Date	Page No.
1.	<i>Rehitnama Bhai Nand Lal Ji</i>	<i>Bhai Nand Lal Ji</i>	<i>Maghar Sudi 9, 1752 Bk. (1695 CE)</i>	293
2.	<i>Rehitnama Bhai Prahlad Singh Ji</i>	<i>Bhai Prahlad Singh Ji</i>	<i>Magh Vadi 5 1752 Bk. (1695 CE)</i>	294
3.	<i>Rehitnama Bhai Chaupa Singh Chibber</i>	<i>Bhai Chaupa Singh Chibber</i>	<i>ca. 1700's</i>	295
4.	<i>Rehitnama Bhai Desa Singh Ji</i>	<i>Bhai Desa Singh Ji</i>	<i>ca. 1700's</i>	301
5.	<i>Vaar of Bhai Gurdas Singh Ji</i>	<i>Bhai Gurdas Singh Ji</i>	<i>ca. 1700's</i>	302
6..	<i>Paurian Guru Gobind Singh Kian</i>	<i>Mir Mushki &amp; Mir Chabila</i>	<i>ca. 1700's</i>	305
7.	<i>Vaar Sri Guru Gobind Singh Ji</i>	<i>Anonymous</i>	<i>ca. 1700's</i>	306
8.	<i>Das Guru Katha</i>	<i>Kavi Kan Kan</i>	<i>ca. 1699 - Dr. Kirpal Singh MA</i>	307
9.	<i>Prem Sumarag Granth</i>	<i>Anonymous</i>	<i>1701 CE</i>	308
10.	<i>Sri Gur Katha</i>	<i>Bhai Jaita Ji (Bhai Jiwan Singh Ji)</i>	<i>ca. 1700's</i>	309
11.	<i>Sri Gur Sobha</i>	<i>Kavi Sainapati</i>	<i>1711 CE</i>	310
12.	<i>Gurbilas Patshahi 6</i>	<i>Bhai Bhagat Singh Ji</i>	<i>21 Savan 1775 Bk (1718 CE)</i>	311
13.	<i>Sikhan Di Bhagatmala (Bhagat Ratnavali)</i>	<i>Bhai Mani Singh Ji Shaheed</i>	<i>1721 CE</i>	312
14.	<i>Gur Rattan Mal Sau Sakhi</i>	<i>Baba Gurbaksh Singh (Baba Ram Koer Ji)</i>	<i>ca. 1700's</i>	317
15.	<i>Parchian Sevasdas Kian</i>	<i>Seva Das</i>	<i>1741 CE</i>	320
16.	<i>Mehima Perkash Vartak</i>	<i>Sarup Chand Bhalla</i>	<i>1798 Bk. (1741 CE)</i>	322



**TABLE 5-1: REFERENCES TO SRI DASAM GRANTH JI** *(Continued)*

No.	Reference	Author	Date	Page No.
17.	<i>Gurbilas Patshahi 10</i>	<i>Koer Singh Kalal</i>	1808 Bk. (1751 CE)	323
18.	<i>Sri Gur Mehma Perakash</i>	<i>Sarup Chand Bhalla</i>	1766 CE	328
19.	<i>Bansavalinama</i>	<i>Kesar Singh Chibber</i>	1769 CE	329
20.	<i>Gur Ratnavali</i>	<i>Tola Singh Bhalla</i>	1833 Bk. (1776 CE)	331
21.	<i>Guru Kian Sakhiyan</i>	<i>Svaroop Singh Kaushish</i>	1790 CE	332
22.	<i>Gurbilas Patshahi 10</i>	<i>Bhai Sukha Singh</i>	Asu Vadi 5, 1854 Bk. (1797 CE)	339
23.	<i>Pracheen Sri Gur Panth Perakash</i>	<i>Bhai Rattan Singh Bhangu</i>	1821 CE	343
24.	<i>Granth Bijay Mukht</i>	<i>Anonymous</i>	ca. 1800's	344
25.	<i>Malwa Desh Ratan Di Sakhi Pothi</i>	<i>Anonymous</i>	ca. 1800's	345
26.	<i>Shaheed Bilas Bhai Mani Singh</i>	<i>Kavi Sewa Singh</i>	ca. 1800's	346
27.	<i>Singh Sagar</i>	<i>Kavi Vir Singh Bal</i>	Magh Vadi 11, 1884 Bk. (1827 CE)	348
28.	<i>Gurkirat Perakash</i>	<i>Kavi Vir Singh Bal</i>	1891 Bk. (1834 CE)	350
29.	<i>Bharam Torh Granth</i>	<i>Baba Mohar Singh</i>	1840's CE	352
30.	<i>Sri Gur Pertap Suraj Perakash Granth</i>	<i>Kavi Santokh Singh Ji</i>	1843 CE	354
31.	<i>Gurbilas Baba Sahib Singh Bedi</i>	<i>Bhai Sobha Ram Ji</i>	Friday, 24 Asu 1915 Bk. (1858 CE)	357
32.	<i>Chakardhar Chandrika</i>	<i>Pandit Nihal Singh</i>	1929 Bk. (1872 CE)	358
33.	<i>Sri Gur Padh Prem Perakash Granth</i>	<i>Baba Sumer Singh Ji</i>	1880 CE	359
34.	<i>Naveen Sri Gur Panth Perakash</i>	<i>Giani Gian Singh Ji</i>	1880 CE	363
35.	<i>Twariikh Gur Khalsa</i>	<i>Giani Gian Singh Ji</i>	1880 CE	365



**TABLE 5-1: REFERENCES TO SRI DASAM GRANTH JI** *(Continued)*

No.	Reference	Author	Date	Page No.
36.	<i>Faridkot Vala Teeka</i>	<i>Multiple Scholars</i>	1883 CE	368
37.	<i>Sri Gur Tirath Sangreh</i>	<i>Pandit Tara Singh Naratom</i>	1940 Bk. (1883 CE)	369
38.	<i>Gur Girarth Kosh</i>	<i>Pandit Tara Singh Naratom</i>	1946 Bk. (1889 CE)	371
39.	<i>Janasakhi Sri Guru Gobind Singh Ji Maharaj</i>	<i>Vasakha Singh</i>	1898 CE	373
40.	<i>Bhagat Prem Perakash</i>	<i>Sant Baba Sham Singh Ji</i>	ca. 1800's	376
41.	<i>Dasam Gur Gira Perakashak Granth</i>	<i>Bhai Sahib Singh Giani</i>	1 Magh, 439 Nanakshahi (1908 CE)	379
42.	<i>Gurpur Perakash</i>	<i>Sant Ren Prem Singh Trehan</i>	1919 CE	380
43.	<i>Gurdwara Darshan</i>	<i>Giani Thakar Singh</i>	1922 CE	382
44.	<i>Gurmukh Perakash</i>	<i>Sant Giani Gurbachan Singh Ji</i>	1960 CE	383
45.	<i>Jiwan Birtant Sri Guru Gobind Singh</i>	<i>Prof. Sahib Singh</i>	1966 CE	385
46.	<i>Burai Da Takra</i>	<i>Prof. Sahib Singh</i>	1949 CE	386

**TABLE 5-2: SIKH SCHOLARS VIEWS ON SRI DASAM GRANTH JI**

No.	Scholar	Date	Page No.
1.	<i>Giani Hazara Singh</i>	1828 - 1908 CE	388
2.	<i>Giani Ditt Singh</i>	ca. 1850 - 1901 CE	389
3.	<i>Bhai Randhir Singh (SGPC)</i>	ca. 1900's	392
4.	<i>Bhai Kahn Singh Nabha</i>	1861 - 1938 CE	395



**TABLE 5-2: SIKH SCHOLARS VIEWS ON SRI DASAM GRANTH JI** *(Continued)*

No.	Reference	Date	Page No.
5.	<i>Bhai Vir Singh</i>	1882 - 1957 CE	397
6.	<i>Akaali Kaur Singh</i>	1886 - 1953 CE	398
7.	<i>Dr. Ganda Singh</i>	1900 - 1987 CE	400
8.	<i>Sirdar Kapur Singh</i>	1909 - 1986 CE	402
9.	<i>Dr. Balbir Singh Dehradun</i>	1965 CE	404
10.	<i>Dr. Taran Singh</i>	1922 - 1981 CE	405
11.	<i>Principal Satbir Singh</i>	1932 - 1994 CE	406
12.	<i>Dr. Tirlochan Singh</i>	1919 - 1993 CE	407

**TABLE 5-3: SAINTS OF SOUTHEAST ASIA & SRI DASAM GRANTH JI**

No.	Reference	Date	Page No.
1.	<i>Bhai Maharaj Singh</i>	1780 - 1856 CE	409
2.	<i>Sant Sohan Singh Ji Malacca</i>	1902 - 1972 CE	411





*Equestrian Portrait of Siri Guru Gobind Singh Ji.*

*Ram Chand (attributed) Patiala, Punjab,  
c1830-40 Toor Collection*



# REHITNAMA

## BHAI NAND LAL JI

**B**hai Nand Lal Ji, a courtier of Guru Gobind Singh Ji whose writings are till today sung in Gurdwaras, have written a text known as Rehitnama which means Code of Conduct. The internal date mentioned within the text is Maghar Sudi 9, 1752 BK. (1695 CE.) This composition was composed on the banks of River Satudrav (Satluj). Bhai Nand Lal Ji records the words uttered by Guru Ji below:

ਵਾਹਿਗੁਰੂ ਪੁਨ ਮੰਤਰਹ ਜਾਪ  
ਕਰਿ ਇਸਨਾਨ ਪੜ੍ਹੇ ਜਪੁ ਜਾਪ ॥੨॥

*Sikhs of the Guru, listen, My Companions. Getting up early in the morning, remember Waheguru.  
And after bathing, read and Japji Sahib and Jaap Sahib.*

The following is another reference:

ਗਿਆਨ ਸਬਦ ਗੁਰੂ ਸੁਣੇ ਸੁਣਾਇ  
ਜਪੁ ਜੀ ਜਾਪੁ ਪੜ੍ਹੇ ਚਿੰਤ ਲਾਇ ॥੨੩॥

*They should revel in listening and recounting the Guru's Shabad,  
And with full concentration read Jap Ji (Sahib) and Jaap (Sahib).*



*A modern illustration of Bhai Nand Lal, a Great Persian and Arabic Poet seated in front of Guru Gobind Singh Ji while scribing the divine commands of the Guru. Bhai Nand Lal ji was also one of 52 court poets of Guru Gobind Singh Ji. His major works include Diwan-E-Goya, Zindaginama, Ganjnama, Faiz-E-Noor, and Tankhahnama.*



# REHITNAMA

## BHAI PRAHLAD SINGH JI

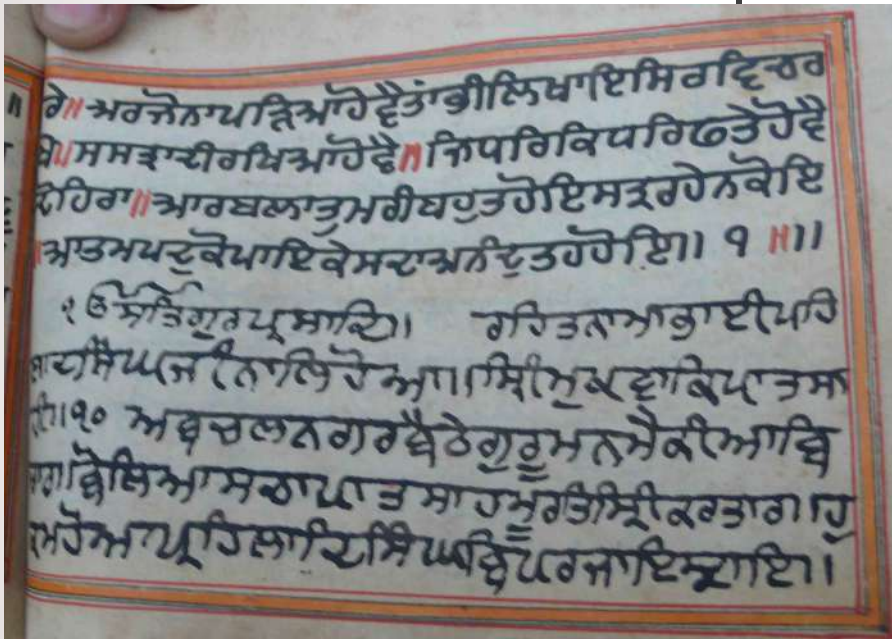
**D**ated Magh Vadi 5, 1752 BK. (1695 CE) just like Bhai Nand Lal's Rehitnama, this is another contemporary source which can be referred. This Rehitnama is written by Bhai Prahlad Singh Ji, a contemporary Sikh during the time of Guru Gobind Singh Ji who mentions the importance of doing Nitnem before consuming a meal.

An extract from the Rehitnama is shown :

ਬਿਨਾ ਜਾਪਿ ਜਪਜੀ ਪੜੇ ਜੋ ਜੇਵੈ ਪ੍ਰਸਾਦਿ ।  
ਸੋ ਬਿਸਟਾ ਕਾ ਕਿਰਮ ਹੁਇ ਜਨਮ ਗਵਾਵੈ ਬਾਦ । ੧੩ ।

*Those who consume food before reciting Japji Sahib and Jaap Sahib, there are alike to an insect in manure and they waste their lives.*

Note: A very common misconception is usually raised on this Rehitnama that the internal date does not correspond to the beginning lines of this text where the location is called, 'Abchal Nagar'. The 'Abchal Nagar' refers to the eternal town where the Guru and His Sanggat is present chanting Naam. This word is found twice in Sri Guru Granth Sahib Ji (Ang 430 & 783) and thus, this word existed before Guru Ji went to Hazur Sahib.



Handwritten manuscript of Bhai Prahlad Singh's Rehitnama.



# REHITNAMA

## BHAI CHAUPA SINGH CHIBBER

Bhai Chaupa Singh Ji came from a celebrated family of Gursikhs and had the honour of becoming Sri Guru Gobind Singh Ji's manny (male nanny). Various Banis' from Sri Dasam Granth Sahib Ji are referenced in the Rehitnama of Bhai Chaupa Singh Ji. Some of the references are stated chronologically:

### Jaap Sahib & Akaal Ustat

ਸੰਮਤ ੧੭੩੪ ਜਾਪ ਅਪਨੀ ਰਸਨਾ ਤੇ ਉਚਾਰਿਆ ॥ ਸ੍ਰੀ ਅਕਾਲ ਉਸਤਤਿ ਉਚਾਰੀ ॥  
ਹੁਕਮਨਾਵੇ ਸਿਖਾ ਵਲਿ ਲਿਖੇ ॥ ਜੋ ਲਿਖਾਰੀ ਸਿਖ ਹੋਵੈ ਸੋ ਹਜ਼ੂਰ ਅਵੈ ॥੧੭੪॥

*In the year 1734 BK. (1677 CE.), Jaap Sahib and Sri Akaal Ustat was composed from His (Guru Gobind Singh's) own mouth. Later Guru Ji issued Hukamnamas (edicts) to the Sikhs calling upon those who are scribes.174.*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 174, Pg. 82*

### Bachitar Natak

ਸੰਮਤ ੧੭੩੨ ਮਘਰ ਸੁਦੀ ਪੰਚਮੀ ॥ ਸੋ ਸੀਸ ਸਿਖ ਲੈ ਕੇ ਹਜ਼ੂਰ ਆਇਆ ॥ ਨਾਵੇ ਦਿਨ ਪਹੁਅਤਾ ॥ ਅਤੇ ਲਾਸ ਦਿਲੀ ਸਿਸਕਾਰੀ ॥  
ਸੀਸ ਸਾਹਿਬ ਅਗੇ ਸਿਖ ਨੇ ਆਨ ਧਰਿਆ ॥ ਤਾ ਸਾਹਿਬ ਸੀਸ ਲੈ ਕੇ ਰੁਮਾਲ ਨਾਲਿ ਪੋਛਿਆ ਅਤੇ ਨੇਤ੍ਰ ਰਸਿਆਏ ॥ ਸੀਸ ਗੁਲਾਬ ਨਾਲ ਧੋਤਾ ॥  
ਫੇਰ ਗੰਗਾ ਜਲ ਨਾਲ ਧੋਤਾ ॥੧੫੯॥ ਬਚਨ ਹੋਆ

*In the year 1732 BK. (1675 CE.) Maghar Sudi 5, Sri Guru Tegh Bahadur Sahib Ji merged into the formless. On the 9<sup>th</sup> day, Guru Ji's Sees (head) was brought to Guru Gobind Rai. The body was cremated in Delhi. When the Sees was placed by a Sikh before Guru Gobind Rai, Guru Ji took out a handkerchief and rubbed his father's face and tears flowed from his eyes. The Sees was washed with rose water and pure water. Guru Gobind Rai Ji then uttered:*

ਠੀਕਰਿ ਫੇਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਯਾ ਪਯਾਨ ॥ ਤੇਗਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥੧੫॥

*Breaking the body-pitcher on the head of the king of Delhi (Aurangzeb), he left for the abode of the Almighty.  
None else performed the great act as was done by (Guru) Teg Bahadur*



ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੇ ਸੋਕ ॥ ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥੧੬॥

*As soon as (Guru) Teg Bahadur left, this world became full of grief.  
Cries of distress were heard all around whereas in the heavens resounded ovation and applause. 16.*

*(Sri Dasam Granth Sahib Ji Ang 54)*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 16, Pg. 80*

ਇਸ ਪੰਥ ਵਾਸਤੇ ਸ੍ਰੀ ਵਾਹਗੁਰੂ ਕਰਤਾ ਪੁਰਖ ਜੀ ਮਾਤਾ ਪਿਤਾ ਅਗੇ ਬੇਨਤੀ ਕੀਤੀ ਹੈ ॥੨੦੫॥ ਪਾਤਸ਼ਾਹੀ ੧੦॥

*On behalf of His (Guru Gobind Singh) Panth, the Supreme Master pleaded to his divine Mother & Father (Waheguru). The Tenth Sovereign:*

ਠਾਢ ਭਯੋ ਮੈ ਜੋਰਿ ਕਰਿ ਬਚਨ ਕਹਾ ਸਿਰ ਨਜਾਇ ॥ ਪੰਥ ਚਲੈ ਤਬ ਜਗਤ ਮੈ ਜਬ ਤੁਮ ਕਰਹੁ ਸਹਾਇ ॥

*I stood there with my hands folded and bowing my head said that the dharma in the world would only spread if you helped me.*

*(Sri Dasam Granth Sahib Ji Ang 57)*

॥੨੦੫॥ ਸੋ ਕਿਤ ਵਾਸਤੇ ਜੋ ਪਹਿਲੇ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਜੀ ਇਨਾ ਨੂ ਬਚਨ ਕੀਤਾ ਹੈ ॥ ਜੋ ਜਗਤ ਵਿਚ ਦੁਸਟ ਬਹੁਤ ਵਧਿ ਗਏ ਹੈਨਿ ॥ ਤੂੰ ਜਾਹੁ ਅਤੇ ਮੇਰਾ ਨਾਮੁ ਜਪਾਉ ॥ ਅਤੇ ਲੋਕ ਪਾਪਾ ਨੂ ਲਗੇ ਹਨ ਹਟਾਉ ॥ ਧਰਮ ਪੰਥ ਖੜਾ ਕਰ ॥ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਵਾਚ ॥

*Why did Akaal Purakh address Guru Sahib? It is because evil had become rampant on Earth. Akaal Purakh commanded, "Go and teach people to repeat the name of Waheguru. Destroy the Wicked and establish a Panth that will spread the true way (Dharma Panth). Akaal Purakh utters:*

ਮੈ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ ॥ ਪੰਥ ਪ੍ਰਚਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ॥

*I have honoured you as my son and have created you for the propagation of the Panth.*

ਜਾਹਿ ਤਹਾਂ ਤੈ ਧਰਮੁ ਚਲਾਇ ॥ ਕਬੁਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ ॥

*Establish Faith (Dharma) everywhere and stop people from committing ill deeds*

*(Sri Dasam Granth Sahib Ji Ang 57)*

॥੨੦੫॥ ਤਾ ਸਾਹਿਬ ਇਸ ਪੰਥ ਵਾਸਤੇ ਬੇਨਤੀ ਕੀਤੀ ਹੈ ॥ ਸੋ ਮਾਤਾ ਦੇਵੀ ਅਤੇ ਪਿਤਾ ਅਕਾਲ ਪੁਰਖ ॥ ਸਾਖ ਪਾਤਸ਼ਾਹੀ ੧੦ ॥

*On behalf of the Panth, Guru Sahib pleaded to Akaal Purakh who is the Mother and Father to all; the Tenth Sovereign:*

ਸਰਬ ਕਾਲ ਹੈ ਪਿਤਾ ਅਪਾਰਾ ॥ ਦੇਬਿ ਕਾਲਕਾ ਮਾਤ ਹਮਾਰਾ ॥

*The ever-existent Almighty (Sarabkal) is my father and the same Master's creation is my mother.*

ਮਨੂਆ ਗੁਰ ਮੁਰਿ ਮਨਸਾ ਮਾਈ ॥ ਜਿਨਿ ਮੋਕੋ ਸੁਭ ਕ੍ਰਿਆ ਪੜਾਈ ॥

*The enlightened mind is my Guru and mental tendencies, which have educated me do good deeds, are my mother*

*(Sri Dasam Granth Sahib Ji Ang 73)*



॥੨੦੬॥ ਸੋ ਮਾਤਾ ਪਿਤਾ ਸਲਾਮਤਿ ਹੋਇਆ ਬੇਟਾ ਵਡਿਆਈ ॥ ਅਪਨੀ ਕਰਦਾ ਬਣਦਾ ਨਹੀ ॥  
ਅਤੇ ਪਿਉ ਪੁਤ੍ਰ ਦੋਨੋ ਇਕੋ ਹੈਨ ॥ ਦੁਇ ਨਹੀ ॥ ਇਸ ਵਾਸਤੇ ਬਚਨ ਕੀਤਾ ਹੈ ॥

*When the parents are happy, the son also prospers. The deed he performs are not his alone. Father and son are one and undivided. Thus, the Tenth Sovereign declares:*

ਜੇ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿਹੈ ॥ ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈ ॥

*Those who claims themselves as God, they will fall in the deep pit of hell.*

*(Sri Dasam Granth Sahib Ji Ang 57)*

॥੨੦੭॥ ਅਤੇ ਬਚਨ ਹੈ ॥

*He (Guru Gobind Singh) also declares:*

ਹਰਿ ਹਰਿ ਜਨ ਦੁਈ ਏਕ ਹੈ ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥ ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉਂ ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਹਿ ॥

*The Almighty and His (true) servant are identical; they have no separate entity.  
This is similar to the wave of the water which rises from it and merges again in the same water*

*(Sri Dasam Granth Sahib Ji Ang 59)*

ਤਾ ਦੋਵੈ ਇਕ ਹੋਏ ॥੨੦੮॥

*In this manner both are One.*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 205-8, Pg. 85-6*

## Chandi Charitr

ਤਾ ਸਾਹਿਬ ਪੂਰਨ ਪੁਰਖ ਜੀ ਵਿਚੋ ਪੰਜ ਚੁਲੇ ਲਏ ॥ ਅਤੇ ਅਮ੍ਰਿਤ ਪੰਜ ਵਾਰ ਨੇਤ੍ਰੀ ਲਾਇਆ ॥ ਫੇਰ ਪੰਜ ਚੁਲੇ ਸੀਸ ਪਾਇ ॥ ਰਸਨਾ ਚੰਡੀ ਚਰਿਤ੍ਰ ਦਾ ਸ੍ਰੋਯਾ ਪੜਿਆ ॥੧॥

*The Supreme Master scooped five handfuls of Amrit from the Bata (bowl) and and sprinkled it upon the eyes five times. Next, he sprinkled five time upon the head and recited a Sevaiya (verse) from Chandi Charitr:*

ਸ੍ਰੋਯਾ॥

*Sevaiya*

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋ ॥

*Dear Liberator, grant me this boon that I may not hesitate from performing righteous actions.*



ਨ ਡਰੋ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋ ਨਿਸਚੈ ਕਰ ਆਪਨੀ ਜੀਤ ਕਰੋ ॥

*That i shall not fear the enemy in combat and assuredly I may become victorious.*

ਅਰੁ ਸਿਖ ਹੋਂ ਆਪਨੇ ਹੀ ਮਨ ਕੋ ਇਹ ਲਾਲਚ ਹਉ ਗੁਨ ਤਉ ਉਚਰੋ ॥

*And I may give this instruction to my mind and have this temptation that I may ever utter Your praises.*

ਜਬ ਆਵਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤ ਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋ ॥

*When the end of my life comes, then I may die a courageous death.*

*(Sri Dasam Granth Sahib Ji Ang 99)*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 180, Pg. 83*

### Chaubis Avtar

ਸੰਮਤ ੧੭੩੫ ਮਘਰ ਸੁਦੀ ਪੰਚਮੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਕਾ ਸੁਧ ਕੀਤੀ ਬਡਾ ਜਗ ਪੁਰਬ ਹੋਇਆ ॥ ਬਾਣੀ ਦਾ ਉਚਾਰ ਹੋਦਾ ਰਹੇ ॥  
ਇਕ ਗ੍ਰੰਥ ਜੀ ਸਮੁਦ੍ਰੰ ਸਾਗਰ ਬਣਿਆ ॥ ਦੂਜਾ ਗ੍ਰੰਥ ਜੀ ਅਉਤਾਰ ਲੀਲਾ ਕਾ ਬਣਿਆ ॥ ਅਤੇ ਜੁਧ ਹੋਆ ਸੁਰੂ ਰਾਜੇ ਫਤੇ ਸਾਹ ਨਾਮ ॥੧੭੫॥

*On the Gurburab of Sri Guru Tegh Bahadur Sahib Ji's Joti Joyt which had occurred on Maghar Sudi 5, 1735 BK. (1678 CE.) , a great gathering was called. Gurbani was read throughout the time. On this Gurburab, a Granth by the name of Samundar Sagar was completed. The second Granth was on the Avtaars. Thereafter, a war started with a king by the name of Fateh Shah (of Garhwal)*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 175, Pg. 82*

### Khalsa Mahima

ਬਚਨ ਹੋਆ ਕੀ ਆਖਦਾ ਹੈ ॥ ਜੀ ਆਖਦਾ ਹੈ ਮੈ ਬ੍ਰਹਮਨਾ ਵਿਚਿ ਆਪ ਸਦਿਆ ਨਹੀ ॥  
ਬਚਨ ਹੋਆ ਇਨਾ ਬ੍ਰਹਮਨਾ ਵਿਚਿ ਉਸ ਦੀ ਗੰਮਤਾ ਨਹੀ ਸੀ ॥੧॥ ਸ੍ਰੈਯਾ ॥ ਲਿਖ ਭੇਜਿਆ ॥੨੩੭॥

*[Pandit Devi Das was had a discourse with Guru Sahib].Guru Sahib restated the importance and purpose for which Khalsa was founded. Guru Sahib writes to the Devi Das:*

ਜੋ ਕਿਛੁ ਲੇਖੁ ਲਿਖਿਓ ਬਿਧਨਾ ਸੋਈ ਪਾਯਤੁ ਮਿਸਰ ਜੂ ਸੋਕ ਨਿਵਾਰੋ ॥

*O friend! whatever the providence has recorded, it will surely happen, therefore, forsake your sorrow*

ਮੇਰੋ ਕਛੂ ਅਪਰਾਧੁ ਨਹੀ ਗਯੋ ਯਾਦ ਤੇ ਭੂਲ ਨਹ ਕੋਪੁ ਚਿਤਾਰੋ ॥

*There is no fault of mine in this I had only forgotton (to serve you earlier) do not get enraged on my error*



ਬਾਗੋ ਨਿਹਾਲੀ ਪਠੈ ਦੈਹੋ ਆਜੁ ਭਲੇ ਤੁਮ ਕੋ ਨਿਹਚੈ ਜੀਅ ਧਾਰੋ ॥

*I shall surely cause to send the quilt, bed etc. as religious gift*

ਛਤ੍ਰੀ ਸਭੈ ਭ੍ਰਿਤ ਬਿੱਪਨ ਕੇ ਇਨਹੂ ਪੈ ਕਟਾਛ ਕ੍ਰਿਪਾ ਕੈ ਨਿਹਾਰੋ ॥

*Do not be anxious about that, the Kshatriyas had been performing the jobs for the Brahmins now be kind to them, looking towards them.*

॥੨੩੮॥ ...

ਬਚਨ ਹੋਆ ॥ ਮਿਸਰ ਜੀ ਸਿਖ ਸਾਧ ਸੰਗਤਿ ਸਰਬਤ ਅਸਾਡੇ ਪਾਸ ਆਇਆ ਹੀ ॥ ਤੁਸੀ ਕਿਉ ਘਰਿ ਬੈਠ ਰਹੇ ॥੨੪੦॥ ਬਚਨ ਹੋਆ ॥ ਸ੍ਰੈਯਾ ॥

*Guru Gobind Singh Ji asked the Pandit the reason he stayed back home when the rest of the Sikh congregation are in the presence of the Guru. Guru Sahib than uttered:*

ਜੁੱਧ ਜਿਤੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨ ਕਰੇ ॥

*By the kindness of these Khalsa, I have conquered the wars and also by their kindness, I have bestowed charities*

ਅਘ ਅਉਘ ਟਰੈ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ॥

*By their kindness the clusters on sins have been destroyed and by their kindness my house is full of wealth and materials*

ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸਤ੍ਰ ਮਰੇ ॥

*By their kindness I have received education and by their kindness all my enemies have been destroyed*

ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈ ਨਹੀ ਮੋ ਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥

*By their kindness I have been greatly adorned, otherwise there are crores of humble people like me.*

॥੨੪੧॥ ਦੇਵਾ ਦਾਸ ਰੋਬਰੋ ਖੜੋਤਾ ਸੀ ॥ ਬਚਨ ਹੋਆ ਦੇਵਤਾ ਜੋ ਇਹ ਕਾਰਜ ਇਨਾ ਸੰਪੂਰਨ ਕਰਵਾਇਆ ॥ ਤਾ ਏਡੇ ਦਾਨ ਤੁਸਾਨੂ ਸਰਬਤ ਬ੍ਰਹਮਣ ਨੂ ਦਿਤੇ ॥੨੪੨॥ ਤਾ ਦੇਵੀ ਦਾਸ ਕਹਿਆ ਮਹਾਰਾਜ ਅਸੀ ਭੀ ਆਪ ਦੇ ਘਰਿ ਦੇ ਹਾਂ ॥ ਬਚਨ ਹੋਆ ਤੁਸੀ ਭੀ ਲਓ ॥੧॥ ਸਾਹਿਬ ਜੀ ਸ੍ਰੈਯਾ ਉਚਰਿਆ ॥

*Pandit Devi Das said to Guru Sahib that he was also a member of the Guru's house. Guru Sahib told him that he could take the charities as well. Guru Sahib Ji uttered:*

ਸੇਵ ਕਰੀ ਇਨਹੀ ਕੀ ਭਾਵਤ ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀਕੋ ॥

*I like to serve them and my mind is not pleased to serve others*

ਦਾਨ ਦਯੋ ਇਨਹੀ ਕੋ ਭਲੋ ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੋ ॥

*The charities bestowed on them are really good and the charities given to others do not appear to be appropriate*



ਆਗੈ ਫਲੈ ਇਨਹੀ ਕੋ ਦਯੋ ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੋ ॥

*The charities bestowed on them will bear fruit in future and the charities given to others in the world are unsavoury in front of donation given to them*

ਮੋ ਗ੍ਰਿਹ ਮੈ ਤਨ ਤੇ ਮਨ ਤੇ ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਬ ਹੀ ਇਨਹੀ ਕੋ ॥

*In my house, my mind, my body, my wealth and even my head everything belongs to them.*

॥੨੪੩॥ ਜਦ ਸਾਹਿਬ ਇਹ ਬਚਨੁ ਕਤਿ ਤਾ ਦੇਵੀ ਦਾਸ ਪਾਸ ਕਛੁ ਬ੍ਰਹਮ ਅੰਸ ਦਾ ਏਡਾ ਬਲ ਨਹੀ ਆਹਾ ਜੋ ਅਗੇ ਜਬਾਬ ਕਰੇ ॥  
ਪਰ ਜੋ ਉਸ ਦੇ ਅੰਦਰਿ ਗੁਜਰੀ ਸੋ ਸਾਹਿਬ ਕਹਿ ਸੁਣਾਈ ॥੨੪੪॥

*Upon hearing the words of Guru Sahib, Devi Das had no courage to reply to Guru Ji. Guru Sahib than uttered the feeling of the Brahmin:*

ਦੋਹਰਾ ॥ ਚਟਪਟਾਇ ਚਿਤ ਮੈ ਜਰਯੋ ਤ੍ਰਿਣ ਜਯੋ ਕੁਧਤ ਹੋਇ ॥ ਖੋਜ ਰੋਜ ਕੇ ਹੇਤ ਲਗ ਦਯੋ ਮਿਸ੍ਰ ਜੂ ਰੋਇ ॥

*Dohira. Just as the straws while burning in fire are flabbergasted, in the same way,  
The Brahmin got enraged in his mind and thinking about his means of sustenance, he wept.*

*(Sri Dasam Granth Sahib Ji Ang 716-7)*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 237-244, Pg. 90-2*

## Charitropakhyan

ਸੰਮਤ ੧੭੪੮ ਇਕ ਖਤਰਾਣੀ ਰੂਪ ਕੌਰ ਸਰੀਣ ਦੀ ॥ ਮੇਲੇ ਵਿਸਾਖੀ ਦੇ ਲਹੌਰੇ ਨਾਲਿ ਸੰਗਤਿ ਦੇ ਆਈ ॥ ਉਸਨੇ ਸਾਹਿਬ ਨਾਮ ਬਡਾ ਛਲੁ ਕੀਆ ॥  
ਪਰ ਪੇਸ ਨ ਗਿਆ ॥ ਉਸ ਦੇ ਪਰਥਾਇ ਚਰਿਤ੍ਰ ਉਚਾਰ ਹੋਏ ਸੰਮਤ ੧੭੫੩ ਭਾਦੋ ਸੁਦੀ ਅਸਟਮੀ ਭੋਗ ਪਾਇਆ ॥੧੭੭॥

*In 1748 BK. (1691 CE.) , a Kshatriya women from Sarin clan named Rup Kaur, came with the members of the Lahore sanggat for the annual Vesakhi fair. She tried to decieve Guru Sahib in the most grievous manner, but was unable to do so. It was because of this deceit, Guru Gobind Singh composed the Charitrs (Charitropakhyan). The composition was completed on Bhadon Sudi 8, 1753 BK. (1696 CE.).*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 177, Pg. 82*

ਤੁਰਕ ਨੂ ਧਰਮ ਕਰਮ ਜਨਮ ਗਊ ਦਾ ਦੋਖੀ ਜਾਣੇ॥ ਗੁਰੂ ਕਾ ਬਚਨ ਹੈ ॥

*The Turks have no respect for the religious obligations and they are cow-killers. Guru Ji has said:*

ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣਘਾਤਾ ॥

*All the people who are desirous of filth are to be destroyed in the battlefield.*

*(Sri Dasam Granth Sahib Ji Ang 1387)*

*- The Chaupa Singh Rehitnama by W.H.McLeod, Pauri 10, Pg. 59*



# BHAI DESA SINGH JI'S REHITNAMA

**B**hai Desa Singh Ji was one of many contemporaries of Sri Guru Gobind Singh Ji. Bhai Desa Singh Ji was the youngest son of the great Sikh martyr Bhai Mani Singh Ji Shaheed. He authored one of many authentic Rehitnamas' (undated) which is the Code of Conduct of the Khalsa. Bhai Desa Singh Ji's Rehitnama was written in poetry and has a total of 146 couplets.

The reference to Sri Dasam Granth Sahib Ji was given in the 38<sup>th</sup> couplet:

ਪਹਰਿ ਰਾਤ ਬੀਤ ਹੈ ਜਬਰੀ । ਸੋਹਲਾ ਪਾਠ ਕਰੈ ਸੋ ਤਬਰੀ ।  
ਦੁਹੰ ਗ੍ਰੰਥ ਮੈ ਬਾਣੀ ਜੋਈ । ਚੁਨ ਚੁਨ ਕੰਠ ਕਰਹਿ ਨਿਤ ਸੋਈ । ੩੮ ।

*When the 'Peher' of the night comes, recite the bani of 'Sohila' before going to sleep.  
Everyday, pick and memorise the banis of the Two Granths. 38.*

The two Granths that are mentioned by Bhai Desa Singh Ji are Sri Guru Granth Sahib Ji Maharaj and Sri Dasam Granth Sahib Ji. It is important to contemplate and make an effort to memorise Gurbani as part of the Sikh daily routine.

*Note: Bhai Mani Singh Ji's family had a total number of 28 shaheeds excluding himself. 7 Brothers of Bhai Desa Singh were Shaheeds; Bhai Chitar Singh, Bhai Bachitar Singh, Bhai Uday Singh, Bhai Anik Singh, Bhai Ajaib Singh, Bhai Ajab Singh and Bhai Gurbaksh Singh.*



*Father of Bhai Desa Singh Ji, Bhai Mani Singh Ji scribing the Damdami Bir under the guidance and memory of Guru Gobind Singh Ji.*

*"Bhai Mani Singh have written few Sri Guru Granth Sahib Ji and one of it is the combined recession of SGGS and Sri Dasam Granth present at Delhi. Along with that Bhai Sahib has also written Bhagat Ratnavali, Guru Granth Sahib Uthanika and the Maryada of the Khalsa that was in the possession of Damdami Taksal. "*

*(An extract from the Jivan of Sri Guru Tegh Bahadur Ji by SGGS Academy)*



# VAAR OF BHAJI GURDAS SINGH JI



A gold plate depicting Bhai Gurdas presenting himself before Guru Gobind Singh Ji with an offering. This is located in the Khatwari Dharamsal of Bhai Gurdas in Shikarpur, Sindh where Bhai Gurdas Singh spent the rest of his life after the Joti Joyt of Guru Gobind Singh Ji propagating Sikhi till the age of 150 years.

**B**hai Gurdas Singh was a poet within the Darbar of Sri Guru Gobind Singh Ji. His composition has the honour of being incorporated within the 40 Vaars of Bhai Gurdas Ji and is read frequently within the Panth. He is also the first poet to write a ballad (Vaar) on the Amrit Sanchar despite great oppositions from both the Muslims and Hindus alike. Bhai Gurdas Singh was an eye witness to the 1699's Amrit ceremony. Furthermore, Bhai Alam Singh Nachna the famous warrior of Guru Ji was his brother who attained martyrdom in Chamkaur. There are three (3) known compositions attributed to him which are,

1. 41<sup>st</sup> Vaar
2. Barahmaha Sri Ram Chandar <sup>1</sup>
3. Pryaye <sup>2</sup> Sri Guru Granth Sahib Ji

At the commencement of his Ballad (Vaar), Bhai Gurdas Singh Ji talks on how can one be liberated by partaking Amrit where he mentions:

ਗੁਰੂ ਸਿਮਰ ਮਨਾਈ ਕਾਲਕਾ ਖੰਡੇ ਕੀ ਵੇਲਾ । ਪੀਓ ਪਾਹੁਲ ਖੰਡਧਾਰ ਹੋਇ ਜਨਮ ਸੁਹੇਲਾ ।

*The Guru has remembered upon the Kalka and prepare the Amrit of Khanda. Drinking which, this life becomes of fruition.*

*(Vaar 41, Pauri 1, Line 3-4)*

<sup>1</sup> This Barahmaha is the narration of the separation when Lord Ram is exiled and Bharat his younger brother is caught within a lovelorn state. According to Piara Singh Padam in his Darbari Kavi, he says that Bhai Gurdas Singh would have written this after the Joti Joyt of Sri Guru Gobind Singh Ji to depict the separation from the Guru, the Sikhs were experiencing.

<sup>2</sup> Meanings written in poetic manner.



The word “ਕਾਲਕਾ” mentioned by Bhai Gurdas Singh Ji is described by Guru Gobind Singh Ji in Bachitar Natak, as follows:

**ਸਰਬ ਕਾਲ ਹੈ ਪਿਤਾ ਅਪਾਰਾ ॥ ਦੇਬਿ ਕਾਲਕਾ ਮਾਤ ਹਮਾਰਾ ॥ ਮਨੂਆ ਗੁਰ ਮੁਰਿ ਮਨਸਾ ਮਾਈ ॥ ਜਿਨਿ ਮੋਕੋ ਸੁਭ ਕ੍ਰਿਆ ਪੜਾਈ ॥੫॥**

*The ever-existent Almighty (Sarabkal) is my father and its energy (Kalka) my mother.*

*The enlightened mind is my Guru and the discriminating intellect is its wife. Together, they have thought me all my deeds.*

*(Sri Dasam Granth Sahib Ji Ang 73)*

Bhai Gurdas Singh has also numerous times repeated on how Sri Guru Gobind Singh Ji has made the Sikhs chant, ‘Akaal’. This word has been repeated numerous times within Sri Dasam Granth, more so that there is a composition with the name ‘Akaal’ (Akaal Ustat). Furthermore, within the Khas Patra of Guru Gobind Singh, the word ‘Akaal Ji Sahai Ji’ has appeared numerous times. Guru Ji has even said within the Akaal Ustat that who do not chant the Akaal are bound with the angels of death:

**ਦੀਨ ਦਇਆਲ ਅਕਾਲ ਭਜੇ ਬਿਨ ਅੰਤ ਕੋ ਅੰਤਕੇ ਧਾਮ ਸਿਧਾਰੇ ॥੧੦॥੨੫੨॥**

*By performing all the above but not remembering the merciful to the meek, Timeless Almighty (Akaal), one would ultimately fall prey to Yamraj (righteous king of the afterlife, also known as Dharamraj). Meaning, one would not attain liberation and would be bound in the cycle of reincarnations, heaven and hell.*

*(Sri Dasam Granth Sahib Ji Ang 35)*

Verses from Bhai Gurdas Singh’s Vaar in relation to the chanting of ‘Akaal’ :

**ਨਿਜ ਦੋਹੀ ਫਿਰੀ ਗੋਬਿੰਦ ਕੀ ਅਕਾਲ ਜਪਾਏ ।**

*Everyone automatically speaks of Guru Gobind Singh Ji who has made them to chant Akaal, Akaal.*

*(Vaar 41, Pauri 17, Line 10)*

**ਤਿਹ ਸਿਮਰ ਸਿਮਰ ਅਕਾਲ ਕਉ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਏ ।**

*Guru Gobind Singh Ji has made the Khalsa to continuously remember Akaal through which they sing the praises of Almighty.*

*(Vaar 41, Pauri 19, Line 6)*

**ਤਬ ਸਭ ਤੁਰਕਨ ਕਉ ਛੇਦ ਕਰ ਅਕਾਲ ਜਪਾਏ ।**

*He has annihilated the Mughals and propagated the chanting of Akaal.*

*(Vaar 41, Pauri 19, Line 10)*

**ਹਰਿ ਅਕਾਲ ਕਾ ਜਾਪ ਜਪਾਏ ।**

*Now, everyone chants the Almighty Akaal.*

*(Vaar 41, Pauri 24, Line 8)*





*The Khatwari Dharamsal of Bhai Gurdas in Shikarpur, Sindh*



# PAURIAN

## GURU GOBIND SINGH KIAN

**M**ir Mushki and Mir Chabila were the minstrels (Dhadhi) in the court of Guru Gobind Singh Ji and they formed part of generations old culture of having Dhadhis started by Sri Guru Hargobind Sahib Ji who had Natha and Abdulla. 'Purakh Bhagvant', written by Principal Satbir Singh mentions that Mir Mushki and Mir Chabila were the sons of Dhadhi Nath Mal (the minstrels of the Guru Hargobind who lived upto the times of Guru Gobind Singh's final days in Nanded). The ballad that has been composed by Mir Mushki and Chabila is in the format of Karkha (ਕੜਖਾ) which is a Matrik Chhand<sup>1</sup>. The rules for this format are: 4 lines per metre (quatrain) with 37 Matra<sup>2</sup> (syllable) per line. This format of ballad has been mentioned by Sri Guru Gobind Singh Ji within His Charitropakhyan:

ਢਾਢਿ ਸੈਨ ਢਾਢੀ ਬਪੁ ਲਯੋ ॥ ਕਰਖਾ ਬਾਰ ਉਚਾਰਤ ਭਯੋ ॥੧੧੦॥

*The minstrel Sain was born who sang the ballads in Karkha format.*

*(Charitar 405, Sri Dasam Granth Sahib Ji Ang 1367)*

The duo within their ballad mentions of Sri Guru Gobind Singh's battle of Bhangani similar to the Bachitar Natak. Towards the conclusion, they invoke the protection of weapon similar to Guru Ji within His various compositions:

ਕਰ ਦਾਹਨੇ ਸਦਾ ਸ੍ਰੀ ਭਗਉਤੀ ਰਖਿਆ ਕਰੇ ਮੀਰ ਮੁਸਕੀ ਗਾਵਹਿ ਜਸ ਵਾਂਕਾ ।੧।

*Wielding a sword (Sri Bhagauti) in His right hand, may it forever protect us. Mir Mushki sings Guru Gobind Singh Ji's praises.*

*- Punjabi Varan: Piara Singh Padam*

From the above it is clear that at the time of Guru Gobind Singh Ji, weapons had a very elevated position which is reflected within Sri Dasam Granth and also contemporary sources like this. Compositions like Akaal Ustat, Chandi Charitr, Chandi Di Vaar, Shastar Naam Mala, Charitropakhyan, etc. had the invocation of Bhagauti<sup>3</sup>.

<sup>1</sup> The measure of verse (prosody) in a poetry is known as Matra (ਮਾਤ੍ਰਾ). This translates to the time gap in pronouncing a vowel or consonant. Laghu (ਲਗੁ) is counted as one (1) or with the symbol 'l' and Dirag / Guru (ਦੀਰਘ / ਗੁਰੂ) is counted as two (2) or 'S'. For Further reading, see Exegesis of Akaal Ustat and Gurbani Ucharan by SGGGS Academy.

<sup>2</sup> There are 4 pauses: the 1<sup>st</sup> is at 9, 2<sup>nd</sup> at 12, 3<sup>rd</sup> at 8, and 4<sup>th</sup> at 9, with the last being Yagan.

<sup>3</sup> There are myriad meanings for the word Bhagauti but the most commonly accepted is the sword.



# VAAR

## SRI GURU GOBIND SINGH JI

**A**ccording to Piara Singh Padam in Punjabi Varaan, this ballad has not been attributed to any specific person but it contains detailed accounts of the battle of Nirmoh Garh fought in 1757 BK. (1700 CE) by an eye witness judging by the detailed description of battle. The writing style of this ballad seems to be highly influenced by Chandi Di Vaar and Ramkali Ki Vaar (Satta & Balwand). The similarity can be seen as following:



Sikhs battle Mughal forces

Source: Singh (2012). *Sikh Heritage: Ethos & Relics*. New Delhi: Rupa Publications India Pvt. Ltd.

### Vaar

ਪਉੜੀ । ਜੰਗ ਮੁਸਾਫਾ ਬਜਿਆ  
ਪੁਰੀਆਂ ਧਰਕ ਈਆਂ ।

*Clarion- call was given and the  
realms trembled from it.*

ਧਾਏ ਸੂਰੇ ਜੂ ਪੁਜ ਕੇ  
ਆ ਹਾਠਾਂ ਲਾਈਆਂ ।

*The warriors came running and  
formed regular platoons.*

### Chandi Di Vaar

ਜੰਗ ਮੁਸਾਫਾ ਬੱਜਿਆ  
ਰਣ ਘੁਰੇ ਨਗਾਰੇ ਚਾਵਲੇ ॥

*Clarion-call was given and cymbals were  
beaten loudly.*

*(Sri Dasam Granth Sahib Ji Ang 120)*

ਡਹੇ ਜੁ ਖੇਤ ਜਟਾਲੇ  
ਹਾਠਾਂ ਜੋੜਿਕੈ ॥

*The demons, with heavy matted hair on their  
heads, form regular groups and enter the  
battlefield, back to back.*

*(Sri Dasam Granth Sahib Ji Ang 125)*



# KAVI KAN KAN'S DAS GURU KATHA

**D**ate: Circa 1699 - Dr Kirpal Singh MA

Kavi Kan Kan records similar words of Sri Guru Gobind Singh as it would have been captured by someone present at the time. The wording shown in Das Guru Katha is similar to the Guru Gobind's Singh Ji's verse in Bachitar Natak.

A scene from the Martyrdom of Sri Guru Tegh Bahadur Ji depicted in Das Guru Katha:

ਸੀਸ ਦੀਯਾ ਤਹਿ ਸਤਿਗੁਰੂ ਸਿਰਰ ਨ ਦੀਨਾ ਜਾਇ ।  
ਜੰਝੂ ਟਿੱਕਾ ਰਾਖਿਆ ਚਲੇ ਰਾਮ ਗੁਨ ਗਾਇ ॥੧੭੪॥  
ਹਯ ਹਯ ਹਯ ਸਭ ਜਗ ਭਯਾ ਸੁਰਗ ਲੋਕ ਜਯਕਾਰਾ ।  
ਭਈ ਬਧਾਈ ਇੰਦ੍ਰ ਕੇ ਆਏ ਆਪ ਮੁਰਾਰਿ ॥੧੭੫॥

The Martyrdom of Sri Guru Tegh Bahadur Ji as depicted by Guru Gobind Singh Ji in Bachitar Natak:

ਧਰਮ ਹੇਤਿ ਸਾਕਾ ਜਿਨਿ ਕੀਆ ॥ ਸੀਸੁ ਦੀਆ ਪਰ ਸਿਰਰੁ ਨ ਦੀਆ ॥  
ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ ॥ ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ ॥੧੪॥  
ਦੋਹਰਾ ॥ ਠੀਕਰਿ ਫੇਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰ ਕੀਯਾ ਪਯਾਨ ॥  
ਤੇਗਬਹਾਦਰ ਸੀ ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥੧੫॥  
ਤੇਗ ਬਹਾਦਰ ਕੇ ਚਲਤ ਭਯੋ ਜਗਤ ਕੋ ਸੋਕ ॥  
ਹੈ ਹੈ ਹੈ ਸਭ ਜਗ ਭਯੋ ਜੈ ਜੈ ਜੈ ਸੁਰ ਲੋਕ ॥੧੬॥

(Sri Dasam Granth Sahib Ji Ang 54)



Shaheedi (Martyrdom) of Guru Tegh Bahadur Ji at Chandni Chowk (in front of the Red Fort of Delhi) by artist Gurvinderpal Singh.



# PREM SUMARAG GRANTH



An image depicting Guru Gobind Singh Ji taking a bath (Ishnaan) at a Dhaab (natural water reservoir) in the village of Mehdiana. Gurdwara Mehdiana Sahib is the site where Guru Gobind Singh and his followers rested after the Battle of Chamkaur.

**P**rem Sumarag translates to 'The True Way of Love'. It is dated to year 1701 CE and the author is anonymous.

An extract from the granth reads :

... ਤਾਂ ਫੇਰਿ ਹੱਥ ਪੈਰ ਗੋਡਿਆਂ ਤਕ ਧੋਇ ਕਰਿ  
ਇਕ ਵੇਰੀ ਜਪੁ ਜਾਪੁ ਦੋਵੈਂ ਪੜ੍ਹੈ  
ਫੇਰ ਕਿਰਤਿ ਕਰੈ ।

... Wash the hands and legs till the knee and  
recite Japji Sahib and Jaap Sahib.  
Only then start performing other duties.

- Prem Sumarag Granth , Chapter 1 , 2<sup>nd</sup> Sermon

Do note, this book contains many anecdotes and conducts which are not in accordance to Gurmat. The most likely reason for this would have been that this book remained in oblivion for centuries before it re-emerges through a foreigner (British). The British even took the effort to translate it but could not translate the works of Bhai Gurdas Ji as they could not understand or appreciate the Sikhi way of life.



# SRI GUR KATHA BHAJ JAITA JI

**S**ri Guru Katha written by Bhai Jaitha Ji (Bhai Jiwan Singh Ji) who was a contemporary Sikh of Guru Gobind Singh Ji. His writings are very similar to the verses from Sri Dasam Granth. Some of the extracts are shown:

## Sri Gur Katha

ਜਿਨ ਸਿੰਘ ਕੀਏ ਸ੍ਰਿਗਾਲ ਜਿਤੇ ਅਰ ਜੈ ਤੇਗੰ ਤੇਗੰ ਗਾਈ ।

*[Bhai Jaitha Ji while praising Guru Gobind Singh Ji says] He has made hyenas into lions and sang Jai Tegang, Jai Tegang (hail the sword).*

*- Sri Gur Katha Bhai Jaitha Ji ; Invocation , Stanza 22*

ਦੋਹਰਾ । ਤੇਗ ਤੂਹੀ ਤੂਹੀ ਤਬਰ ਤੂ ਬੰਦੂਕ ਹਮਾਰ । ਤੇਰਹਿ ਹੀ ਬਲ ਜੀਤ ਹੈ  
ਜਯਤੇ ਕੀ ਜਯਕਾਰ ॥੬੬॥

*You are my sword, battle axe and matchlock. It is with Your strength, I am victorious and my praises heard.*

*- Sri Gur Katha Bhai Jaitha Ji ; Tales of Guru Gobind Singh , Stanza 66*

## Bachitar Natak

ਜੈ ਜੈ ਜਗ ਕਾਰਣ ਸ੍ਰਿਸਟਿ ਉਬਾਰਣ ਮਮ ਪ੍ਰਤਿਪਾਰਣ ਜੈ ਤੇਗੰ ॥੨॥

*I hail the power in the form of sword and I seek its shelter which is the basic cause of this creation.*

*(Sri Dasam Granth Sahib Ji Ang 39)*

## Shastar Naam Mala

ਅਸ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ॥

ਸੈਫ ਸਰੋਹੀ ਸੈਥੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ ॥੩॥

ਤੀਰ ਤੁਹੀ ਸੈਥੀ ਤੁਹੀ ਤੁਹੀ ਤਬਰ ਤਰਵਾਰ ॥

ਨਾਮ ਤਿਹਾਰੋ ਜੋ ਜਪੈ ਭਏ ਸਿੰਧ ਭਵ ਪਾਰ ॥੪॥

*As, Kripan (sword), Khanda, Khadag (sword), Tupak (gun), Tabar (hatched), Teer (arrow), Saif (sword), Sarohi and Saihathi, all these are my adorable form.*

*Thou are the Teer (arrow), Thou are Saihathi, Thou art Tabar (hatchet), and Talwaar (sword); he, who remembers Thy Name crosses the dreadful ocean of existence.*

*(Sri Dasam Granth Sahib Ji Ang 717)*

Bhai Jaitha Ji whilst delineating the procedure of preparing Amrit mentions the 5 Banis from which 3 are from Dasam Granth:

ਆਪਨ ਆਪਨ ਬਾਰ ਯੇ ਪਾਂਚਰੁ ਪਾਂਚ ਹੀ ਬਾਣੀ ਕੋ ਪਾਠ ਪੜ੍ਹੀਜਾਏ । ਜਪੁ ਜਾਪ ਸਵੈਯੇ ਚੌਪਈ ਅਨਦ ਕੋ ਪਾਠ ਸੋ ਪਾਹੁਲ ਤਿਆਰ ਕਰੀਜੈ ।

*All the five turn by turn should recite the gurbani. By reciting Japji Sahib, Jaap Sahib, Swaiye, Chaupai Sahib and Anand Sahib, they should prepare the Amrit.*



# SRI GUR SOBHA

## SAINAPATI

**D**ated 1711 CE, poet Chandra Sain Sainapati was among the 52 court poets of Guru Gobind Singh Ji Maharaj. In his epic, Sri Gur Sobha which translates to 'In Praise of the Guru', numerous conclusive points reached out about Sri Dasam Granth Ji. For instance, Poet Sainapati had access to Bachitar Natak Granth. Guru Gobind Singh's conversation with Akaal Purakh which is mentioned in Sri Gur Sobha is similar to the one in Bachitar Natak. The poet used words like Sri Kaal and Chandi Sudhari in his writings, which means that words like these were part of Sikh hymns of that time. Poet Senapati used language in futuristic accent similar to Kalki Avtar. The Poet has written history in the same way and style of Bachitar Natak. An extract from Sri Guru Sobha's 'Panth Pargat' chapter and its similarities to Bachitar Natak's 'Apni Katha' :

### Sri Gur Sobha

#### ਚੌਪਈ

ਤਿਹ ਬਖਸੀਸ ਕਰੀ ਕਰਤਾਰੰ । ਪ੍ਰਭੂ ਬਾਕ ਇਮ ਕਹੋ ਬਿਚਾਰੰ ।  
 ਤੁਮ ਮੇਰਾ ਇਕ ਪੰਥ ਚਲਾਵੋ । ਸੁਮਤ ਦੇਹ ਲੋਗਨ ਸਮਝਾਵੋ ॥੧੮॥  
 ਜੋ ਪ੍ਰਨੀ ਜਮ ਮਗ ਤੇ ਡਰੈ । ਸੁਨ ਉਪਦੇਸ ਸਰਨਿ ਤੁਹਿ ਪਰੈ ।  
 ਜੋ ਪ੍ਰਭ ਪੰਥ ਰਚੈ ਰਚ ਪ੍ਰੀਤੰ । ਹੋ ਤਿਹ ਸੰਗਿ ਮੋਹਿ ਇਹ ਰੀਤੰ ॥੧੯॥  
 ਭਗਤਿ ਹੇਤ ਜੇ ਜੇ ਹਮ ਰਚੇ । ਲੈ ਲੈ ਸਿਧਿ ਜਗਤ ਮੈ ਮਚੇ ।  
 ਅਪਨੀ ਅਪਨੀ ਪੂਜ ਲਗਾਨੇ । ਅਪਨੇ ਆਪਿ ਆਪਿ ਉਰਝਾਨੇ ॥੨੦॥  
 ਹਮ ਸੋ ਇਹ ਬਿਦਿ ਕਰੈ ਕਰਾਰੀ । ਨਿਸ ਦਿਨ ਉਸਤਤਿ ਕਰਹਿ ਤਿਹਾਰੀ ।  
 ਬਚਨ ਬਿਸਾਰ ਰਹੇ ਬਿਖ ਮਾਹੀ । ਤਿਨ ਕੋ ਮੋਖ ਮੁਕਤਿ ਇਮ ਨਾਹੀ ॥੨੧॥

*Note: Both verses narrates the conversation of Guru Gobind Singh with Akaal Purakh. Akaal Purakh directs the Guru to establish a Panth that will guide the misguided. Akaal Purakh also states that the deities ended themselves in ego and did not succeed to guide people to follow the path of Dharma. Lastly, Akaal Purakh states that those who seek shelter of Almighty will be saved.*

### Bachitar Natak

#### ਚੌਪਈ

ਜਿਨ ਜਿਨ ਨਾਮ ਤਿਹਾਰੋ ਧਿਆਇਆ ॥ ਦੂਖ ਪਾਪ ਤਿਨ ਨਿਕਟਿ ਨ ਆਇਆ ॥  
 ਜੇ ਜੇ ਅਉਰ ਧਿਆਨ ਕੋ ਧਰਹੀਂ ॥ ਬਹਿਸ ਬਹਿਸ ਬਾਦਨ ਤੇ ਮਰਹੀਂ ॥੪੧॥  
 ਹਮ ਇਹ ਕਾਜ ਜਗਤ ਮੋ ਆਇ ॥ ਧਰਮ ਹੇਤ ਗੁਰਦੇਵ ਪਠਾਏ ॥  
 ਜਹਾਂ ਜਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੋ ॥ ਦੁਸਟ ਦੋਖੀਯਨਿ ਪਕਰਿ ਪਛਾਰੋ ॥੪੨॥  
 ਯਾਂਹੀ ਕਾਜ ਧਰਾ ਹਮ ਜਨਮੰ ॥ ਸਮਝਿ ਲੇਹੁ ਸਾਧੂ ਸਭ ਮਨਮੰ ॥  
 ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨਿ ॥੪੩॥  
 ਜੇ ਜੇ ਭਏ ਪਹਿਲ ਅਵਤਾਰਾ ॥ ਆਪੁ ਆਪੁ ਤਿਨ ਜਾਪੁ ਉਚਾਰਾ ॥  
 ਪ੍ਰਭ ਦੋਖੀ ਕੋਈ ਨ ਬਿਦਾਰਾ ॥ ਧਰਮ ਕਰਮ ਕੋ ਰਾਹੁ ਨ ਡਾਰਾ ॥੪੪॥  
 ਜੇ ਜੇ ਗਉਸ ਅੰਬੀਆ ਭਏ ॥ ਮੈਂ ਮੈਂ ਕਰਤ ਜਗਤ ਤੇ ਗਏ ॥  
 ਮਹਾਪੁਰਖ ਕਾਂਹੁ ਨ ਪਛਾਨਾ ॥ ਕਰਮ ਧਰਮ ਕੋ ਕਛੂ ਨ ਜਾਨਾ ॥੪੫॥  
 ਅਵਰਨ ਕੀ ਆਸਾ ਕਿਛੁ ਨਾਹੀ ॥ ਏਕੈ ਆਸ ਧਰੋਂ ਮਨ ਮਾਂਹੀਂ ॥  
 ਆਨ ਆਸ ਉਪਜਤ ਕਿਛੁ ਨਾਹੀ ॥ ਵਾਕੀ ਆਸ ਧਰੋਂ ਮਨ ਮਾਂਹੀਂ ॥੪੬॥

(Sri Dasam Granth Sahib Ji Ang 57-8)



# GURBILAS

## PATSHAHI 6

**D**ate: ਸਤ੍ਰਾਂ ਸੈ ਬੀਤੇ ਤਬੈ ਬਰਖ ਪਤੱਤਰ ਜਾਨ । ਸਾਵਨ ਮਾਸ ਇਕੀਸ ਦਿਨ ਗਯੋ ਸੁਖਦ  
ਪਹਿਚਾਨ ; 21 Savan 1775 Bk (1718 CE)

Gurbilas Patshahi 6 is the oldest most detailed history of Sri Guru Hargobind Sahib Ji. The writer of this compendium (Granth) is Bhagat Singh who had once asked Shaheed Bhai Mani Singh Ji on the life of the Sixth Guru. Bhai Mani Singh Ji narrates the whole history at a site called Gurdwara Nanaksar at Jhang. The historical facts trace back to Guru Gobind Singh who had once narrated the entire life to Pyare Bhai Dya Singh Ji who then narrated to Bhai Mani Singh Ji.

There comes a reference to Sri Dasam Granth when Bhai Bidhi Chand Ji and Bhai Jetha Ji request Sri Guru Hargobind Sahib Ji at Delhi on when will the Gurus utter bani again<sup>1</sup> ;

ਦੋਹਰਾ ।  
ਤਮਰੇ ਬਚ ਬਾਣੀ ਕਰੂੰ ਨਵਮ ਗੁਰੂ ਅਸ ਧਾਰ ।  
ਦੁਤੀ ਗ੍ਰੰਥ ਰਚ ਛੰਦ ਮਹਿ ਦਸਮ ਨਾਮ ਨਿਰਧਾਰ ॥੩੮੯॥

*Guru Hargobind Sahib Ji answers: Answering your question, I shall again utter Gurbani in my Ninth Form. The next will be in my Tenth Form where I shall create a second Granth made up of chhands (meters) and it shall be called as 'DASAM'.*

- Gurbilas Patshahi 6, Chapter 8, Stanza 389

<sup>1</sup>Sri Guru Hargobind Sahib Ji was the first Guru who did not compose his own Bani. All of the previous 5 Gurus' composed their Bani.



*Painting of Sri Guru Hargobind Sahib Ji  
Source: Bhai Rupa Collection as referenced by Singh  
(2012) in the book Sikh Heritage: Ethos & Relics.*



# SIKHAN DI BHAGATMALA



A painting of Sri Guru Gobind Singh Ji and His Khalsa army, executed in the Kashmiri style, as seen in the illuminated folio of the Dasam Granth Ji

Source: Singh (2012). *Sikh Heritage: Ethos & Relics*. New Delhi: Rupa Publications India Pvt. Ltd.

**S**ikhan Di Bhagatmala, or Bhagat Ratanavali is written by Bhai Mani Singh Ji Shaheed in the year 1721 CE. The Bani of Guru Gobind Singh Ji's Khalsa Mahima is referenced within this Granth:

... ਤਾਂ ਪ੍ਰਸਾਦ ਸਾਹਿਬ ਕਰਦ ਦੀ ਭੇਟ ਕਰਿਕੇ ਸਿਖਾਂ ਨੂ ਵਰਤਾ ਦਿਤਾ । ਤਾਂ ਬ੍ਰਹਮਣਾ ਨੂ ਖਬਰ ਹੋਈ । ਸਭੇ ਇਕਠੇ ਹੋ ਕੇ ਕਾਸੀ ਦੇ ਬ੍ਰਹਮਣ ਪਾਸ ਗਏ । ਲਗੇ ਕ੍ਰੋਧ ਕਰਨ । ਜੋ ਪ੍ਰਸਾਦ ਛੂਤ ਕਰਿ ਛਡਿਆ ਹੈ । ਤੇ ਅਸੀਂ ਖੁਧਿਅਰਥੀ ਰਹੇ ਹਾਂ । ਤਾਂ ਸਾਹਿਬ ਦੇ ਪਾਸ ਸਿਖਾਂ ਆਨ ਅਰਦਾਸ ਕੀਤੀ । ਜੋ ਬ੍ਰਹਮਣ ਬਹੁਤ ਕਲਪਦੇ ਹੈਨ । ਤਾਂ ਸਾਹਿਬ ਨੇ ਭਾਈ ਨੰਦ ਲਾਲ ਨੂ ਓਨਾ ਦੇ ਮਨਾਵਣ ਵਾਸਤੇ ਘਲਿਆ । ਤੇ ਇਹ ਸਵਯਾ ਲਿਖ ਘਲਿਆ<sup>1</sup> :

*Instead, Guru Gobind Singh Ji ran his Kirpan through the food and gave it to the Sikhs. The Brahmins heard of this and immediately went to their leader and expressed their discontentment. They said that the Guru has made the food impure by feeding the Sikhs. Some Sikhs heard their conversations and told Guru Ji. Guru Ji sends Bhai Nand Lal Ji to persuade them and writes the following Shabad:*

ਸ੍ਰੈਯਾ ॥

ਜੋ ਕਿਛੁ ਲੇਖੁ ਲਿਖਿਓ ਬਿਧਨਾ ਸੋਈ ਪਾਯਤੁ ਮਿਸ੍ਰ ਜੂ ਸੋਕ ਨਿਵਾਰੋ ॥  
ਮੇਰੇ ਕਛੂ ਅਪਰਾਧ ਨਹੀ ਗਯੋ ਯਾਦ ਤੇ ਭੂਲ ਨਹ ਕੋਪੁ ਚਿਤਾਰੋ ॥  
ਬਾਗੋ ਨਿਹਾਲੀ ਪਠੈ ਦੈਹੋ ਆਜੁ ਭਲੇ ਤੁਮ ਕੋ ਨਿਸਚੈ ਜੀਅ ਧਾਰੋ ॥  
ਛਤ੍ਰੀ ਸਭੇ ਕ੍ਰਿਤ ਬਿੱਪਨ ਕੇ ਇਨਹੂ ਪੈ ਕਟਾਛ ਕ੍ਰਿਪਾ ਨਿਹਾਰੋ ॥੧॥

<sup>1</sup> This Sevaiya was present within the manuscript of Bhai Painda Ji (See, page 220) .



Oh friend! whatever is written in your destiny is sure to happen. You should leave your personal grief. I am not to be blamed I have given food to the Sikhs before serving the Brahmins. Do not feel angry at my folly. The dress and the baggage that I have to give you I'll send it to you. Do not worry on that account. All these Sikhs who are wearing the weapons are like Kashatriyas. They are Brahmins because of their good deeds. Consider them with kindness. (1)

ਸ੍ਰੈਯਾ ॥

ਜੁੱਧ ਜਿਤੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਦਾਨ ਕਰੇ ॥  
ਅਘ ਅਉਘ ਟਰੇ ਇਨਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਇਨਹੀ ਕੀ ਕ੍ਰਿਪਾ ਫੁਨ ਧਾਮ ਭਰੇ ॥  
ਇਨ ਹੀ ਕੇ ਪ੍ਰਸਾਦਿ ਸੁ ਬਿਦਿਆ ਲਈ ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਸਭ ਸਤ੍ਰ ਮਰੇ ॥  
ਇਨ ਹੀ ਕੀ ਕ੍ਰਿਪਾ ਕੇ ਸਜੇ ਹਮ ਹੈਂ ਨਹੀ ਮੋ ਸੇ ਗਰੀਬ ਕਰੋਰ ਪਰੇ ॥੨॥

I have won many battles with the help of these Sikhs. I have made donations because of them.  
My house is full of money and food because of them. My sins have been washed away due to them.  
I have been educated because of them. It is with their help that I could kill my enemies.  
I am blessed because of them; there are crores of living being on this earth. No one talks about them. (2)

ਸ੍ਰੈਯਾ ॥

ਸੇਵ ਕਰੀ ਇਨ ਹੀ ਕੀ ਭਾਵਤ ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀ ਕੋ ॥  
ਦਾਨ ਦਯੋ ਇਨ ਹੀ ਕੋ ਭਲੇ ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੋ ॥  
ਆਗੈ ਫਲੈ ਇਨਹੀ ਕੋ ਦਯੋ ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੋ ॥  
ਮੋ ਗ੍ਰਹ ਮੈ ਤਨ ਤੇ ਮਨ ਤੇ ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਬ ਹੀ ਇਨਹੀ ਕੋ ॥੩॥

I just like to serve them and I don't feel satisfied serving anyone else.  
I just want to give them donations. I don't like to give it to anyone else.  
The donations given to them will benefit me. The donations given to anyone else are fake.  
In my house and my heart everything that I own belongs to them. (3)

When the Brahmins heard Guru Ji's response:

ਦੋਹਰਾ ॥

ਚਟਪਟਾਇ ਚਿਤ ਮੈ ਜਰਜੋ ਤ੍ਰਿਣ ਜਿਯੋਂ ਕੁੱਧਤ ਹੋਇ ॥  
ਖੋਜ ਰੋਜ ਕੇ ਹੇਤ ਲਗ ਦਯੋ ਮਿਸ੍ਰ ਜੂ ਰੋਇ ॥੪॥

On hearing this the Brahmins became angry. Their eyes burnt like how the straws catch fire.  
On seeing their livelihood in danger, they cried. (4)

(Sri Dasam Granth Sahib Ji Ang 716-7)

[Continues on the next page]



ਤਾਂ ਭਾਈ ਨੰਦ ਲਾਲ ਜੀ ਓਨਾ ਬ੍ਰਹਮਣਾ ਦੇ ਪਾਸ ਗਇਆ । ਤੇ ਕਹਿਓਸ ਸਾਹਿਬ ਨੇ ਬਚਨ ਕੀਤਾ ਹੈ । ਜੋ ਹੁਣ ਨਾਨਾ ਪ੍ਰਕਾਰ ਦੇ ਭੋਜਨ ਕਰ ਕੇ ਤੁਸਾਨੂੰ ਛਕਾਵਨੇ ਹਾਂ । ਤੇ ਬਸਤ੍ਰ ਸਭੇ ਦੇਆਂਗੇ । ਤੇ ਤੁਸਾਂ ਕ੍ਰੋਧ ਨਹੀ ਕਰਨਾ । ਤੁਸੀ ਅਸਾਨੂੰ ਓਸ ਪ੍ਰਸਾਦ ਦੇ ਵੇਲੇ ਚਿਤੋ ਭੁਲ ਗਏ ਹੋ । ਤਾਂ ਭਾਈ ਓਹ ਕ੍ਰੋਧ ਟਲਿਓ ਨਹੀ । ਤਾਂ ਭਾਈ ਜੀ ਨੇ ਕਹਿਆ ਸਤਿਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈਨ । ਤੁਸੀ ਜੀਵ ਰੂਪ ਨਾ ਕਰਿ ਜਾਣੇ । ਤਾਂ ਓਨਾ ਨੇ ਕਹਿਆ ਜੋ ਸਾਹਿਬ ਨੇ ਤਾਂ ਬਚਿਤ੍ਰ ਨਾਟਕ ਵਿਚ ਕਹਿਆ:

*So when Bhai Nand Lal Ji went to the Brahmins and passed on the message of Sri Guru Gobind Singh Ji, he promised them that they shall be served with various sorts of foods and clothing. All this was being done so that the Brahmins are not disheartened. But the Brahmins said to Bhai Ji that they were forgotten at the time when food was served (to the Sikhs). Bhai Nand Lal evaluated that the Brahmins are still angry so he said that Guru Ji is Almighty Himself and on the other hand, the rest of us are only humans who can never understand Guru Ji. Listening to this, the Brahmins replied that Guru Ji has written in Bachitar Nanak :*

ਜੇ ਹਮ ਕੋ ਪਰਮੇਸਰ ਉਚਰਿਹੈ ॥  
ਤੇ ਸਭ ਨਰਕਿ ਕੁੰਡ ਮਹਿ ਪਰਿਹੈ ॥

*Those who would call me God;  
they will fall into the deep pit of hell.*

*(Sri Dasam Granth Sahib Ji Ang 57)*

ਅਸੀਂ ਤੇਰਾ ਬਚਨੁ ਮੰਨੀਏ ਕੇ ਸਾਹਿਬ ਦਾ ਬਚਨ ਮੰਨੀਏ । ਤਾਂ ਭਾਈ ਜੀ ਨੇ ਕਹਿਆ ਜੋ ਵਚਨੁ ਸਾਂਗੋਪਾਂਗ ਹੁੰਦਾ ਹੈ ਸੋ ਸੁਣੀਦਾ ਹੈ । ਕਿਉ ਜੋ ਪਿਛੇ ਕਹਿ ਆਏ ਹੈਨ:

*Brahmins continued, "We can accept whatever you are saying but Guru Ji is saying otherwise." Bhai Nand Lal Ji replied, "Guru's Bani should be studied in totality. This is because, previously in Bachitar Nanak, Guru Ji has said:*

ਇਹ ਬਿਧਿ ਕਰਤ ਤਪੱਸਿਆ ਭਯੋ ॥  
ਦ੍ਵੈ ਤੇ ਏਕ ਰੂਪ ਹੋ ਗਯੋ ॥

*This way undertaking devotional prayer;  
my individuality merged in the Almighty and I became one from two.*

*(Sri Dasam Granth Sahib Ji Ang 55)*

ਤਾਂ ਤੇ ਸਤਿਗੁਰਾਂ ਭਗਤਿ ਦਾ ਔਤਾਰ ਧਾਰਿਆ ਹੈ । ਜੈਸੇ ਸਵਾਂਗੀ ਸਵਾਂਗ ਧਾਰਤਾ ਹੈ । ਤਾਂ ਪਿਛਲਾ ਰੂਪ ਪ੍ਰਗਟ ਨਹੀ ਕੀਤਾ ਚਾਹਿੰਦਾ ।

*Thus, Guru Ji is the incarnation of devotion. It is just like an actor who plays in an act does not reveal his real self.*

*- Sikhan Di Bhagatmala by Bhai Mani Singh, Sakhi 152*



## PURPOSE OF WRITING DASAM GRANTH BY SHAHEED BHAI MANI SINGH JI WITH A SPECIAL EMPHASIS ON BANI OF CHARITROPAKHYAN.

ਤਾਂ ਸਿਖਾਂ ਭਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਹੋਰਾਂ ਥੀ ਪ੍ਰਸਨ ਕੀਤਾ । ਜੋ ਆਦਿ ਬਾਣੀ ਜੋ ਹੋਈ ਹੈ ਸੋ ਭਗਤਿਮਈ ਹੈ । ਤੇ ਸਾਹਿਬ ਦਸਵੇ ਪਾਤਸਾਹ ਜੋ ਬਾਣੀ ਕੀਤੀ ਹੈ ਸੋ ਜੁਧਮਈ ਹੈ । ਕੈ ਇਸਤ੍ਰੀਆ ਦੇ ਚਰਿਤ੍ਰ ਹੈਨ । ਇਸ ਦਾ ਸਿਧਾਂਤ ਕਿਉਂ ਕਰਿ ਸਮਝੀਐ ।

*Sikhs asked Bhai Mani Singh Ji a question, "The Gurbani present within Sri Guru Granth Sahib Ji is of devotion and the Tenth Master has composed Gurbani which is of valor and the tales of females. What is the concept behind this? Please explain it to us."*

ਤਾਂ ਭਾਈ ਜੀ ਕਹਿਆ ਜੈਸੇ ਅਰਜਨ ਜੁਧ ਦੇ ਸਮੇਂ ਸਸਤ੍ਰ ਛੋਡ ਬੈਠਾ ਸੀ । ਤੇ ਮਹਾਰਾਜ ਓਸ ਨੂ ਗੀਤਾ ਉਪਦੇਸ਼ ਕਰਿ ਕੈ ਫੇਰ ਵਰਨ ਆਸਰਮ ਦਾ ਜੁਧ ਦ੍ਰਿੜਾਇਆ ਸੀ । ਤੈਸੇ ਹਿੰਦੂਆ ਨੇ ਹਿੰਸਾ ਧਰਮ ਜਾਣ ਕੈ ਸਸਤ੍ਰ ਛੋਡ ਦਿਤੇ ਹੈਸਨ । ਤੇ ਮਲੇਛਾ ਨੇ ਸਸਤ੍ਰ ਪਕੜ ਲੀਤੇ ਹੈਸਨ । ਤੇ ਸਸਤ੍ਰਾਂ ਦਾ ਬਲ ਕਰਿ ਪ੍ਰਿਥਮੀ ਦਾ ਰਾਜ ਭੋਗਦੇ ਹੈਸਨ । ਤੇ ਹਿੰਦੂਆਂ ਦੇ ਵਿਚ ਭਗਤਿ ਹੋਵਨ ਨਹੀ ਸਨ ਦੇਂਦੇ । ਦੇ ਸਾਹਿਬ ਖਾਲਸੇ ਜੀ ਨੂ ਰਘੁਵੰਸ਼ ਜਾਣ ਕੈ ਫੇਰ ਰਾਜ ਲੈ ਦੇਵਣਾ ਸੀ । ਤਾਂ ਜੁਧਮਈ ਬਾਣੀਆਂ ਉਚਾਰਨ ਕੀਤੀਆਂ ਹੈਨ । ਤੇ ਸਸਤ੍ਰਾਂ ਦੀ ਵਿਦਿਆ ਦ੍ਰਿੜ ਕੀਤੀ ਹੈ । ਤੇ ਗਿਆਨ ਦਾ ਉਪਦੇਸ਼ ਕੀਤਾ ਹੈ । ਸੋ ਸਰੀਰ ਤੁਸਾਂ ਝੂਠੇ ਜਾਣਨੇ । ਤੇ ਤੁਸਾਡੇ ਵਰਣ ਦਾ ਧਰਮ ਜੁਧ ਹੈ । ਜੁਧ ਕਰਨਾ । ਜੇ ਜੁਧ ਜੀਤੋਗੇ ਤਾਂ ਰਾਜ ਭੋਗੋਗੇ । ਤੇ ਜੇ ਜੁਧ ਵਿਚ ਮਿਰਤ ਹੋਵੋਗੇ ਤਾਂ ਸੁਵਰਗ ਦੇ ਸੁਖ ਭੋਗੋਗੇ । ਤੇ ਜੇ ਗਿਆਨ ਨੂ ਦ੍ਰਿੜ ਕਰੋਗੇ ਤਾਂ ਜੀਵਨ ਮੁਕਤ ਹੋ ਕੇ ਵਿਚਰੋਗੇ । ਜੈਸੇ ਮੂਰਤਾਂ ਇਕ ਮਲੇਛਾਂ ਦੀਆਂ ਅਨੰਤ ਹੈਸਨ । ਤੈਸੇ ਓਨਾ ਦੇ ਸਨਮੁਖ ਸਿੰਘਾਂ ਦੀਆਂ ਮੂਰਤਾਂ ਬਣਾ ਖੜੀਆਂ ਕੀਤੀਆਂ ਹੈਸਨ । ਤੇ ਆਪ ਕਉਤਕ ਵੇਖਦੇ ਹੈਸਨ । ਜੈਸੇ ਘੋੜਾ ਕਿਸੇ ਬੂਟੇ ਥੀਂ ਝਕਦਾ ਹੈ । ਤਾਂ ਕਾਰ ਸਵਾਰ ਓਸਨੂ ਬੂਟੇ ਥੀ ਤ੍ਰਿਪਾਇ ਲੈ ਜਾਂਦਾ ਹੈ । ਤੈਸੇ ਹਿੰਦੂ ਸਸਤ੍ਰਾਂ ਥੀ ਭੈਮਾਨ ਹੈਸਨ । ਜੁਧਮਈ ਬਾਣੀਆ ਤੇ ਗਿਆਨ ਉਪਦੇਸ਼ ਕਰ ਕੈ ਏਨਾ ਥੀਂ ਜੁਧ ਕਰਵਾਇਆ ਹੈ ।

*Bhai Mani Singh Ji answers, "Just as when Arjun had forsaken his weapons, Krishna had imparted the sermons in the form of Gita to reformatify the spirit of valor. But when the Hindus have abandoned weapons by calling it a form of violence, the Muslims have now embraced them and are now enjoying the pleasures of sovereignty. They are now making the Hindus to not have devotion. Which is why the Master will bless the Khalsa with sovereignty and in order to do so, he has composed Gurbani that contains valor. He has also reformatified the knowledge of weaponry and of spirituality so that one considers this body as false. He has made the duty of Khalsa to fight battles and if victorious, they will enjoy the sovereignty. If martyred, the pleasures of heaven will be there. Lastly, if the knowledge of Gurbani is fortified within, he/she shall be liberated. Just like the uniform of Mughal soldiers is the same for all their forces similarly, Guru Gobind Singh Ji has given the uniform of Khalsa to all the Sikhs. Guru Ji then sits and watches. Just like a horse is not willing to be tied to a tree but the caretakers brings him to the tree and ties him. Similarly, the Hindus were afraid of weapons, so Guru Ji has uttered Valour enriched Gurbani along with spiritual knowledge and made them to fight in battles."*

ਤੇ ਚਿਤ੍ਰ ਇਸ ਵਾਸਤੇ ਲਿਖੇ ਹੈਨ । ਜੋ ਇਸਤ੍ਰੀਆ ਦੇ ਭੋਗਾਂ ਵਿਚ ਤੁਸਾਂ ਮਨ ਨਹੀ ਬੰਧਣਾ । ਸਤਿਗੁਰਾਂ ਦੇ ਸਬਦ ਨਾਲ ਪ੍ਰੀਤ ਰਖਣੀ । ਤੇ ਜੁਧਮਈ ਬਾਣੀ ਏਸ ਵਾਸਤੇ ਕੀਤੀ ਹੈ । ਜੋ ਭਗਤਿਮਈ ਬਾਣੀ ਪੜ ਕੇ ਜੁਧ ਨਾ ਕਰ ਸਕਣਗੇ । ਤੇ ਜੁਧਮਈ ਬਾਣੀ ਤੇ ਇਸਤ੍ਰੀ ਦੇਵੀ ਦੇ ਪੜਨਗੇ ਤਾਂ ਇਨ੍ਹਾਂ ਦੇ ਸਸਤ੍ਰਾਂ ਵਿਚ ਸਹਾਇਤਾ ਹੋਵੇਗੀ । ਜਿਸ ਸਮੇਂ ਜੁਧ ਕਰ ਕੇ ਰਾਜ ਕਰਨਗੇ ਤਾਂ ਭਗਤਾਂ ਦੀ ਸੇਵਾ ਕਰਨਗੇ । ਮਹਾਰਾਜ ਦੀ ਭਗਤਿ ਸਾਰੇ ਜਗਤ ਵਿਚ ਵਿਸਤੀਰਨ ਹੋਵੇਗੀ । ਦਸਵੇਂ ਪਾਤਸਾਹ ਦਾ ਔਤਾਰ ਧਰਮ ਚਲਾਵਣ ਵਾਸਤੇ ਹੋਇਆ ਹੈ । ਏਨਾ ਦੇ ਰਾਜ ਵਿਚ ਗਊਆ ਦੀ ਤੇ ਬ੍ਰਹਮਣਾ ਦੀ ਤੇ ਰਿਖਾਂ ਦੀ ਤੇ ਮੁਨੀਸਰਾਂ ਦੀ ਸਰਬ ਦੀ ਰਖਿਆ ਹੋਵੇਗੀ ।

*[Continues on the next page]*



ਹੋਰੁ ਵਾਹਿਗੁਰੂ ਕੇ ਗੁਣ ਭੀ ਅਨੇਕ ਹੈਨ । ਤੇ ਵਾਹਿਗੁਰੂ ਕੇ ਸਿਖ ਭੀ ਅਨੇਕ ਵਰਸਾਣੇ ਹੈਨ । ਸੋ ਮੈ ਥੀ ਗਿਣੇ ਨਹੀ ਜਾਂਦੇ ।੧੫੫।

*Secondly, the Charitr has been written so that the Sikhs do not indulge themselves in the pleasures of sex and instead have love for the Gurbani of Gurus. The aim for writing Gurbani filled with battles was that a person who only reads Gurbani of devotion would never participate in battle. If one reads Gurbani containing battles and of the exploits of Devi (Chandi), the person would never hesitate on weapons. Once they are victorious in battle and start rulling, they shall serve the devotees. Only then will Sikhi prevail throughout the world. The manifestation of Sri Guru Gobind Singh Ji is to propagate righteousness. In their rule, the saints, scholars, sages and hermits shall all be protected. Just like the qualities of Waheguru are endless, so are the Sikhs of Waheguru. Thus, I am not able to describe them entirely."*

*- Sikhan Di Bhagatmala by Bhai Mani Singh, Sakhi 155*

## MESSAGE FROM BHAI MANI SINGH'S WRITING

Bhai Mani Singh Ji gives us a wider perspective on the aim of Sri Guru Gobind Singh Ji in writing the Dasam Granth. Bhai Ji tells us that in order to alleviate tyranny and unjust rule from this earth, righteous persons need to bear arms but that in Dharmic perspective is difficult. This is because, in the Dharmic religions, weapons are known as representation of violence (*hinsa*) and it is frowned upon. But an important puzzle that cannot be decoded by all these faiths is that without weapons, Dharma can never sustain. Going further, by teaching spirituality and weaponry alike, a person might fall into the traps of vices that will then again lead to destruction. So in order to curb it, Guru Ji has composed Charitropakhyan by which a Khalsa has both the spirituality and valour along with the understanding of the consequences of being overrun by vices especially lust. Thus, Guru Ji has made a Khalsa complete in all aspects be it worldly (Charitropakhyan), spiritual (Jaap Sahib, Akaal Ustat, Gian Parbodh, etc.) and valour to raise voice and bring a change (Chandi Charitr, Chandi Di Vaar, Chaubis Avtar, Shastar Naam Mala).

A sant endures every hardship upon Himself as the will of Waheguru. Sri Guru Gobind Singh Ji through his Gurbani has introduced the spirit of warriorhood to be infused within the saints and give them the spirit to raise a voice against the disrespect of their Guru who is Waheguru Himself.



# GUR RATTAN MAL

## SAU SAKHI

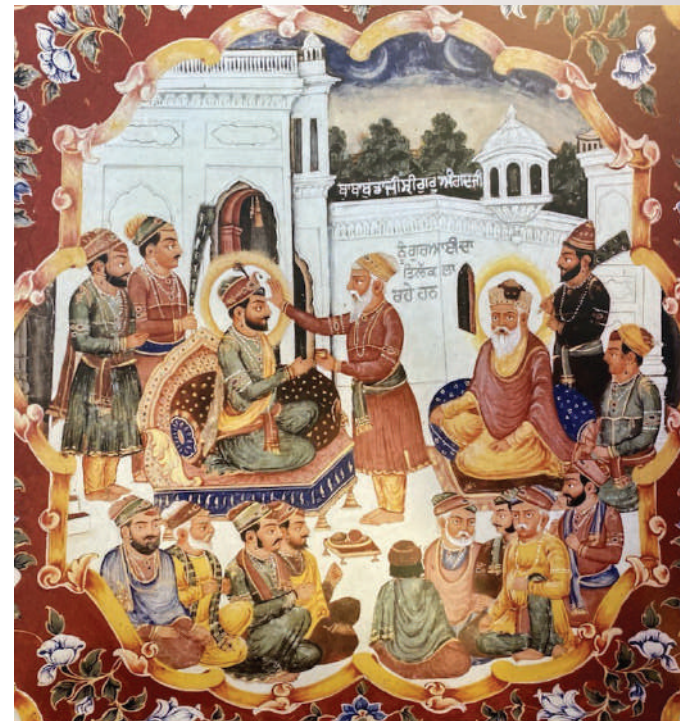
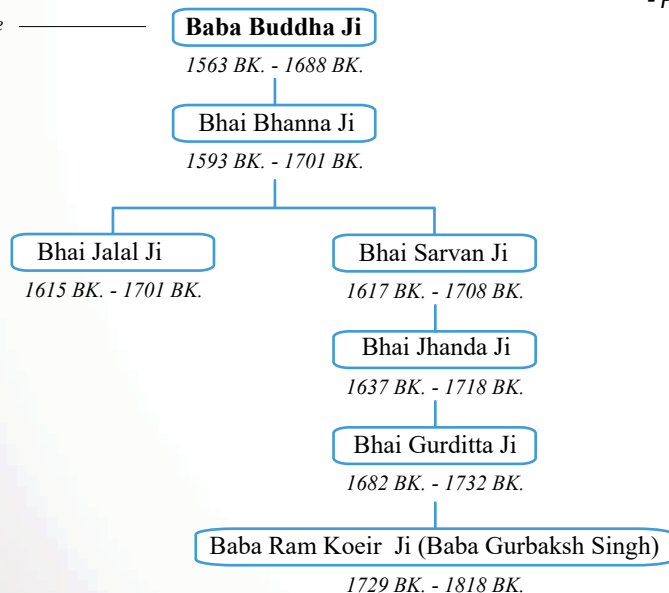
**S**au Sakhi is translated to 100 stories and was written by Baba Gurbaksh Singh (Baba Ram Koeir Ji). These are mainly a collection of anecdotes taken from the lives of Sikh Gurus in particular Guru Gobind Singh. Amongst these stories are dispersed a number of tales depicting future events such as establishment of Khalsa Raj. Baba Ji talks of the importance of nitnem and how Japji Sahib and Jaap Sahib plays a role in eradicating sins:

ਸਵੈਯਾ । ਜਪੁ ਜਾਪ ਕੀਏ ਅਘ ਕੋਟ ਹਰੈ ਨਿਤ ਦਾਨ ਵਧੈ ਮਤਿ ਸਾਰ ਧਰੈ ।

*Reciting Japji sahibs and Jaap sahib eradicates all sins and pious deeds excels in offering charity by which the conduct becomes saintly*

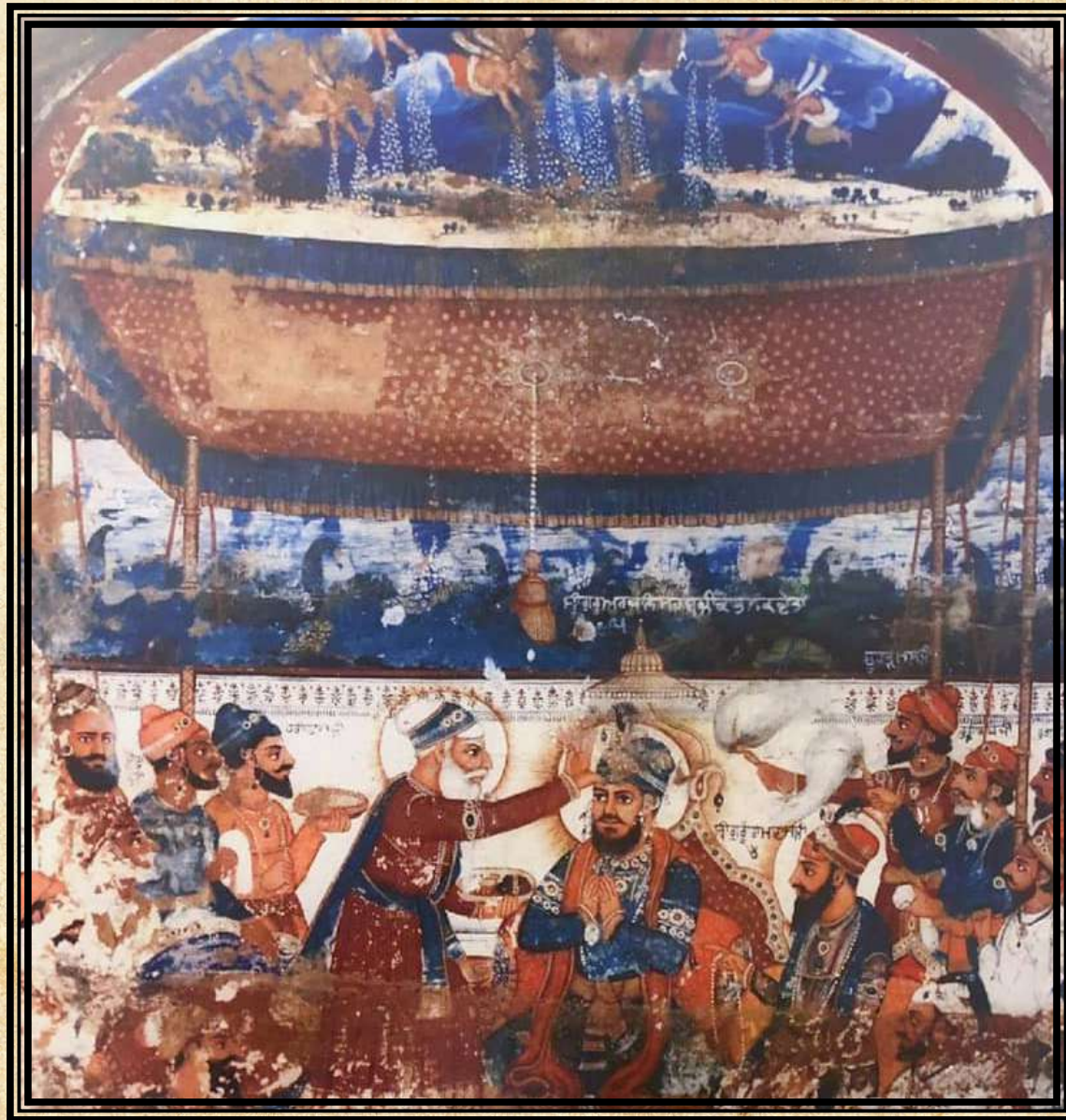
- Prachin Sau Sakhi, Sakhi 90

Randhawa Family Lineage



A fresco painting from Gurdwara Baba Atal Rai Ji, Amritsar depicting the 'tilak' ceremony by Baba Buddha Ji during the Guruship of Guru Angad Dev Ji. Later this ceremony was carried out by the descendants of Baba Buddha Ji till Baba Ram Koeir Ji (Baba Gurbaksh Singh) who performed this ceremony to Guru Gobind Singh Ji.





*A fresco painting from Gurdwara Baba Atal Rai Ji, Amritsar depicting the 'tilak' ceremony by Baba Buddha Ji during the Guruship of Guru Arjan Dev Ji.*





*Sri Guru Gobind Singh Ji being anointed the Tenth Guru at Anandpur Sahib by Baba Ram Koeir Ji (Baba Gurbaksh Singh) who was 3 years old assisted by Baba Hardita Ji (his uncle).*



# PARCHIAN SEVADAS KIAN

In 1741, Parchian Sevadas Kian quoted lines from Rama Avtar, 33 Swaiyey and mentioned of Zafarnama with Hikayats. The references are stated chronologically with the order of the Bani:

## Chaubis Avtar (Ram)

ਤਬ ਪ੍ਰਿਥਮੇ ਉਹਾਂ ਬਡਾ ਜੱਗ ਕਰਾਇਆ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪ੍ਰਸਾਦਿ ਕਰਕੇ ਸਭ ਜੀਅ ਜੰਤ ਤ੍ਰਿਪਤ ਕੀਏ ਫਿਰ ਈਧਨ ਖਰੀਦ ਕਰਵਾਇਆ ਸਿਸਕਾਰ ਕੇ ਨਮਿਤਿ । ਨਾਲੇ ਸਿਖਾਂ ਬਹੁਤ ਚੰਦਨ ਇਕੱਠਾ ਕੀਆ ਧੂਪ ਏਕਠਾ ਕੀਆ ਕੇਸਰ ਹੰਬੀਰ ਏਕਠਾ ਕੀਆ । ਰੁਦਨ ਭੀ ਬਹੁਤੇ ਸਿਖ ਪੜੇ ਕਰਹਿ ਅਪਨੀ ਠਉੜਿ । ਏਕ ਪਹਰ ਸਰੀਰ ਛੱਡਣੇ ਤੇ ਆਗੈ ਇਹ ਸਵਈਆ ਮੁਖ ਵਾਕ ਤੇ ਉਚਾਰ ਕੀਆ । -

A huge langgar was arranged at this place, in which all kinds of foods were served to the hearts' content of everybody. The Guru arranged the purchase of fuel wood for his cremation. The Sikhs collected a lot of sandalwood. They collected incense, saffron and scents. Many Sikhs could not help crying aloud. One pahar (3 hours) before leaving his body, the Guru recited the following quatrain:

ਪਾਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਖ ਤਰੇ ਨਹੀ ਆਨਯੋ ॥  
ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈ ਮਤ ਏਕ ਨ ਮਾਨਯੋ ॥  
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨਯੋ ॥  
ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਯੋ ॥

[Continues on the next page]



Guru Gobind Singh Ji riding towards his own funeral pyre

Source: Government Museum and Art Gallery, Chandigarh as cited by Singh (2003) in the book New Insights into Sikh Art.



O God! the day when I caught hold of your feet, I do not bring anyone else under my sight. None other is liked by me now the Puranas and the Quran try to know Thee by the names of Ram and Rahim and talk about you through several stories, The Simritis, Shastras and Vedas describe several differences in their respective believes, but I do not agree with any of them. O sword-wielder God! This all has been described by Thy Grace, what power can I have to write all this?

(Sri Dasam Granth Sahib Ji Ang 254)

- Parchi Patshahi Dasvin Ki, Episode 50, Pg. 119

### 33 Seveiyē

ਏਕ ਬੇਰਿ ਕਿਸੀ ਸੰਜੋਗ ਗੁਰੂ ਜੀ ਦਾਦੂ ਦੁਆਰੇ ਜਾਇ ਨਿਕਲੇ । ਉਹਾਂ ਦਾਦੂ ਦੁਆਰੇ ਕੀ ਓਰਿ ਦੇਖਿ ਕਰਿ ਗੁਰੂ ਬਾਬੇ ਤੀਰ ਸਾਥਿ ਨਮਸਕਾਰ ਕੀਆ । ਤਬ ਖਾਲਸੇ ਕਹਿਆ ਸਚੇ ਪਾਤਸਾਹ ! ਤੈਂ ਬਚਨ ਮਹਿ ਕਹਿਆ ਹੈ ਜੁ -

... ਗੋਰ ਮਤੀ ਮਠ ਭੂਲ ਨ ਮਾਨੈ

- Sri Dasam Granth Sahib Ji Ang 712

ਤੇ ਦਾਦੂ ਦੁਆਰ ਕਉਂ ਆਪਿ ਨਮਸਕਾਰ ਕੀਆ । ਸੋ ਇਸ ਬਾਤ ਹਮ ਕਉ ਸੰਸਾ ਉਪਜਿਆ ਹੈ । ਹੁਕਮ ਹੋਆ ਖਾਲਸਾ ਜੀ ! ਮੇਰੇ ਪਾਸਹੁੰ ਭੀ ਤਨਖਾਹ ਲੈਵਹੁ ਤਾਂ ਗੁਰੂ ਬਾਬੇ ਖਾਲਸੇ ਕਉ ਤਨਖਾਹ ਦੀਨੀ । ਫੇਰਿ ਕਿਸੀ ਸਿਖ ਅਰਦਾਸ ਕੀਨੀ ਜੁ ਸੱਚੇ ਪਾਤਸਾਹ ! ਗੁਰੂ ਬਾਬਾ ਤਉ ਅਭੁੱਲ ਰੂਪ ਹੈ । ਹੁਕਮ ਹੋਆ ਅਸਾਂ ਜੋ ਨਮਸਕਾਰ ਕੀਆ ਥਾ ਪਰ ਸਿਖਾਂ ਕਉ ਤਨਖਾਹ ਲਾਵਣ ਸਿਖਾਲਨੇ ਹਾਂ ਨਾਲੇ ਤਨਖਾਹ ਦੇਵਣ ਸਿਖਾਲਨੇ ਹਾਂ । ਤਾਂ ਇਹ ਉਤਰ ਸੁਣਿ ਕਰਿ ਸਿਖ ਸੁਪ੍ਰਸੰਨ ਹੋਇਆ ।੪੭।

Once, it so happened that the Guru reached Dadu's place. Looking towards the Shrine, he saluted with his arrow. The Khalsa noticed this and said, "O True Emperor, you have ordered that the Khalsa shall not bow before tombs and cremation grounds, even by mistake. But you have yourself paid respect to a tomb. This has raised doubts in our minds." "O Khalsa, I should also be punished," admitted the Guru. He complied with the punishment awarded by the Khalsa. Later a Sikh came forward and pleaded before Guru Ji, "O True Emperor, the Guru can commit no wrong." Sri Guru Gobind Singh Ji answered, "The Guru is certainly above mistakes. I saluted the grave, because I have to teach the Khalsa practically how to maintain purity of faith, and how to dispense and receive punishment," explained the Guru. The Sikh was extremely happy at this answer. (47).

- Parchi Patshahi Dasvin Ki, Episode 47, Pg. 110-1

### Zafarnama

ਤਬ ਖਾਲਸੇ ਕਹਿਆ ਸੱਚੇ ਪਾਤਸਾਹ ਤੁਰਕ ਮਹਾਂ ਬੁਰਾ ਹੈ ਅਰ ਤੁਰਕ ਸਾਥ ਦਸ ਲਖ ਘੋੜਾ ਚੜ੍ਹਤਾ ਹੈ । ਆਗੇ ਜਿਉ ਰਜਾਇ । ਫਿਰ ਇਹ ਹੁਕਮ ਹੋਆ ਜੋ ਭਲਾ ਇਉ ਕਰਤੇ ਹੈਂ ਜੋ ਖਤ ਲਿਖ ਕੇ ਤੁਰਕ ਕਉ ਮਾਰਤੇ ਹੈਂ । ਹਮਾਰਾ ਖਤ ਪੜ੍ਹ ਕਰ ਮਰ ਜਾਵੈਗਾ । ਤਬ ਖਾਲਸੇ ਕਹਿਆ ਸੱਚੇ ਪਾਤਸਾਹ ਤੂੰ ਕਰਨ ਕਾਰਨ ਹਹਿ । ਜਿਉ ਤੁਹਿ ਭਾਵੈਂ ਤਿਉਂ ਹੀ ਕਰੀਐ । ਤਬ ਗੁਰੂ ਬਾਬੇ ਨਰਿੰਗ ਸਾਹ ਕੀ ਓਰਿ ਖਤ ਲਿਖਿਆ ।

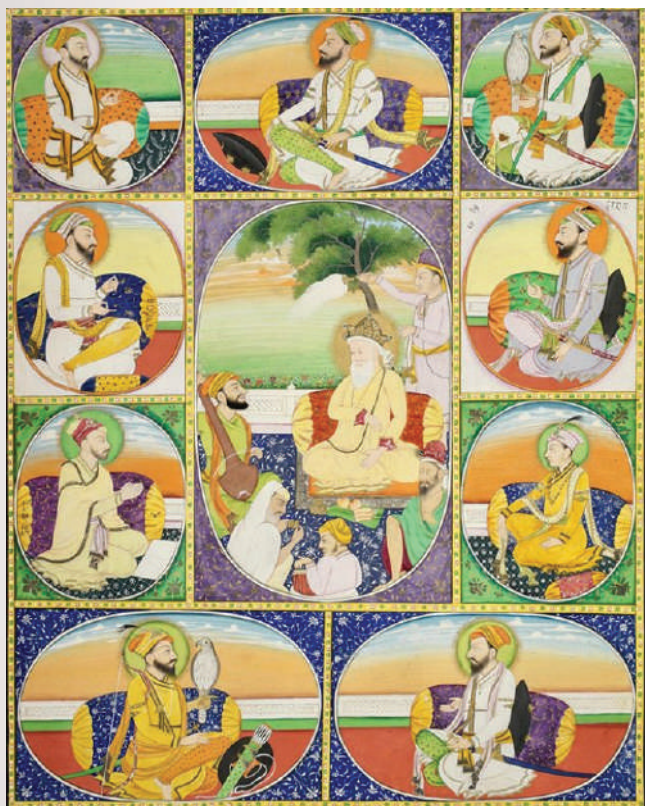
ਖਤੁ ਕਾ ਨਾਮ **ਜਫਰਨਾਮਾ** ਰਖਿਆ ਅਰ ਬਡੇ ਬਿਸਥਾਰ ਕਾ ਲਿਖਿਆ ਪਰ ਈਹਾਂ ਕਛੁ ਬੀਜ ਮਾਤਰ ਕਹਤੇ ਹੈਂ । ਉਸ ਖਤ ਮਹਿ ਕੇਤੇ ਫਰਦ ਲੀਖੇ । ਕੇਤੀਆ ਰੁਬਾਈਆਂ ਕੇਤੀਆਂ ਬਾਦਸਾਹ ਕੀਆ ਸਾਖੀਆਂ ਲਿਖਿਆਂ । ਅਰ ਕਛੁ ਅਪਨੀ ਹਕੀਕਤ ਭੀ ਲੀਖੀ ।

Sri Guru Gobind Singh Ji ordered, "Let us now go to war with the Turks and destroy them." The Khalsa pleaded, "Guru Ji, the Turk (Aurangzeb) is very wicked. They are accompanied by a million horsemen. But we shall obey," replied the Khalsa. "All right, let us kill the Turk (Aurangzeb) with a letter. When he reads my letter, his life will come to an end," said the Guru. "O True King, you are the doer of all actions. Do whatever pleases, you." Then the Guru addressed a letter to Aurangzeb. The letter was titled, 'Zafarnamah'. This was written in great detail. But here we reproduce a brief sample of it. The letter covered several pages, and contained a large number of quartets, dealing with the role of the cruel emperor, besides the Guru's point of view.

- Parchi Patshahi Dasvin Ki, Episode 13, Pg. 52-3



# MEHMA PERKASH VARTAK



The Ten Sikh Gurus

Punjab Hills, late 19<sup>th</sup> century  
Toor Collection

**D**ate: ਸੰਮਤ ੧੭੯੮ ਮਿਤੀ ਮਾਹੁ ਸੁਦੀ ਪੰਚਮੀ ; 1798 BK. (1741 CE)

Mehma Perakash Vartak by Sarup Chand Bhalla is a book describing the tales of all the Ten Gurus' in a concise manner. This is not to be confused with the Mahima Perakash (Kavita) written in 1766 CE, which is a poetry and detailed description of the Gurus'. The references are stated chronologically with the order of the Bani:

## Chaubis Avtar (Ram)

ਫਿਰ ਜਗ ਕੀਆ ਬਡਾ ਉਮਦਾ । ਸਭ ਜੀਆ ਜੰਤ ਅੰਮ੍ਰਿਤ ਭੋਜਨ ਕਰ ਤ੍ਰਿਪਤ ਕੀਏ ।  
ਫੇਰ ਉਸੀ ਦਿਨ ਸਰੀਰ ਛਡਣੇ ਕੇ ਸਮੇ ਇਹ ਸਵਯਾ ਉਚਾਰ ਕੀਆ :

*Lavish Langgar were organised and everyone were satisfied with the food. On the day of Guru Gobind Singh Ji was going to merge into the Formless, he uttered the following Sevaia.*

ਪਾਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਖ ਤਰੇ ਨਹੀ ਆਨਯੋ ॥  
ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਯੋ ॥  
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭੇਦ ਕਹੈਂ ਹਮ ਏਕ ਨ ਜਾਨਯੋ ॥  
ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਯੋ ॥

*(Sri Dasam Granth Sahib Ji Ang 254)*

*- Mehma Perakash Vartak, Sakhi 163*

## Zafarnama

ਤਾ ਗੁਰੂ ਬਾਬੇ ਖਤ ਲਿਖਿਆ ਤਾ ਖਤ ਕਾ ਨਾਮ ਜਫਰਨਾਮਾ ਰਖਿਆ ।

*Then Guru Gobind Singh Ji wrote a letter and kept its name, Zafarnama.*

*- Mehma Perakash Vartak, Sakhi 126*



# KOER SINGH'S

## GURBILAS PATSHAHI 10

**D**ate: ਸੰਮਤ ਬਸੁ ਇਕਾਦਸ ਤਾਹਿ ਮੈ, ਕੁਆਰ ਸੁ ਮਾਸ ਕੇ ਦਿਵਸ ਮੰਝਾਰੀ ॥੮॥ ਦੋਹਰਾ । ਅਠ ਦਸ ਸੰਮਤ ਪ੍ਰਥਮ ਬਰ, ਮਾਸ ਕੁਆਰ ਜੋ ਅਹਿ ।  
(ਅਸੂ ਸੁਦੀ ੧੧, ਸੰਮਤ ੧੮੦੮)

*In the 8<sup>th</sup> year and 11<sup>th</sup> day in the month of Asu. The year was 1800 added by the 8<sup>th</sup> year (1808 Bk. - 1751 CE)*

In 1751 CE, Koer Singh Kalal completes the life history of Sri Guru Gobind Singh Ji which he had heard from Shaheed Bhai Mani Singh Ji. He mentions and gives multiple references of various compositions within Sri Dasam Granth Sahib Ji within his Gurbilas Patshahi 10.

### Jaap Sahib

ਧਾਰ ਕੇ ਧਯਾਨ ਅਕਾਲ ਕੋ ਸ੍ਰੀ ਪ੍ਰਭੁ ਜਾਪ ਪੜ੍ਹਯੋ ਪੁਨਿ ਆਨੰਦ ਬਾਨੀ ।

*Sri Guru Gobind Singh Ji concentration on the Timeless and uttered Jaap Sahib followed by Anand Sahib.*

*- Gurbilas Patshahi 10, Chapter 9, Stanza 29*

### Akaal Ustat

ਕੌਚ ਹਮਾਨੋ ਦੀਨੀ, ਮਹਾਕਾਲ ਨੇ । ਤ੍ਰੈਈ ਤਾਪ ਬਿਦਾਰੇ, ਪੰਥ ਸਹਾਯ ਹੈ । ਐਸੀ ਕੌਚ ਪਹਿਰਾਈ, ਤੁਮਹਿ ਸੁਨਾਇ ਹੈ ॥੨੮॥ ਅਕਾਲ ਉਸਤਤਿ ਪ੍ਰਮਾਨ:

*Guru Gobind Singh ji says, "My armour has been given by the MahAkaal (the deathless one) who has vanished the 3 illnesses (Adi, Biadi & Upadi) and has protected my Panth. This is the armour which has been worn by me of whom only He is my protector." Referencing from Akaal Ustat:*

**ਅਕਾਲ ਪੁਰਖ ਕੀ ਰਛਾ ਹਮ ਨੈ ॥**

*I have solely embraced the protection of Almighty who is immortal and beyond time (AKAAL) and who exists in all the worlds (PUR) who reserves the right and capability to destroys all the worlds (KH);*

**ਸਰਬ ਲੋਹ ਦੀ ਰਛਿਆ ਹਮ ਨੈ ॥**

*I have embraced the protection of Almighty in the form of power to correct the wicked, Guru Gobind Singh Ji recognises the weapons made of pure iron (Sarab Loh) as His Master. Therefore the instrumental power to be victorious over the evil reflects the manifested form of the Almighty;*



ਸਰਬ ਕਾਲ ਜੀ ਦੀ ਰਛਿਆ ਹਮ ਨੈ ॥

*I have embraced the protection of Almighty in the form of ever existing death for all (Sarab Kal). Guru Gobind Singh Ji seeks the protection by acknowledging the Almighty as a form of death as He describes that death can only appear by the command of Almighty Himself.*

ਸਰਬ ਲੋਹ ਜੀ ਦੀ ਸਦਾ ਰਛਿਆ ਹਮ ਨੈ ॥੧॥

*I will always continue to embrace the protection of Almighty who is omnipresent in the form of Atma (Loh means illuminance) which is the form of life.*

*(Sri Dasam Granth Sahib Ji Ang 11)*

*- Gurbilas Patshahi 10, Chapter 10, Stanza 28*

## Bachitar Natak

ਦੋਹਰਾ। ਦੁਆਰਪਾਲ ਕੋ ਭੇਦ ਕੇ, ਕਛਕ ਮਾਸ ਕੋ ਛੇਦ । ਘਾਉ ਕਛੂ ਗੁਰੁ ਨਾ ਭਯੋ, ਪ੍ਰਭੂ ਰਹੇ ਨਿਰਖੇਦ ॥੬੪॥ ਰਸਾਵਲ ਛੰਦ ਪ੍ਰਮਾਨ ਬਚਿਤ੍ਰ ਨਾਟਕ:

*(Whilst in the Battle of Bhangani), Hari Chand shot an arrow which penetrated the armour and the tip hit Guru Ji but it failed to harm. Guru Ji remained unharmed. Referencing from Bachitar Nanak on this incident:*

ਜਬੈ ਬਾਣ ਲਾਗਯੋ ॥ ਤਬੈ ਰੋਸ ਜਾਗਯੋ ॥ ਕਰੰ ਲੈ ਕਮਾਣੰ ॥ ਹਨੰ ਬਾਣ ਤਾਣੰ ॥੩੧॥

*As soon as the tip pricked me, my anger flared up. Catching the bow in my hand I pulled an arrow and shot it*

ਸਬੈ ਬੀਰ ਧਾਏ ॥ ਸਰੋਘੰ ਚਲਾਏ ॥ ਤਬੈ ਤਾਕਿ ਬਾਣੰ ॥ ਹਨਯੋ ਏਕ ਜੁਆਣੰ ॥੩੨॥

*On the other hand the warriors running here and there and their weapons were moving around. Meanwhile I shot that arrow which killed the powerful young-man (Hari Chand)*

ਹਰੀਚੰਦ ਮਾਰੇ ॥ ਸੁ ਜੋਧਾ ਲਤਾਰੇ ॥ ਸੁ ਕਾਰੋੜ ਰਾਯੰ ॥ ਵਹੈ ਕਾਲ ਘਾਯੰ ॥੩੩॥

*Having killed Hari Chand other warriors were also trampled. The death killed Karori Rai also there*

ਰਣੰ ਤਿਆਗਿ ਭਾਗੇ ॥ ਸਭੈ ਤ੍ਰਾਸ ਪਾਗੇ ॥

*Seeing this, repudiating the war all took to their heels and (seeing their commander dead) became horrified.*

*(Sri Dasam Granth Sahib Ji Ang 62)*

*- Gurbilas Patshahi 10, Chapter 6, Stanza 64*

## Chaubis Avtar (Krishna)

ਮਨੀ ਸਿੰਘ ਭਨ ਗਾਥ ਰਸਾਲ । ਸ੍ਰੀ ਗੁਰ ਤਹਿੰ ਕਰ ਚਰਿਤ ਬਿਸਾਲ । ਪ੍ਰਥਮ ਪਹਰ ਸਤਿਗੁਰ ਤਹਿ ਐਸੇ । ਕ੍ਰਿਸ਼ਨ ਚਰਿਤ੍ਰ ਗਾਥ ਲਿਖ ਤੈਸੇ ॥

*Bhai Mani Singh narrates this blissful story of Sri Guru Gobind Singh Ji's magnanimous biography. On the first Pehar (3 hours post sunrise), Guru Ji wrote the Krishna Avatar.*

*- Gurbilas Patshahi 10, Chapter 6, Stanza 2*



On the verge of the Battle of Bhangani, in order to boost the morale of Sikhs in the battle, Guru Ji in loud voice says:

ਹਮ ਤੋ ਦਿਨ ਰੈਨ ਸੁ ਕਾਨ ਕਥਾ ਭਨ...

*I am here everyday writing on Krishna (Kaan) to boost the bravery.*

- Gurbilas Patshahi 10, Chapter 6, Stanza 13

The above is clearly supported by Guru Ji's aim written within Krishna Avtar:

ਦਸਮ ਕਥਾ ਭਾਗਉਤ ਕੀ ਭਾਖਾ ਕਰੀ ਬਨਾਇ ॥  
ਅਵਰ ਬਾਸਨਾ ਨਾਹਿ ਪ੍ਰਭ ਧਰਮ ਜੁਧ ਕੇ ਚਾਇ ॥੨੪੯੧॥

*I have translated this Dasam Granth from Sanskrit into Brij language. Oh Lord! I have done this work with great modesty.  
To fight for the righteous cause is my main cause. (2491)*

(Sri Dasam Granth Sahib Ji Ang 570)

## Shabad Hazare

ਆਪਨੇ ਆਸਨ ਤਾਹਿ ਬੈਠਾਇ ਕੈ ਕੀਨ ਖੁਸੀ ਅਤਿਸੈ ਸੁਖ ਮਾਹੀ । ਦ੍ਰੈ ਕਰ ਬਾਨ ਕਰੋ ਖਲ ਖੰਡਨ ਜਾਵਤ ਹੈਂ ਹਮ ਮਾਲਵ ਤਾਹੀ ॥੩੦॥ ਸ੍ਰੀ ਮੁਖ ਵਾਕ  
ਪਾਤਿਸਾਹੀ ੧੦ :

*Guru Gobind Singh Ji placed Bhai Sanggat Singh Ji at His place (during the Chamkaur Battle) and was very pleased with him. Guru Gobind Singh Ji says that He shall go to Malwa and on the way, shall shoot arrows at the enemies with his 2 hands. Quote of the Tenth sovereign:*

ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ ॥

*Guru Gobind Singh Ji conveys his prayer as an ordinary disciple to Almighty as a dearest buddy (Guru Ji addressed Almighty as the first person) relating the present situation in appreciation although he has sacrificed two of his elder prince (Baba Ajit Singh & Baba Jujhar Singh) in the Battle of Chamkaur and more than 700 Sikhs at the bank of Sirsa then 37 at the Chamkaur fort. Moreover, He is separated from his family (Mother- Mata Gujar Kaur, Wife- Mata Sunder Kaur & Mata Sahib Kaur, Prince- Baba Jorawar Singh & Baba Fateh Singh) along with his beloved Sikhs and lost his fabulous Anandpur Fort with all the treasure yet He is in his high spirit (Chardikela). Guru Ji's mental and physical strength is far beyond the capability of a deity and human. He is being challenged by the worst situation one can ever imagine but He only got stronger to strive further although the three Sikhs (Bhai Dya Singh, Bhai Dharam Singh & Bhai Mann Singh) who followed him while leaving the Chamkaur Fort was also separated. Laying on the bear grass under the canopy of sky with wounds caused by thorns while walking barefoot <sup>1</sup> through the wild scrubs.*

<sup>1</sup>Guru Gobind Singh Ji walked barefooted as he left the fort towards the battlefield as there were bodies of his beloved Sikhs laying with their turban and hair untie.

ਤੁਧੁ ਬਿਨੁ ਰੋਗੁ ਰਜਾਇਆ ਦਾ ਓਢਣ ਨਾਗ ਨਿਵਾਸਾ ਦੇ ਰਹਣਾ ॥

*Dear friend, without you, the usage of a blanket during winters is alike illness and staying in mansions is alike snakes. Meaning, just like a snake produces venom that irritates it, similarly is staying in a mansion without Almighty's Name.*

ਸੂਲ ਸੁਰਾਹੀ ਖੰਜਰੁ ਪਿਯਾਲਾ ਬਿੰਗੁ ਕਸਾਈਆ ਦਾ ਸਹਣਾ ॥

*During summers, consuming a flask of cold water is alike suffering from colic and a cup is equivalent to bearing the pain of a butcher's knife cut.*

ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰੁ ਚੰਗਾ ਭੱਠ ਖੇੜਿਆ ਦਾ ਰਹਣਾ ॥੧॥੧॥੬॥

*The pallet of beloved friend is most pleasing and staying in the cities (with comforts) is alike furnace with separation from the beloved. Meaning, worldly comfort is of no importance without Almighty.*

(Sri Dasam Granth Sahib Ji Ang 711)

- Gurbilas Patshahi 10, Chapter 16, Stanza 30

## Khalsa Mahima

ਜਨਮੰ ਮਰਨੰ ਪੁਨਿ ਬਯਾਹਨ ਮੋ, ਬਿਨ ਬਿੱਪ੍ਰਨ ਪੂਜ ਕਰੋ ਜਗ ਭਾਨੀ । ਬਿਪ੍ਰੁ ਸੁ ਖਾਲਸਾ ਤਾਹਿ ਛਕੇ, ਤਿਹ ਪੇਖ ਗੁਰੂ ਕਹਿ ਕੀ ਅਸ ਬਾਨੀ ॥੩੦॥  
ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਿਸਾਹੀ ੧੦ ॥ ਸਵੈਯਾ ।

*At the festivals of birth, death and marriage, perform the rites without requiring Brahmins. The Brahmin from today is Khalsa. Upon saying this, Guru Ji uttered the following Gurbani:*

ਸੇਵ ਕਰੀ ਇਨ ਹੀ ਕੀ ਭਾਵਤ ਅਉਰ ਕੀ ਸੇਵ ਸੁਹਾਤ ਨ ਜੀ ਕੋ ॥  
ਦਾਨ ਦਯੋ ਇਨ ਹੀ ਕੋ ਭਲੇ ਅਰੁ ਆਨ ਕੋ ਦਾਨ ਨ ਲਾਗਤ ਨੀਕੋ ॥  
ਆਗੈ ਫਲੈ ਇਨਹੀ ਕੋ ਦਯੋ ਜਗ ਮੈ ਜਸੁ ਅਉਰ ਦਯੋ ਸਭ ਫੀਕੋ ॥  
ਮੋ ਗੁਰ ਮੈ ਤਨ ਤੇ ਮਨ ਤੇ ਸਿਰ ਲਉ ਧਨ ਹੈ ਸਬ ਹੀ ਇਨਹੀ ਕੋ ॥੩॥

*I just like to serve them and I don't feel satisfied serving anyone else. I just want to give them donations. I don't like to give it to anyone else. The donations given to them will benefit me. The donations given to anyone else are fake. In my house and my heart everything that I own belongs to them. (3)*

ਯਾ ਬਿਧਿ ਤੀਨ ਸਵੈਯੇ ਗੁਰੂ ਜੀ ਕਹੈ । ਸਵੈਯਾ ।

*Guru Ji uttered another 3 similar Svaiyas:*

ਜੋ ਕਿਛੁ ਲੇਖੁ ਲਿਖਿਓ ਬਿਧਨਾ ਸੋਈ ਪਾਯਤੁ ਮਿਸ੍ਰ ਜੂ ਸੋਕ ਨਿਵਾਰੋ ॥  
ਮੇਰੋ ਕਛੁ ਅਪਰਾਧ ਨਹੀ ਗਯੋ ਯਾਦ ਤੇ ਭੂਲ ਨਹ ਕੋਪੁ ਚਿਤਾਰੋ ॥  
ਬਾਗੋ ਨਿਹਾਲੀ ਪਠੈ ਦੋਹੋ ਆਜੁ ਭਲੇ ਤੁਮ ਕੋ ਨਿਸਚੈ ਜੀਅ ਧਾਰੋ ॥  
ਛਤ੍ਰੀ ਸਭੈ ਕ੍ਰਿਤ ਬਿੱਪਨ ਕੇ ਇਨਹੂ ਪੈ ਕਟਾਛ ਕ੍ਰਿਪਾ ਨਿਹਾਰੋ ॥੧॥



Oh friend! whatever is written in your destiny is sure to happen. You should leave your personal grief. I am not to be blamed I have given food to the Sikhs before serving the Brahmins. Do not feel angry at my folly. The dress and the baggage that I have to give you I'll send it to you. Do not worry on that account. All these Sikhs who are wearing the weapons are like Kashatriyas. They are Brahmins because of their good deeds. Consider them with kindness. (1)

(Sri Dasam Granth Sahib Ji Ang 716-7)

- Gurbilas Patshahi 10, Chapter 9, Stanza 30-2

## Zafarnama & Hikayat

ਗੁਰ ਤਬ ਲਿਖੀ ਪਤ੍ਰਿਕਾ ਭਾਰੀ । ਜਫਰਨਾਮਾ ਹੈ ਸਭ ਜਗ ਜਾਨੈ । ਲਿਖੀ ਹਿਕਾਯਤ ਦ੍ਰਾਦਸ ਤਾ ਮੈ ।

Guru Gobind Singh Ji wrote a heavy letter, which is known throughout the world as Zafarnama. Along with it, Guru Ji wrote Hikayats and adding all together there were twelve (12) parts.

- Gurbilas Patshahi 10, Chapter 16, Stanza 81

## Lakhi Jangal Khalsa

ਚੌਪਈ । ਇਹ ਕੁਟੰਬ ਸਭ ਝੂਠ ਬਖਾਨਾ । ਪੁਤਲੀ ਜੰਤ੍ਰ ਵਸ ਜਗ ਜਾਨਾ । ਮੈ ਮੇਰਾ ਇਹੁ ਕਰਤ ਅਪਾਰਾ । ਵਸ ਗੁਪਾਲ ਨਹਿ ਜਾਨਨਹਾਰਾ । ਸਭ ਹੀ ਏਕ ਵਸ ਹੈ ਜਾਨੋ । ਤਯੋਂ ਈਸਰ ਵਸ ਸਭ ਹਮ ਮਾਨੋ ॥੧॥ ਸ੍ਰੀ ਮੁਖ ਵਾਕ ਪਾਤਸਾਹੀ ੧੦:

Consider the attachment of family as false. This whole world is liken to the play of shadow puppets which is engulfed with I-ness (Haumai) and they fail to realise the Creator (just the puppets do not realise there is someone who is playing them). Consider everything as One and Almighty resides with each and everyone. The speech of the Tenth Sovereign:

ਲਖੀ ਜੰਗਲ ਖਾਲਸਾ ਦੀਦਾਰ ਆਇ ਲਗਾ ਤਬ ਉਚਾਰੁ ਹੋਇਆ ॥  
ਸੁਣ ਕੈ ਸਦੁ ਮਾਹੀ ਦਾ ਮੇਰੀ ਪਾਣੀ ਘਾਹੁ ਮੁਤੋ ਨੇ ॥  
ਕਿਸੇ ਨਾਲ ਨ ਰਲੀਆ ਕਾਈ ਕੋਈ ਸਉਕੁ ਪਯੋ ਨੇ ॥  
ਗਇਆ ਫਿਰਾਕੁ ਮਿਲਿਆ ਮਿਤੁ ਮਾਹੀ ਤਾਹੀ ਸੁਕਰ ਕੀਤੋ ਨੇ ॥

In the Lakhee Jungle, the Khalsa heard of the coming of the Guru, and they longed to gain a sight of him.

Just as hearing the call of the herdsman, the water buffalo leave their water and feeding.

In their joy, they all ran, each trying to pass the others to see their Beloved.

Their anxieties were dispelled when they met their Herdsman, the Guru, and so in deep gratitude, they gave thanks.

- Gurbilas Patshahi 10, Chapter 18, Stanza 7

# SRI GURU MEHMA PERKASH



A painting of Guru Gobind Singh Ji seated in splendour at the banks of the Godavri. Presently, this painting is housed above the entrance of Takht Sachkand Sri Hazur Abchalnagar Sahib's sanctum sanctorum.

Photography by Abhijeet Singh

In 1766 CE, Sarup Chand Bhalla mentioned various Banis of Guru Gobind Singh Ji and narrated the history of Bachitar Natak. He also mentions that 404 Charitars of Charitropakhyan and Chaubis Avtar is written by Guru Sahib, an extract from Sri Guru Mahima Perkash:

ਚੌਪਈ

ਚੋਬੀਸ ਅਵਤਰ ਕੀ ਭਾਖਾ ਕੀਨਾ । ਚਾਰ ਸੌ ਚਾਰ ਚਲਿਤ੍ਰ ਨਵੀਨਾ ।  
ਭਾਕਾ ਬਨਾਇ ਪ੍ਰਭ ਸ੍ਵਨ ਕਰਾਈ । ਭਏ ਪ੍ਰਸੰਨ ਸਤਗੁਰ ਮਨ ਭਾਈ । ੮ ।  
ਸਭ ਸਹੰਸਕ੍ਰਿਤ ਭਾਕਾ ਕਰੀ । ਬਿਦਿਆ ਸਾਗਰ ਗ੍ਰੰਥ ਪਰ ਚੜੀ ।  
ਬਿਦਿਆ ਸਾਗਰ ਭਏ ਤਿਆਰ । ਕਛ ਸੋਭਾ ਅੰਤ ਨ ਪਾਰਾਵਾਰ । ੯ ।  
ਸਤਿਗੁਰ ਸ੍ਰੀ ਮੁਖ ਕਹਿਓ ਬਿਖਾਨ । ਮੈ ਭਾਖਾ ਰਚੀ ਪੜ੍ਹੇ ਸੁਗਮ ਸੁਜਾਨ ।  
ਪੜ੍ਹੇ ਸਹੰਸਕ੍ਰਿਤ ਮਨ ਉਕਤਾਇ । ਭਾਕਾ ਪੜ੍ਹਤ ਚਿਤ ਲਗਾਇ । ੧੦ ।

Sri Guru Gobind Singh Ji narrated the entire Chaubis Avtar in Bhakha language. Guru Ji also wrote and uttered the 404 Charitras in Bhakha. These compositions made Guru Gobind Singh Ji delighted. All of the literature which were in Sanskrit were made into Bhakha. Later, these compositions were added to the Vidya Sagar Granth and it was then complete. No praise can ever be formulated for it. Guru Ji spoke, "I have made these texts into Bhakha and by reading which, one can easily be a scholar. If one read Sanskrit, it is easy to get bored but Bhakha helps in the concentration of one's mind."

- Mehma Perkash, Sakhi 220, Stanza 10



# BANSAVALINAMA

## KESAR SINGH CHIBBER

**B**ansavalinama was written by Kesar Singh Chibber in the year 1769 CE. This manuscript was written 61 years after the passing of Guru Gobind Singh's physical form. He quotes and mentions the importance of Sri Dasam Granth Ji. In Bansavalinama, Kesar Singh Chibber narrates the history of the Guruship of Guru Nanak Dev Ji till Guru Granth Sahib Ji and Sri Dasam Granth's Role in the Sikh History:

ਸੁਣੋ ਭਾਈ ਸਿਖੋ । ਐਸਾ ਸੰਤ ਬਾਬਾ ਨਾਨਕ ਸਚੁ ਜਾਨੋ । ਦਸੇ ਮਹਲ ਇਕ ਬਾਬਾ ਨਾਨਕ ਜੀ ਪਛਾਨੋ ।...

*Listen Sikh Brothers ! Recognize Baba Nanak as a true Saint, this is the Truth. In the ten forms (10 Gurus), recognize Baba Nanak in all of them.*

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਗੱਦੀ ਗੁਰਿਆਈ ਦੀ ਗ੍ਰੰਥ ਸਾਹਿਬ ਨੂੰ ਦੇ ਹੈ ਗਿਆ । ਬਿਨਾਂ ਗ੍ਰੰਥ ਕੋਈ ਹੋਰ ਨ ਜਾਣੇ , ਗ੍ਰੰਥ ਸਾਹਿਬ ਹੈਨਿ ਦੁਇ ਸਕੇ ਭਾਈ ।

*The tenth King has given the Guruship to the [Sri] Granth Sahib. Without the Granth there is no other Guru, the Granth has it's form in two brothers.*

ਇਕ ਹੈ ਵਡਾ ਇਕ ਛੋਟਾ ਕਹਾਈ ।੨੬੫।

*[Recognize] One as elder [ which is Aad Granth] and one as younger [brother, Dasam Granth]. 265.*

ਸੰਮਤੁ ਸੋਲ੍ਹਾ ਸੈ ਅਠਵੰਜਾ ਸੇ ਗਏ । ਤਬ ਆਦਿ ਗ੍ਰੰਥ ਜਿ ਜਨਮੁ ਲਏ ।

*In 1658 Bikarmi [1601 CE] the Aad Granth took Birth [Guru Arjan Dev Ji began compiling].*

ਗੁਰੂ ਅਰਜਨ ਜੀ ਕੇ ਧਾਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜਨਮੁ ਹੈ ਧਾਰਾ । ਦਾਇਆ ਸੀ ਭਾਈ ਗੁਰਦਾਸ , ਲਿਖਾਰੀ ਖਿਡਾਵਣਹਾਰਾ ।੨੬੬।

*In the house of Guru Arjan Dev Ji the Granth Sahib took its birth. Bhai Gurdas, was the manny who scribed (Sri Guru Granth Sahib Ji). 266.*

ਛੋਟਾ ਗ੍ਰੰਥ ਜੀ , ਜਨਮੇ ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਕੇ ਧਾਮ । ਸੰਮਤੁ ਸਤਾਰਾਂ ਸੈ ਪਰਵੰਜਾ , ਬਹੁਤ ਖਿਡਾਵੇ ਲਿਖਾਰੇ ਨਾਮ ।

*The younger [brother] Granth, took birth in the Tenth King's house. In 1755 Bikarmi [1698 CE] [it was born] <sup>1</sup>,  
[Guru Ji Himself was the manny and wrote it] under many names [Gobind Das, Syaam, Ram, Kaal etc].*

ਸਾਹਿਬ ਨੂੰ ਸੀ ਪਿਆਰਾ । ਹੱਥੀ ਲਿਖਿਆ , ਖਿਡਾਇਆ । ਸਿਖਾਂ ਕੀਤੀ ਅਰਦਾਸੁ , ਜੀ ਅਗਲੇ ਨਾਲਿ ਚਾਹੀਏ ਰਲਾਇਆ ।੨੬੭।

*[Guru Gobind Singh ] Sahib had much love for this Granth (Sri Dasam Granth Ji). He himself hand wrote it and was the custodian.  
Sikhs did a plea [to Guru Gobind Singh] to merge Aad Granth (Sri Guru Granth Sahib Ji) with Dasam Granth.*

<sup>1</sup> 1755 BK. (1698 CE) was the year of completion of the entire Sri Dasam Granth Sahib. This date is supported by the presence of internal colophon with Rama Avtar.

ਬਚਨ ਕੀਤਾ, “ਗ੍ਰੰਥ ਸਾਹਿਬ ਹੈ ਉਹੁ , ਏਹ ਅਸਾਡੀ ਹੈ ਖੇਡ ।” ਨਾਲ ਨ ਮਿਲਾਇਆ ਆਹਾ ਪਿਆਰਾ , ਕਉਨ ਜਾਣੇ ਭੇਦ ।

[Guru Gobind Singh Ji] said, “Granth Sahib is the Adi, and [Dasam Granth] is my play.” Sri Guru Gobind Singh did not merge them together although He loved Sri Dasam Granth Ji, who can understand this secret of Guru Sahib? [of why they were kept separate].

ਸੋ , ਦੋਨੋ ਗ੍ਰੰਥ ਸਾਹਿਬ ਭਾਈ ਗੁਰ ਕਰ ਜਾਨੋ । ਵਡਾ ਹੈ ਟਿਕਾ ਗੁਰੂ, ਗੁਟਕੇ-ਪੋਥੀਆਂ ਪੁਤ੍ਰ ਪੋਤ੍ਰੇ ਕਰਿ ਪਛਾਨੋ । ੨੬੮ ।

So, recognize both Granth Sahibs’ as brothers and their Hymns as Guru. The larger [Aad Granth] recieved the Tikka [Guruship], the smaller gutka-pothian; recognize them as sons and grandsons of the Guru. 268.

- Bansavalinama, Chapter 14, Stanza 264-268

Another incident had taken place where the Sikhs’ of the Guru requested Guru Gobind Singh Ji Maharaj to combine both Sri Add Granth Sahib Ji and Sri Dasam Granth Sahib Ji in a single binding.

ਸੰਮਤੁ ਸਤਾਰਾਂ ਸੈ ਪਚਵੰਜੇ , ਸਿਖਾਂ ਬਿਨਤੀ ਸਾਹਿਬ ਅਗੇ ਸੀ ਕੀਤੀ ।

In 1755 Bikarmi (1698 CE), Sikhs’ had made a plea in front of Sahib [Guru Gobind Singh].

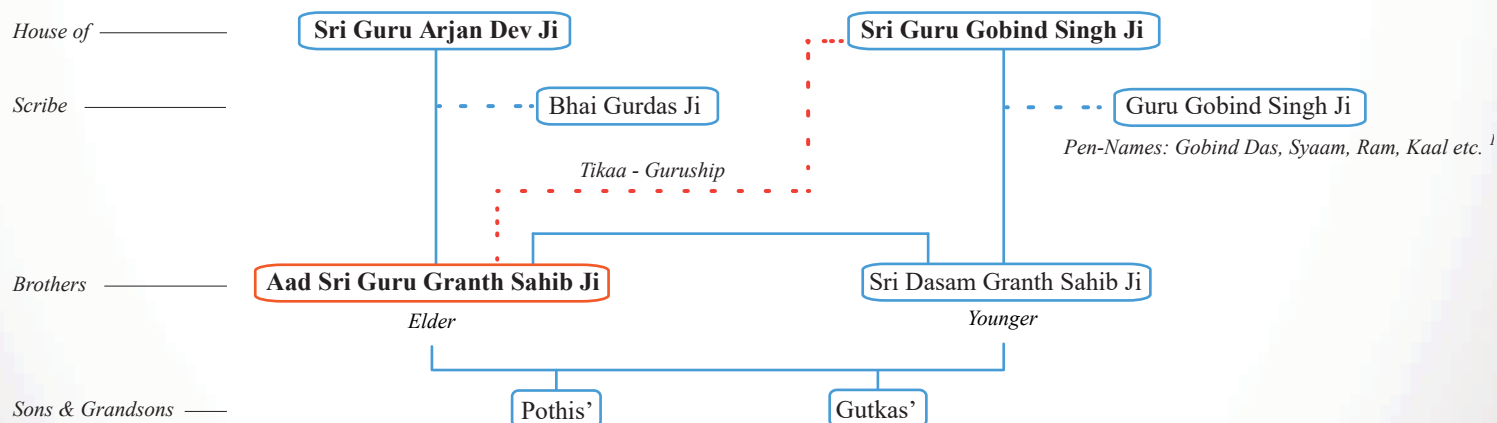
“ਗਰੀਬ ਨਿਵਜ ! ਜੋ ਬਚਨ ਹੋਵੈ ਤਾਂ ਦੋਹਾਂ ਗ੍ਰੰਥਾਂ ਦੀ ਜਿਲਦ ਇਕ ਚਹੀਐ ਕਰਿ ਲੀਤੀ ।”

“ Oh Protector of the poor !, If you make the commandment, we shall combine both Granths’ (Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji) in one binding [One Granth].”

ਸਾਹਿਬ ਬਚਨ ਕੀਤਾ: “ਆਦਿ ਗੁਰੂ ਹੈ ਗ੍ਰੰਥ । ਇਹ ਅਸਾਡੀ ਹੈ ਖੇਡ , ਜੁਦਾ ਰਹੇ ਮਨ ਮੰਥ ।”

Sahib [Guru Gobind Singh] said, “Aad Granth is Guru, this [Dasam Granth] is my play, they should remain separate, but recognize them as the same light.”

- Bansavalinama, Chapter 10, Stanza 389



<sup>1</sup> Refer to Sri Guru Gobind Singh Ji De Darbari Rattan by Prof. Piara Singh Padam 2<sup>nd</sup> edition (1994), Pg. 51-2 on detailed analysis of Guru Ji's Pen names.



# GUR RATNAVALI

**T**ola Singh Bhalla came from the celebrated lineage of Sri Guru Amar Das Ji and was the cousin of Sarup Chand Bhalla. He had written a book by the name of 'Gur Ratnavali' having the description of all the ten Gurus. According to Dr. Balwant Singh, Tola Singh would have completed his work around 1833 BK. (1776 CE) as most of the manuscript found were often bound together with Mahima Perakash.

While writing the praises of Gurus, he quotes a passage from Bachitar Natak towards the conclusion of his book:

ਪੂਰਨ ਕੀਰਤ ਜਗਤ ਮੁ ਪੂਰਨਿ ਪਰਮਾਨੰਦ ॥  
ਪੂਰਨਿ ਪਦਿ ਦਾਤਾਰ ਗੁਰ ਨਾਨਕ ਨਮੋ ਗੁਬਿੰਦ ॥੧੦॥

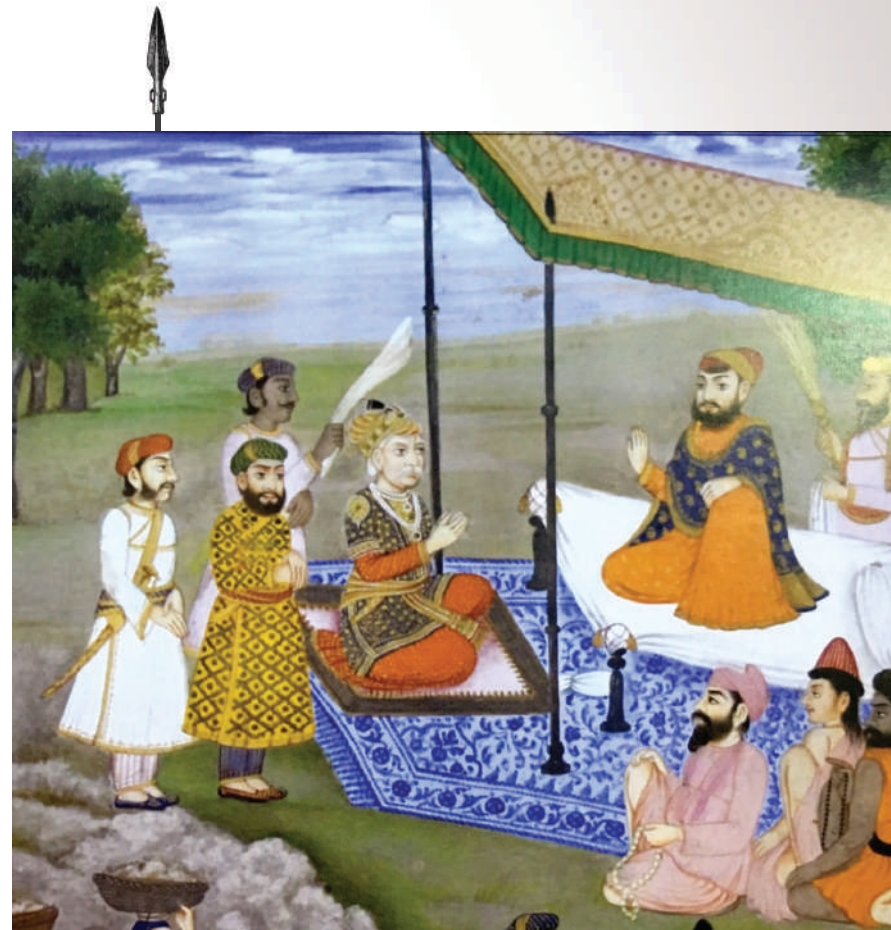
*The works of the Gurus are perfect within this world and they are Almighty Himself.  
The feet of the benevolent Guru are all-capable. I bow before Guru Nanak and  
Guru Gobind Singh.*

ਦੋਹਰਾ ॥  
ਹਰਿ ਹਰਿ ਜਨ ਦੁਇ ਏਕ ਹੈ ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥  
ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉ ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਹਿ ॥੧੧॥

DOHRA

*The Lord and His devotees are one, there is no difference between them.  
Just as the wave of water, arising from water, merges back into water.*

*(Sri Dasam Granth Sahib Ji Ang 59)*



*Painting of Emperor Akbar meeting Sri Guru  
Amar Das Ji in 1567 at Goindwal Sahib*

*Source: Singh (2012). Sikh Heritage: Ethos & Relics. New Delhi:  
Rupa Publications India Pvt. Ltd.*

# GURU KIAN SAKHIYAN

**D**ate: ਸੰਮਤ ੧੮੪੭ ਜੇਠ ਮਾਸ ਕੀ ਪੰਦਰਸ ਕੇ ਦਿਵਸ ਭਾਦਸੌਂ ਨਗਰੀ ਪਰਗਣਾ ਥਾਨੇਸਰ  
(1847 BK. corresponding to 1790 CE)

Guru Kian Sakhiyan is a Granth written by Svaroop Singh Kaushish. This Granth translates to “The tales of the Gurus” The manuscript contains a total of 112 stories connected with the lives of five Gurus, namely, Guru Hargobind Sahib Ji to Guru Gobind Singh. Four of these Sakhis (Episodes) are related to Guru Hargobind Sahib Ji, nine to Guru Har Rai Sahib Ji, four to Guru Har Krishan Sahib Ji, 16 to Guru Tegh Bahadur Sahib Ji and 79 to Guru Gobind Singh Ji.

## Bachitar Natak

ਮਾਤਾ ਨਾਨਕੀ ਜੀ ਤੇ ਮਾਤਾ ਗੁਜਰੀ ਨੇ ਬੜਾ ਵੈਰਾਗ ਕੀਆ । ਸਤਿਗੁਰਾਂ ਸਭ ਕੋ ਧੀਰਜ ਦਈ ।  
ਸ੍ਰੀ ਮੁਖ ਥੀਂ ਬਚਨ ਕੀਆ :

(On hearing the martyrdom of Sri Guru Tegh Bahadur Sahib Ji), Mata Nanki Ji and Mata Gujri Ji went to an extreme state of lovelorn yearning. Sri Guru Gobind Singh Ji gave everyone fortitude and uttered:

ਤਿਲਕ ਜੰਵੁ ਰਾਖਾ ਪ੍ਰਭ ਤਾਂਕਾ ॥ ਕੀਨੋ ਬਡੋ ਕਲੂ ਮਹਿ ਸਾਕਾ ॥  
ਸਾਧਨਿ ਹੇਤਿ ਇਤੀ ਜਿਨਿ ਕਰੀ ॥ ਸੀਸੁ ਦੀਯਾ ਪਰੁ ਸੀ ਨਾ ਉਚਰੀ ॥੧੩॥

The Almighty (Sri Guru Tegh Bahadur Ji) protected his glory and discipline (of serving the cause of others) and driven by his this feeling he enacted a great holocaust in this dark age (Kaliyuga). To protect the honour of the innocents He sacrificed (His life). He offered his head but never gave any expression of pain.

(Sri Dasam Granth Sahib Ji Ang 54)

- Guru Kian Sakhiyan, Sakhi No. 33, pg. 86



A fresco painting of the scene from Anandpur Sahib where Guru Gobind Singh Ji bows to the Sis of Guru Tegh Bahadur Sahib Ji which was brought in palanquin, lead by Bhai Jaita Ji.



ਸਤਿਗੁਰਾਂ ਕਾ ਹੁਕਮ ਪਾਇ ਸਰਬੱਤ ਖਾਲਸਾ ਆਪੋ ਆਪਨੇ ਅਰਾਕਿਆਂ ਤੇ ਸਵਾਰ ਹੋਇਆ। ਪਾਛੇ ਭਾਈ ਦਯਾ ਸਿੰਘ ਆਦਿ ਪਾਂਚੋਂ ਪਿਆਰੇ ਘੋੜਿਆਂ ਤੇ ਅਸਵਾਰ ਹੋਇ ਜੈਕਾਰਾ ਬੁਲਾਇ ਸ੍ਰੀ ਸਾਹਿਬ ਮਿਆਨਾਂ ਸੇ ਧੂਹ ਉਚੀ ਸੁਰ ਮੇਂ, ਤ੍ਰਿਭੰਗੀ ਛੰਧ ਬੋਲਾ:

*With the command of Satguru Ji, all the Khalsa was on their horses. Bhai Dya Singh Ji and the other 4 Pyare mounted their horses. Upon withdrawing swords from their sheath, very loudly they articulated:*

**ਖਗ ਖੰਡ ਬਿਹੰਡੰ ਖਲ ਦਲ ਖੰਡੰ ਅਤਿ ਰਣ ਮੰਡੰ ਬਰਬੰਡੰ ॥**

*This sword is the grand slayer, the decimator of the scoundrals, and powerful force of the art of war.*

**ਭੁਜ ਦੰਡ ਅਖੰਡੰ ਤੇਜ ਪ੍ਰਚੰਡੰ ਜੋਤਿ ਅਮੰਡੰ ਭਾਨ ਪ੍ਰਭੰ ॥**

*It is the uninterrupted effulgence of the arms; its flame is tremendous and its glory is like sun.*

**ਸੁਖ ਸੰਤਾ ਕਰਣੰ ਦੁਰਮਤਿ ਦਰਣੰ ਕਿਲਬਿਖ ਹਰਣੰ ਅਸ ਸਰਣੰ ॥**

*This sword is pleasure giver to the saints, crusher of the ill will and eschewer of the force and nurturing passion and desires.*

**ਜੈ ਜੈ ਜਗ ਕਾਰਣ ਸ੍ਰਿਸਟਿ ਉਬਾਰਣ ਮਮ ਪ੍ਰਤਿਪਾਰਣ ਜੈ ਤੇਗੰ ॥੨॥**

*I hail the power in the form of sword and I seek its shelter which is the basic cause of this creation.*

*(Sri Dasam Granth Sahib Ji Ang 39)*

*- Guru Kian Sakhian, Sakhi No. 73, pg. 144*

## Chandi Di Vaar

ਅਗਲੇ ਦਿਵਸ ਚੇਤਰ ਵਦੀ ਏਕਮ ਕੇ ਦਿਹੰ ਤੀਜੇ ਪਹਿਰ ਗੁਰੂ ਜੀ ਕਾ ਬਚਨ ਪਾਇ ਸਾਰੇ ਸਿਖ ਕਿਲਾ ਅਨੰਦ ਗਢ ਕੇ ਸਾਮ੍ਹੇ ਆਏ। ਅਰਦਾਸੀਏ ਸਿਖ ਨੇ ਖਲੇ ਹੋਇ

*Next day on Chet vadi 1, 1759Bk. (1702 CE), in the late afternoon, to receive the articulation of Guru Ji, all the Sikhs gathered outside Fort Anandgarh. The priest, standing there, rendered supplication commencing,*

**‘ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰ ਕੇ... ਸਭ ਥਾਈ ਹੋਇ ਸਹਾਇ’**

ਕਹਿ ਕੇ ਅਰਦਾਸ ਕੀ। ਉਪਰੰਤ ਸਾਰਿਆਂ ਸਿਖਾਂ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਫਤੇ ਬੁਲਾਇ, ਸਤਿ ਸ੍ਰੀ ਅਕਾਲ ਕੇ ਜੈਕਾਰੇ ਗੈਲ ਅਸਮਾਨ ਗੁੰਜਾਇ ਦੀਆ।

*The first stanza (Pauri) of Chandi Di Vaar was read (the same we read today in Ardas), a plead before Guru Ji was read and at the end all the Sikhs responded with the sky-roaring slogans of Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh and Sat Sri Akaal.*

*(Sri Dasam Granth Sahib Ji Ang 119)*

*- Guru Kian Sakhian, Sakhi No. 73, pg. 144*

## Chaubis Avtar (Ram)

ਇਸੀ ਵਰਖ ਸਾਲ ਸਤਰਾਂ ਸੈ ਉਨਤਾਲੀ ਕਾ ਛੋਹਿਆ ਗ੍ਰੰਥ ਬਚਿਤ੍ਰ ਨਾਟਕ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਪਚਾਵਨ ਹਾੜ ਬਦੀ ਏਕਮ ਕੇ ਦਿਹੁੰ ਸੰਪੂਰਨ ਹੂਆ, ਸਮਾਪਤੀ ਤੇ ਸਤਿਗੁਰਾਂ ਉਚਾਰਨ ਕੀਆ:

*In the same year, the younger Granth Bachitar Natak, whose writing had commenced in Sammat 1739 (1682 CE) was completed on Harh vadi 1 in Sammat 1755 (1698 CE). At the time of completion, Guru Ji uttered :*

ਸੰਮਤ ਸੱਤ੍ਰਹ ਸਹਸ ਪਚਾਵਨ ॥ ਹਾੜ ਵਦੀ ਪ੍ਰਿਥਮ ਸੁਖ ਦਾਵਨ ॥  
ਤ੍ਰਪ੍ਰਸਾਦਿ ਕਰਿ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥ ਭੂਲ ਪਰੀ ਲਹੁ ਲੇਹੁ ਸੁਧਾਰਾ ॥੮੬੦॥

*On first day of dark half of Ashad (Har) of Sammat 1755 was completed this volume by God's grace. Any lapse may please be corrected. 860.*

*(Sri Dasam Granth Sahib Ji Ang 254)*

*- Guru Kian Sakhian, Sakhi No. 63, pg. 128*

## Chaubis Avtar (Krishna)

... ਇਸੀ ਸਾਲ (੧੭੪੧ ਬਿਕਰਮੀ) ਸਤਿਗੁਰਾਂ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਅਸਟਮੀ ਤੇ ਸ੍ਰੀ ਕ੍ਰਿਸ਼ਨ ਅਵਤਾਰ ਕਾ ਪ੍ਰਾਰੰਭ ਕੀਆ:

*On this same year (1741 Bk.[1684 CE]), Sri Guru Gobind Singh Ji started the writing of Krishna Avtar on Bhadon Vadi 8 (Krishn Asthmi) by writing the following lines:*

ਅਬ ਬਰਣੋ ਕਿਸਨਾ ਅਵਤਾਰੂ ॥ ਜੈਸ ਭਾਂਤ ਬਪੁ ਧਰੋ ਮੁਰਾਰੂ ॥

*Now I begin the account of Krishna; the Vishnu-incarnate, as to how he acquired this human body.*

ਪਰਮ ਪਾਪ ਤੇ ਭੂਮ ਡਰਾਨੀ ॥ ਡਗ ਮਗਾਤ ਬਿਧ ਤੀਰ ਸਿਧਾਨੀ ॥੧॥

*The earth, frightened of sins, went staggering to the Lord-God.*

ਕਾਲਪੁਰਖ ਕੇ ਬਚਨ ਤੇ ਸੰਤਨ ਹੇਤ ਸਹਾਇ ॥ ਮਥਰਾ ਮੰਡਲ ਕੇ ਬਿਖੈ ਜਨਮੁ ਧਰੋ ਹਰਿ ਰਾਇ ॥੩॥

*In obedience to Lord's will and to provide comfort to the saintly, Vishnu took birth in the Mathura area.*

ਜੇ ਜੇ ਕਿਸਨ ਚਰਿਤ੍ਰ ਦਿਖਾਏ ॥ ਦਸਮ ਬੀਚ ਸਭ ਭਾਖ ਸੁਨਾਏ ॥

*All the events that took place in the life of Krishna are contained in the tenth chapter of the Bhagavata Purana.*

ਗਯਾਰਾ ਸਹਸ ਬਾਨਵੇ ਛੰਦਾ ॥ ਕਹੇ ਦਸਮ ਪੁਰ ਬੈਠ ਅਨੰਦਾ ॥੪॥

*It contains 1192 verses all of which were adapted by the Guru while at Anandpur Sahib.*

*(Sri Dasam Granth Sahib Ji Ang 254)*

*- Guru Kian Sakhian, Sakhi No. 38, pg. 93*



ਇਸੀ ਅਸਥਾਨ ਤੇ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤ ਰਾਇ ਲਵਪੁਰੀ, ਟਹਿਕਨ ਗੁਜਰਾਤੀਆ, ਅਣੀਰਾਇ, ਆਲਮ ਆਦਿ ਬਾਵਨ ਸਾਇਰ ਗੁਰੂ ਦਰਬਾਰ ਮੇਂ ਆਇ ਹਾਜਰ ਹੂਏ। ਇਨ ਸਾਰਿਆਂ ਕੇ ਇਲਾਵਾ ਸਤਿਗੁਰੂ ਜੀ ਆਪ ਏਕ ਉਚ ਪਾਇ ਕੇ ਕਵੀਰਾਜ ਬੇ। ਰੋਜਾਨਾ ਸਾਇਰੀ ਦਰਬਾਰ ਹੋਨੇ ਲਾਗਾ। ਗੁਰੂ ਜੀ ਨੇ ਅਨੰਦਪੁਰ ਕੋ ਛੋਰਾ ਕ੍ਰਿਸਨ ਅਵਤਾਰ ਲਿਖਨਾ ਅਰੰਭ ਕੀਆ। ਇਸੀ ਤਰਹ ਪਾਂਵਟੇ ਮੇਂ ਸਮਾਂ ਬਿਤੀਤ ਹੋਨੇ ਲਾਗਾ। ੪੦।

*It was at this site (Kavi Darbar at Paonta Sahib) that Amrit Rai Lahori, Tehkan Gujratia, Anirai, Alam and the others totalling to 52 we present in the Darbar of Guru Ji. But above all these poets, Guru Gobind Singh Ji was the most accomplished poet liken to the king of poets. Everyday, the poets presented their poetry in the Darbar. The Krishna Avtar which the Guru had commenced at Anandpur was completed in Paonta Sahib.*

- Guru Kian Sakhian by Piara Singh Padam, Sakhi No. 40, pg. 95

**ਜਿਸ ਦੀ ਸਮਾਪਤੀ ਪਾਂਵਟੇ ਨਗਰ ਸਾਲ ਸਤਰਾਂ ਸੈ ਪੈਂਤਾਲੀਸ ਸਾਵਨ ਸੁਦੀ ਸੱਤੇ ਮੰਗਲਵਾਰ ਕੋ ਦਿਵਸ ਜਮਨਾਂ ਨਦੀ ਕੇ ਕੰਡੇ ਤੇ ਹੋਈ:**

*The completion of Krishna Avtar was done in Paonta Sahib on the banks of River Yamuna in the year 1745 BK (1688 CE), month of Savan Sudi 7. It was a Tuesday.*

**ਸੱਤ੍ਰੁਹ ਸੈ ਪੈਤਾਲ ਮਹਿ ਸਾਵਨ ਸੁਦਿ ਬਿਤਿ ਦੀਪ ॥  
ਨਗਰ ਪਾਂਵਟਾ ਸੁਭ ਕਰਨ ਜਮਨਾ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥**

*It is year 1745, the month of Sawan and on the seventh day in Paonta city where Yamuna flows. I have finished this good work. (2490)*

*(Sri Dasam Granth Sahib Ji Ang 570)*

- Guru Kian Sakhian, Sakhi No. 38, pg. 93

ਚੜ੍ਹਦੇ ਸਾਲ ਸਤਰਾਂ ਸੈ ਪੈਂਤਾਲੀਸ ਵੈਸਾਖੀ ਕੇ ਤਿਉਹਾਰ ਤੇ ਪਾਂਵਟਾ ਨਗਰ ਖੁਰਵੱਧੀ ਪਾਂਵਟਾ ਮੇਲਾ ਸੇ ਸਿਖ ਸੰਗਤਾਂ ਹੁਮ ਹੁਮਾਇ ਕੇ ਦਰਸਨ ਪਾਨੇ ਆਈਆਂ। ਬਰਸਾਤ ਕੇ ਦਿਹੂੰ ਮੇਂ ਮਾਤਾ ਪੰਜਾਬ ਕੁਇਰ ਨੇ ਪਾਤੀ ਦੇ ਕੇ ਬਹਿਲੋ ਕੇ ਗੁਰਦਾਸ ਕੋ ਪਾਂਵਟੇ ਭੇਜਾ। ਬੇਨਤੀ ਕੀ, ਮਹਾਰਾਜ! ਰਾਜਾ ਫਤੇਸਾਹ ਕਿਸੇ ਵੇਲੇ ਵੀ ਪਾਂਵਟੇ ਤੇ ਚੜ੍ਹਾਈ ਕਰ ਕੇ ਆ ਸਕਤਾ ਹੈ। ਉਸੇ ਗੁਰਬਖਸ ਆਦਿ ਮਸੰਦ ਜਹਾਂ ਸੇ ਪਾਤੀਆਂ ਭੇਜ ਕਾਫੀ ਭੜਕਾ ਰਹੇ ਹੈ। ਸਤਿਗੁਰਾਂ ਖੁਰਵੱਧੀ ਸੇ ਆਈ ਪੜ੍ਹਕਾ ਵਾਚ ਕੇ ਮੁਖ ਥੀਂ ਸਿਖ ਸੰਗਤ ਮੇਂ ਖਲੇ ਹੋਇ ਉਸ ਮਹਾਂਕਾਲ ਕੀ ਦਰਗਾਹ ਮੇਂ ਇੰਜ ਅਰਦਾਸ ਕੀ:

*In the the month of Vaisakh of the new year in Sammat 1745 (1688 CE), from Khurvadhi (Dehradun) a great number of Sikh devotees came to Paonta. During the rainy season, Mata Panjab Kaur sent a letter to Paonta through Gurdas of Bhai Behlo. She requested, "Maharaj ! Raja Fateh Shah may raid upon Paonta at anytime. He has sent instigating letters by Massand Gurbakhsh, et al." After receiving the letter coming from Khurvadhi, standing in the Sikh congregation, Guru Ji supplicated :*

**ਛਤ੍ਰੀ ਕੋ ਪੂਤ ਹੋ ਬਾਮਨ ਕੋ ਨਹਿ ਕੈ ਤਪੁ ਆਵਤ ਹੈ ਜੁ ਕਰੋ ॥  
ਅਰੁ ਅਉਰ ਜੰਜਾਰ ਜਿਤੋ ਗ੍ਰਹਿ ਕੋ ਤੁਹਿ ਤਿਆਗ ਕਹਾ ਚਿਤ ਤਾ ਮੈ ਧਰੋ ॥  
ਅਬ ਰੀਝ ਕੈ ਦੇਹੁ ਵਹੈ ਹਮ ਕਉ ਜੋਊ ਹਉ ਬਿਨਤੀ ਕਰ ਜੋਰ ਕਰੋ ॥  
ਜਬ ਆਉ ਕੀ ਅਉਧ ਨਿਦਾਨ ਬਨੈ ਅਤਿਹੀ ਰਨ ਮੈ ਤਬ ਜੂਝ ਮਰੋ ॥੨੪੯੧॥**

*I am the son of Kashtriya and not the son of a Brahmin. I do not know how to perform ritualistic meditation. How can I leave You (Almighty) and be engrossed in my household chores. Now, please be merciful and grant me the boon that I plead with folded hands that when my time comes, I may die fighting in the battlefield. (2489)*

*(Sri Dasam Granth Sahib Ji Ang 570)*

**ਸਤਿਗੁਰਾਂ ਰਾਜਾ ਫਤੇਸਾਹ ਕੀ ਹਿਲਜੁਲ ਸੁਣ ਕੇ ਸੰਮਤ ਸਤਰਾਂ ਸੈ ਪੈਂਤਾਲੀਸ ਸਾਵਨ ਸੁਦੀ ਸੱਤੇ ਮੰਗਲਵਾਰ ਕੇ ਦਿਹੂੰ ਸ੍ਰੀ ਕਿਸਨਾਵਤਾਰ ਕੀ ਸਮਾਪਤੀ ਕਰ ਦਈ:**

*Envisaging the activities of Raja Fateh Chand, Guru Jee completed Krishan Avtar on Tuesday, Sawan sudi 7, Sammat 1745 (24 th July 1688 CE) at the bank of (River) Yamuna.*

**ਸੱਤ੍ਰਹ ਸੈ ਪੈਤਾਲ ਮਹਿ ਸਾਵਨ ਸੁਦਿ ਥਿਤਿ ਦੀਪ ॥  
ਨਗਰ ਪਾਂਵਟਾ ਸੁਭ ਕਰਨ ਜਮਨਾ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥**

*It is year 1745, the month of Sawan and on the seventh day in Paonta city where Yamuna flows. I have finished this good work. (2490)*

*(Sri Dasam Granth Sahib Ji Ang 570)*

**ਗੁਰੂ ਜੀ ਨੇ ਰਾਜਾ ਫਤੇਸਾਹ ਕੇ ਗੈਲ ਜੁੱਧ ਕਰਨੇ ਕੀ ਤਿਆਰੀ ਕਰਨੀ ਅਰੰਭ ਕਰ ਦਈ। ਲਾਗੇ ਦਰਬਾਰ ਮੇਂ ਇੰਜ ਬਚਨ ਕੀਆ:**

*Guru Ji commenced preparations for war with Raja Fateh Chand. In the Darbar, when it was in full swing, Guru Ji expounded:*

**ਧੰਨ ਜੀਓ ਤਿਹ ਕੋ ਜਗ ਮੈ ਮੁਖ ਤੇ ਹਰਿ ਚਿੱਤ ਮੈ ਜੁਧੁ ਬਿਚਾਰੈ ॥  
ਦੇਹ ਅਨਿੱਤ ਨ ਨਿੱਤ ਰਹੈ ਜਸੁ ਨਾਵ ਚੜੈ ਭਵਸਾਗਰ ਤਾਰੈ ॥  
ਧੀਰਜ ਧਾਮ ਬਨਾਇ ਇਹੈ ਤਨ ਬੁੱਧਿ ਸੁ ਦੀਪਕ ਜਿਉ ਉਜੀਆਰੈ ॥  
ਗਯਾਨਹਿ ਕੀ ਬਢਨੀ ਮਨਹੁ ਹਾਥ ਲੈ ਕਾਤਰਤਾ ਕੁਤਵਾਰ ਬੁਹਾਰੈ ॥੨੪੯੨॥**

*They are blessed in this world that worship His name. And consciously contemplate war against unjust. This body is mortal and will not remain forever but those who rides on the ship of Almighty's praises shall be liberated. Make your soul house of patience and brighten it with lamp of wisdom. Take this broom of knowledge, hold it in the hands of the mind and wipe out the filth of cowardness from the heart. (2492)*

*(Sri Dasam Granth Sahib Ji Ang 570)*

*- Guru Kian Sakhian by Piara Singh Padam, Sakhi No. 43, pg. 98*

## **Shabad Hazare P: 10 & 33 Seveije**



**ਸਤਿਗੁਰਾਂ ਪ੍ਰਿਥਮੇਂ ਅਰਾਕੀ ਸੇ ਉਤਰ ਸਿੱਖਾ ਕੋ ਪਰਖਨੇਂ ਲੀਏ ਤੀਰ ਸੇ ਦਾਦੂ ਰਾਮ ਬੈਰਾਗੀ ਕੀ ਸਮਾਧ ਕੋ ਨਮਸਕਾਰ ਕੀ। ਭਾਈ ਦਯਾ ਸਿੰਘ ਨੇ ਦੇਖਾ ਤੇ ਇਸ ਖਾਲਸੇ ਕੀ ਆਗਿਆ ਪਾਇ ਗੁਰੂ ਕੇ ਸਾਥ ਇੰਜ ਬਚਨ ਕੀਆ। ਮਹਾਰਾਜ! ਭਾਵੇਂ ਅਸਾਂ ਕੇ ਗੁਰਦੇਵ ਹੋ ਪਰ ਆਪ ਤਨਖਾਹੀਏ ਹੈਂ, ਖਾਲਸਾ ਆਪ ਕੋ ਦੰਡ ਲਗਾਨਾ ਚਾਹਤਾ ਹੈ। ਗੁਰੂ ਜੀ ਬੋਲੇ, ਦਯਾ ਸਿੰਘ! ਅਸਾਂ ਕੋ ਬਤਾਈਏ ਕਿ ਹਮ ਤਨਖਾਹੀਏ ਕੈਸੇ ਹਾਂ? ਭਾਈ ਸਾਹਿਬ ਬੋਲੇ, ਗਰੀਬਨਿਵਾਜ਼! ਆਪ ਜੀ ਨੇ ਕਿਹਾ ਸੀ -**

*(Staying at various places on his way, Guru Ji and the Sikhs reached at the prominent area called Naraina in Rajasthan) After dismounting the horse, to test the Sikhs, he made his obeisance with his arrow at the mausoleum of Dadu Ram Bairagi. Bhai Dya Singh, with the permission of Khalsa, came forward and said, "Maharaj! You are our revered Guru, but You are a Tankhahiya, the guilty." Guru Ji said, "Tell us, how am I a Tankhahiya?" Bhai Sahib said, "Ghareeb Niwaz, you have said -*



ਜਾਗਤ ਜੋਤ ਜਪੈ ਨਿਸਬਾਸੂਰ ਏਕ ਬਿਨਾ ਮਨ ਨੈਕ ਨ ਆਨੈ ॥ ਪੂਰਨ ਪ੍ਰੇਮ ਪ੍ਰਤੀਤ ਸਜੈ ਬ੍ਰਤ ਗੋਰ ਮੜੀ ਮਟ ਭੂਲ ਨ ਮਾਨੈ ॥  
ਤੀਰਥ ਦਾਨ ਦਇਆ ਤਪ ਸੰਜਮ ਏਕ ਬਿਨਾ ਨਹ ਏਕ ਪਛਾਨੈ ॥ ਪੂਰਨ ਜੋਤ ਜਗੈ ਘਟ ਮੈ ਤਬ ਖਾਲਸ ਤਾਹਿ ਨਖਾਲਸ ਜਾਨੈ ॥੧॥

*He is a true Sikh, the one who believes in one Supreme Being.*

*He devotes his self to the Supreme Being and he never believes in fasting, or goes to the graveyard or the cremation ground.*

*Without the name of Supreme Being, he does not recognise pilgrimages, holy dips, donations, kindness and meditation.*

*By doing this he will feel enlightened and experience the truth of meeting the Supreme Being. (1)*

*(Sri Dasam Granth Sahib Ji Ang 712)*

ਪੁਨ...

*Bhai Dya Singh Ji quotes another passage:*

ਬਿਨੁ ਕਰਤਾਰ ਨ ਕਿਰਤਮ ਮਾਨੈ ॥

*Do not recognise any creation beyond Almighty's creation as He is the only who controls everything.*

*(Sri Dasam Granth Sahib Ji Ang 710)*

*- Guru Kian Sakhian by Piara Singh Padam, Sakhi No. 105, pg. 191*

## Shastar Naam Mala

ਸਾਲ ਸਤਰਾਂ ਸੈ ਸਤਵੰਜਾ ਕੇ ਆਖਰੀ ਚੇਤਰ ਵਦੀ ਦੂਜ ਕੇ ਦਿਹੂ ਚੜਪ ਦੇਸ ਕੀ ਸੰਗਤ ਗੁਰੂ ਜੀ ਕਾ ਦਰਸਨ ਪਾਨੇਂ ਆਈ ਰਹੀ ਕੋ ਬਜਰੂੜ ਗਾਉਂ ਕੇ ਰੰਘੜਾਂ ਤੇ ਗੁੱਜਰਾਂ ਮਿਲ ਕੇ ਲੁੱਟ ਲਿਆ। ਇਸ ਸੰਗਤ ਮੇਂ ਜਿਆਦਾ ਸਹਿਜਧਾਰੀ ਤੇ ਚਰਨ-ਪਾਹੁਲੀਏ ਸਿਖ ਸਨ। ਇਹ ਸਾਰੇ ਅਨੰਦਪੁਰ ਆਇ ਗੁਰ ਦਰਬਾਰ ਮੇਂ ਫਰਿਆਦੀ ਹੁਏ। ਸਤਿਗੁਰਾਂ ਇਨ ਕੀ ਤਰਸ ਜੋਗ ਹਾਲਤ ਦੇਖ ਸ੍ਰੀ ਮੁਖ ਥੀਂ ਇੰਜ ਉਚਾਰਨ ਕੀਆ:

*On Chet vadi 2 Sammat 1757 (170 CE), the congregation of the country of Charap were coming to have glimpse of Guru Gobind Singh when they were plundered by the Rangars of the village Bajroor. Most of them were either Sehjdharis (not observing full Sikh Rehit) or those who had taken Charan Pahul (The Amrit touched by the toe of the Guru). They reached Anandpur and lamented about the treatment on their way to the Guru Darbar. Seeing their pitiful condition, Guru Ji utters:*

ਜਮਧਰ ਜਮਦਾੜਾ ਜਬਰ ਜੋਧਾਂਤਕ ਜਿਹ ਨਾਇ ॥  
ਲੂਟ ਕੂਟ ਲੀਜਤ ਤਿਨੈ ਜੇ ਬਿਨ ਬਾਂਧੇ ਜਾਇ ॥੨੪॥

*Guru Ji counts the names of different types of Katar, such as Yamdhar, Yamdadh, Jabar, Jodhatak, etc.*

*and concludes that whoever goes to a war without these weapons will only have themselves to be looted and beaten.*

*(Sri Dasam Granth Sahib Ji Ang 718)*

*- Guru Kian Sakhian by Piara Singh Padam, Sakhi No. 72, pg. 142*



*Shamsheer-E-Tegha of Guru Gobind Singh Ji  
housed in Takht Sri Keshgarh, Anandpur Sahib.*

*Alternate names for this shastar are  
Jamdhaar or Korra.*



## Zafarnama

ਗੁਰੂ ਜੀ ਨੇ ਅਗਲੇ ਦਿਹੂੰ ਦੇਸਾ ਸਿੰਘ ਕੇ ਚੌਬਾਰੇ ਮੇਂ ਔਰੰਗਜ਼ੇਬੀ ਪਤ੍ਰਿਕਾ, ਜੋ ਅਨੰਦਪੁਰ ਮੇਂ ਆਈ ਸੀ, ਉਸ ਕਾ ਉਤਰ ਦੇਨਾ ਅਰੰਭ ਕੀਆ:

*Next day, in the penthouse of Desa Singh, Guru Ji started to write the reply to the Aurangzeb's letter, which had been received earlier at Anandpur.*

**ਕਮਾਲੇ ਕਰਾਮਾਤ ਕਾਯਮ ਕਰੀਮ ॥ ਰਜਾ ਬਖਸ਼ ਰਾਜਕ ਰਹਾਕੋ ਰਹੀਮ ॥੧॥  
ਅਮਾਂ ਬਖਸ਼ ਬਖਸਿੰਦ ਓ ਦਸਤਗੀਰ ॥ ਰਜਾ ਬਖਸ਼ ਰੋਜ਼ੀ ਦਿਹੋ ਦਿਲ ਪਜ਼ੀਰ ॥੨॥**

*O Master of miracles, O Eternal and Beneficent One, O The Provider of our sustenance, O our Deliverer, Bestower of Grace and Mercy! (1)  
O Giver of Bliss, O Great Pardoner, Who holds me by the Hand, O Remitter of sins, O Bestower of daily bread, O Charmer of our hearts! (2)*

*(Sri Dasam Granth Sahib Ji Ang 1389)*

ਆਦਿ। ਇਸ ਤਰ੍ਹਾਂ ਸਤਿਗੁਰਾਂ ਪ੍ਰਿਥਮੇ ਉਸ ਮਹਾਂਕਾਲ ਕੀ ਸਿਫਤ ਮੇਂ ਚੰਦ ਸ਼ੇਅਰ ਕਹਿ ਕੇ ਫੇਰ ਅਪਨੀਂ ਦਾਸਤਾਨ ਬਿਆਨ ਕੀ। ਜਿਹ ਜਫਰਨਾਮਾ ਲਿਖ ਭਾਈ ਦਯਾ ਸਿੰਘ ਸੇ ਬਚਨ ਹੋਆ ਤੁਸੀਂ ਅਹਿਦੀਆ ਭੇਸ ਮੇਂ ਦੱਖਨ ਦੇਸ ਅਹਿਮਦ ਨਗਰ ਬਾਦਸਾਹ ਸੇ ਜਾਇ ਦੇਨਾਂ ਹੈ।

*To start with, Guru Ji narrated a few couplets in the praise of MahAkaal, the Deathless Almighty and then recounted his own story. On the compilation of this Zafarnama, Bhai Dya Singh was told to go to Ahmed Nagar and hand it over to the Emperor.*

*- Guru Kian Sakhian by Piara Singh Padam, Sakhi No. 85, pg. 165*

ਫਿਰ ਸਤਿਗੁਰਾਂ ਸ੍ਰੀ ਮੁਖ ਥੀਂ ਇੰਜ ਬਚਨ ਕੀਆ:

*Then Guru Ji pronounced this couplet:*

**ਚੁ ਕਾਰ ਅਜ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸਤ ॥ ਹਲਾਲਾ ਅਸਤੁ ਬੁਰਦਨ ਬ ਸਮਸ਼ੇਰ ਦਸਤ ॥੨੨॥**

*When all other methods fail; it is proper to hold the sword in hand. 22.*

*(Sri Dasam Granth Sahib Ji Ang 1390)*

*- Guru Kian Sakhian by Piara Singh Padam, Sakhi No. 106, pg. 193*



# SUKHA SINGH'S GURBILAS PATSHAHI 10

**D**ate: ਸੰਮਤ ਸਹਸ ਪੁਰਾਨ ਕਹੱਤ ਤਬ । ਅਰਦ ਸਹਸ ਪੁਨ ਚਾਰ ਗਨਤ ਸਬ ।  
ਕੁਆਰ ਵਦੀ ਪੰਚਮ ਰਵਿਵਾਰ । ਗੁਰਬਿਲਾਸ ਲੀਨੋ ਅਵਤਾਰ ॥੪੭॥

*Sunday, Asu Vadi 5, 1854 Bk. (1797 CE), Gurbilas took manifestation.*

An alternate version of Gurbilas Patshahi 10 was written by Bhai Sukha Singh. He had mentioned about various compositions of Guru Gobind Singh.

## Bachitar Natak

Here Bhai Sukha Singh uses the same theme as present with the Bachitar Natak specifically wherein Guru Ji writes on His purpose and past life. Do note, just like in Bachitar Natak, the mountain of Hemkunt is mentioned:

ਅਸ ਦੀਰਘ ਬਰ ਤਪੁ ਸੁ ਨਿਹਾਰੀ । ਹੇਮਕੁੰਟ ਪਰਬਤ ਪਰ ਭਾਰੀ ।  
ਏਕ ਸਰੂਪ ਹੋਇ ਨਿਜ ਗਯੋ । ਦੋਇ ਤੀਨ ਕਹੂੰ ਲੋਪੁ ਸੁ ਭਯੋ ॥੧੧॥

*Guru Ji had meditated for a long time at the great mountain of Hemkunt till there was not an iota of difference between Him and Almighty. There was no longer any 2<sup>nd</sup> or 3<sup>rd</sup> (there was only oneness).*

*- Gurbilas Patshahi 10, Chapter 3, Stanza 11*



*Procession of Guru Gobind Singh Ji with his Sikhs.  
This painting is also housed in the Singhasan Room  
of Takht Sachkand Sri Hazur Sahib.*

## Chaubis Avtar (Ram)

Bhai Sukha Singh praises Rama Avtar (Ramayan) of Guru Gobind Singh Ji where he mentions of celebrations taking place under the tutelage of Guru Ji:

ਅੜਿਲ ॥ ਰਾਮਾਇਣ ਕਲ ਪਾਠ ਸਕਲ ਮਿਲ ਗਾਵਹੀ । ਜੈ ਜੈ ਸਬਦ ਉਚਾਰ ਪ੍ਰਮੋਦ ਸੁ ਪਾਵਹੀ ॥

*Everyone in the age of Kalyug sings the verses of Sri Guru Gobind Singh Ji's Ramayan, the proclamaunt of victory is sung overwhelmingly by which bliss is attained.*

This boon of Ramayan has been taken from the following line in Rama Avtar:

ਜੋ ਇਹ ਕਥਾ ਸੁਨੈ ਅਰੁ ਗਾਵੈ ॥ ਦੁਖ ਪਾਪ ਤਿਹ ਨਿਕਟ ਨ ਆਵੈ ॥

*He who sings or hears this discourses, sufferings and sins will not come near him.*

*(Sri Dasam Granth Sahib Ji Ang 254)*

With regards to Ramayan, Guru Ji has Himself mentioned it as such:

ਇਤਿ ਸ੍ਰੀ ਰਾਮਾਇਣ ਸਮਾਪਤ ਮਸਤੁ ॥

*Thus concludes the Ramayan or Rama's story in bliss.*

*(Sri Dasam Granth Sahib Ji Ang 254)*

*- Gurbilas Patshahi 10 , Chapter 16, Stanza 140*

## Chaubis Avtar (Krishna)

Bhai Sukha Singh pens the daily routine of Guru Gobind Singh Ji at Paonta Sahib where he mentions that Guru Ji composed Krishna Avtar:

ਸਵੈਯਾ ॥ ਜਾਮ ਸਵਾ ਸੁ ਚੜੇ ਦਿਨੁ ਬਾਝ ਨ ਹੋਇ ਹਜੂਰ ਕਿਸੈ ਸੁ ਦਿਦਾਰਾ ।

ਪਾਠ ਕਰੈ ਪ੍ਰਭੂ ਜੁ ਨਿਜ ਪਾਵਨ ਛੰਦ ਕਥੇ ਕਿਸਨਾ ਅਵਤਾਰਾ ॥

*Guru Gobind Singh Ji did not use to give his glimpses to the Sanggat till 3 hours and 45 minutes (1.25 Pehar) after sunrise. During this time, he composed the pure (accurate) metres (Chhands) of Krishna Avtar*

*- Gurbilas Patshahi 10 , Chapter 6, Stanza 38*

*[Continues on the next page]*



This is also supported by the two (2) internal colophon present within the Krishna Avtar where Guru Ji clearly writes:

ਸਤ੍ਰੁਹ ਸੈ ਚਵਤਾਲ ਮੈ ਸਾਵਨ ਸੁਦਿ ਬੁਧਵਾਰ ॥  
ਨਗਰ ਪਾਵਟਾ ਮੋ ਤੁਮੋ ਰਚਿਯੋ ਗ੍ਰੰਥ ਸੁਧਾਰ ॥੯੮੩॥

*It is Bikrami Samwat 1744 Bk. (1687 CE) the month is July. It is Wednesday. I have completed this work while sitting at Paonta Sahib. (983)*

*(Sri Dasam Granth Sahib Ji Ang 386)*

ਸਤ੍ਰੁਹ ਸੈ ਪੈਤਾਲ ਮਹਿ ਸਾਵਨ ਸੁਦਿ ਥਿਤਿ ਦੀਪ ॥  
ਨਗਰ ਪਾਵਟਾ ਸੁਭ ਕਰਨ ਜਮੁਨਾ ਬਹੈ ਸਮੀਪ ॥੨੪੯੦॥

*It is year 1745 Bk. (1688 CE), the month of Savan and on the seventh day in Paonta city where Yamuna flows. I have finished this good work. (2490)*

*(Sri Dasam Granth Sahib Ji Ang 570)*

Furthermore, Guru Ji in Charitropakhyan (Charitr 71), mentions of His departure from Paonta Sahib:

ਨਦੀ ਜਮੁਨ ਕੇ ਤੀਰ ਮੈਂ ਤੀਰਥ ਮੁਚਨ ਕਪਾਲ ॥  
ਨਗਰ ਪਾਵਟਾ ਛੋਰਿ ਹਮ ਆਏ ਤਹਾਂ ਉਤਾਲ ॥੨॥

*On the banks of River Yamuna, there was a pilgrimage site of Kapal Mochan. I (Guru Gobind Singh Ji), left Paonta and came to that place.*

*(Sri Dasam Granth Sahib Ji Ang 901)*

## Shastar Naam Mala



Bhai Sukha Singh Ji is beginning his compendium of Sri Guru Gobind Singh Ji's life and he praises Guru Ji's composition of Shastar Naam Mala:

ਸਸਤ੍ਰੁ ਨਾਮ ਜੋ ਮਾਲ ਕਹਾਈ । ਯਾਕੀ ਉਪਮਾ ਅਧਿਕ ਭਣਿਜੈ । ਬਿਦਿਆ ਨਿਧ ਪਟਤਰ ਕੋ ਦਿਜੈ ॥੨੦॥

*There is a composition by the name of Shastar Naam Mala whose praise is beyond description.*

*The entire treasure of knowledge is granted to the reciter (reader).*

*- Gurbilas Patshahi 10, Chapter 1, Stanza 20*

## Zafarnama & Hikayat

When Bhai Sukha Singh writes the history of Sri Guru Gobind Singh writing a letter to Aurangzeb, he clearly mentions of Guru Ji composing it along with the Hikayats which are present in Sri Dasam Granth Sahib Ji:

ਚੌਪਈ ॥ ਜਫਰਨਾਮਾ ਤਾਕੋ ਧਰ ਨਾਮਾ । ਪਠੰ ਦਯੋ ਸਾਹਿਬ ਅਭਿਰਾਮਾ ।  
ਕਈ ਹਿਕਾਇਤ ਤਿਹ ਲਿਖ ਡਾਰੀ । ਗਜਲ ਰਵਾਈ ਫਰਦ ਹਜਾਰੀ ॥੧੨੧॥

*The name of the letter was kept as Zafarnama. Sri Guru Gobind Singh Ji sent out this letter along with the Hikayats he had written which included the traditional Farsi meters.*

- Gurbilas Patshahi 10 , Chapter 22, Stanza 121

At the conclusion of this chapter, Bhai Sukha Singh again writes Zafarnama:

ਇਤਿ ਸ੍ਰੀ ਗੁਰ ਬਿਲਾਸ ਦਇਆ ਸਿੰਘ ਜੀ ਕੋ ਜਫਰਨਾਮਾ ਦੈ ਕਰ ਸਾਹ ਪਾਸ ਭੇਜ ਬੋ ਮੁਕਤਸਰ ਜੁਧ ਬਰਨਨੰ  
ਨਾਮ ਬਾਈਸਮੋ ਧਿਆਇ ਸਮਾਪਤ ਮਸਤ ਸੁਭ ਮਸਤ ॥੨੨॥ਅਫਜੂ॥

*This concludes the 22<sup>nd</sup> chapter of Gurbilas where in Bhai Dya Singh Ji brings over the Zafarnama to the King and the description of the battle of Mukatsar.*

- Gurbilas Patshahi 10 , Chapter 22, Stanza 121



*Aurangzeb receiving the Zafarnama written by Guru Gobind Singh Ji from the hands of Bhai Dya Singh Ji and Bhai Dharam Singh Ji.*



# PRACHEEN

## SRI GUR PANTH PERKASH

**I**n 1821 CE, Bhai Rattan Singh Bhangu wrote the history of the Sikhs post Sri Guru Gobind Singh Ji. Bhai Rattan Singh's grandfather was the renowned shaheed, Bhai Mehtab Singh Ji, who along with Bhai Sukha Singh beheaded Massa Rangar in 1797 Bk. (1740 CE) for the desecration of the Sri Harmandir Sahib.

Sri Guru Panth Perkash mentions of Chandi Di Vaar being read by Guru Gobind Singh Ji in Chapter 15:

ਪ੍ਰਿਥਮ ਭਗੋਤੀ ਵਾਰ ਜੁ ਪੌੜੀ ।  
ਪੜ੍ਹੁ ਪਿਥਮੈਂ ਆਪ ਸਤਿਗੁਰ ਜੋੜੀ ।  
ਨੌਂ ਪਤਸਾਹੀਅਨ ਲਯੋ ਧਿਆਇ ।  
ਅਬ ਦਸਮਨ ਪਰ ਹੋਈਂ ਸਹਾਇ । ੮ ।

*Sri Guru Gobind Singh Ji read the first stanza (Pauri) of Chandi's ballad (Chandi Di Vaar) which Guru Ji had earlier composed. The 9 previous Gurus were invoked so that they bestows their blessings onto the 10<sup>th</sup> Guru.*

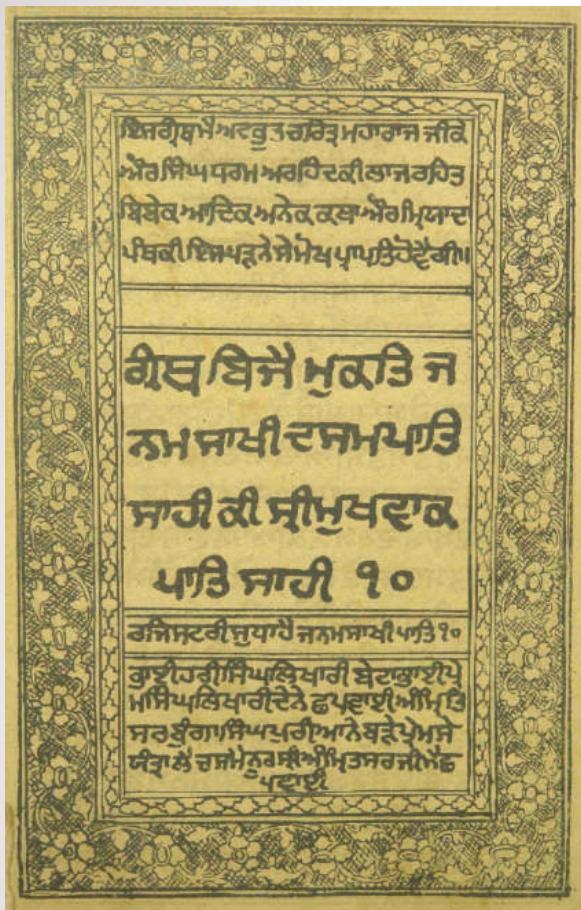


Two Sikhs, Bhai Mehtab Singh and Bhai Sukha Singh, avenged the desecration of Harmandir Sahib by killing Massa Ranghar

Source: Singh (2012). Sikh Heritage: Ethos & Relics. New Delhi: Rupa Publications India Pvt. Ltd.

# GRANTH

## BIJAY MUKT



Lithograph copy of the Bijay Mukh Granth

**B**ijay Mukh is a biographical account (Janam Sakhi) of Guru Gobind Singh in old Punjabi script which is a mixture of Devnagri and Gurmukhi. However, the date and author are anonymous.

ਜਦ ਗੁਰੂ ਗੋਬਿੰਦ ਰਾਇ ਜੀ ੧੦ ਦਸ ਬਰਸ ਕੇ ਹੂਏ ਤਾਂ ਗੁਰੂ ਸ੍ਰੀ ਗੁਰੂ ਤੇਗ ਬਹਾਦਰ ਜੀ ਨੇ ਹੁਕਮ ਦੀਆ ਚਾਰੁ ਲਿਖਾਰੀਆ ਕੋ ਬੋਲੇ ਜੋ ਬਚਨ ਕਹੈ ਓਹ ਲਿਖਾਓ ੧ ਬਕਤ ਮਲ ੨ ਸਰਮ ਰਾਇ ੩ ਖੜਗ ਰਾਮ ੪ ਦਯਾ ਰਾਮ ਏਹੁ ਚਾਰ ਲਿਖਾਰੀ ਆਨ ਹਾਜਰ ਹੋਏ ਤਾਂ ਸ੍ਰੀ ਗੁਰੂ ਹੁਕਮ ਦਿਤਾ ਜੋ ਸਿਖ ਪੁਛਨ ਔ ਸ੍ਰੀ ਗੁਰੂ ਮੁਖ ਵਾਕ ਸੰਤਾ ਸਿਖਾਂ ਕੋ ਹੁਕਮ ਦੇਵਨ ਤੁਸੀ ਲਿਖਿਆ ਕਰੋ ਗੁਰੂ ਗੋਬਿੰਦ ਰਾਇ ਜੀ ਬਡੇ ਬਡੇ ਅਚਰਜ ਖੇਲ ਖੇਲੇ ਆਪਣੇ ਇਸ਼ਟ ਧਰਮ ਦਾ ਕਾ ਉਪਦੇਸ ਸਿਖਾਂ ਸੰਗਤਾਂ ਪ੍ਰਤਿ ਕਰਣ ਲਗੇ ਅਰ ਏਸ ਕਥਾਂ ਪ੍ਰਸੰਗ ਦਾ ਚਰਿਤ੍ਰ ਸਰਬ ਬਚਿਤ੍ਰ ਨਾਟਕ ਦੇ ਛੇਵੇ ਧਿਆਇ ਵਿਖੇ ਕਹਾ ਹੈ ਜਦ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਬਚਨ ਕੀਤਾ ਤਬ ਬਚਨ ਮਾਨ ਕਰ ਸਿਖਾ ਦੇ ਮਨ ਦੇ ਸਤ ਉਪਦੇਸ ਦੇ ਜਾਹਰ ਕਰਨ ਲਈ ਸ੍ਰਬ ਪ੍ਰਸੰਗ ਲਿਖਾ ਦੀਏ

When Guru Gobind Rai Ji was 10 years old, Guru Tegh Bahadur Ji gave an instruction to the writers to be forever present with Gobind Rai. So four (4) writers were given the duty, (1) Bakht Mal, (2) Saram Rai, (3) Kharag Ram and (4) Dya Ram... in order to invoke truth within the Sikhs, Guru Ji has uttered:

ਅਬ ਮੈਂ ਆਪਨੀ ਕਥਾ ਬਖਾਨੋ । ਤਪ ਸਾਧਤ ਜਿਹ ਬਿਧਿ ਮੁਹਿ ਆਨੋ ।  
ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾ । ਸਪਤ ਸ੍ਰਿੰਗਸੋਭਿਤ ਹੈ ਤਹਾਂ ॥੧॥  
ਸਪਤਸ੍ਰਿੰਗ ਤਿਹ ਨਾਮੁ ਕਹਾਵਾ । ਪੰਡ ਰਾਜ ਜਹਿ ਜੋਗੁ ਕਮਾਵਾ ।  
ਤਹ ਹਮ ਅਧਿਕ ਤਪਸਿਆ ਸਾਧੀ । ਮਹਾਕਾਲ ਕਾਲ ਕਾ ਅਰਾਧੀ ॥੨॥

Now I shall narrate discourse of my own account as to how I was assigned to this world in the midst of intense meditation. Hemkunt is a mountain where the seven summits adorn the landscape. The place has come to be known as Sepat (7)-Sring (peaks) as it is surrounded by seven peaks. This the place where the Pandav kings (Yudhishtira, Bhima, Arjuna, Nakula and Sahadeva) underwent penances. There I spent a long time in an intense meditation consistently in the remembrance of Almighty who is the death of death means He is beyond death. He is the only One who remains to vanish death at the end of life. The proceedings of nature is measured through time and life by breath, Almighty is beyond both.

- Bijay Mukh Granth , Sakhi 1



# MALWA DESH RATAN DI SAKHI POTH

**T**his Pothi (manuscript) contains the narration of Sri Guru Tegh Bahadur Sahib Ji and Sri Guru Gobind Singh Ji's travels, written in the Malwai dialect somewhere in the late 18<sup>th</sup> century to early 19<sup>th</sup> century. Khalsa Samachar who had published this book in 1950 CE places the date of this book to be 1880 BK. (1823 CE). There comes a story where Guru Tegh Bahadur Sahib Ji predicts the future and utters:

**ਗਰੰਥ ਜੀ ਅਪਣੀ ਬਾਣੀ ਰਚੇਗਾ ਨਵੀਨ ਹੀ ।**

*He (Guru Gobind Singh) shall utter His own compositions and create a new Granth.*

*- Sakhi 18: Malva Desh Rattan*

**ਪਾਤਸ਼ਾਹੀ ੧੦ ਗੁਰੂ ਜੀ ਨੇ ਦਖਣ ਜਾਣੇ ਕੀ ਤਿਆਰੀ ਕੀਤੀ ।  
ਇਹੁ ਸੱਦ ਦਸ ਦਿਹ ਅਗੋਂ ਦੀ ਕੀਤੀ:**

*The Tenth Patshah, Guru Gobind Singh Ji prepared to leave for the south. Ten (10) days in prior, he had uttered the follow Sadh:*

**ਮਾਝਿ ਪਾਤਿਸਾਹੀ ੧੦। ਲੱਖੀ ਜੰਗਲ ਖਾਲਸਾ ਦੀਦਾਰੁ ਆਨਿ ਲਗਾ ।  
ਤਬ ਉਚਾਰ ਹੋਇਆ ਸੁਣ ਕੈ ਸੱਦ ਮਾਹੀ ਦਾ ਮੇਹੀ ਪਾਣੀ ਘਾਹੁ ਮਤੋ ਨੇ ।  
ਕਿਸੇ ਨਾਲ ਨ ਰਲੀਆ ਕਾਈ ਕੇਹੋ ਸੌਕ ਪਿਓ ਨੇ ।  
ਗਇਓ ਫਿਰਾਕ ਮਿਲਿਓ ਮਿਤ੍ਰ ਮਾਹੀ ਤਾਹੀ ਸੁਕਰ ਕਿਤੋ ਨੇ ।੧।**

*Just as hearing the call of the herdsman, the water buffalo leave their water and feeding. In their joy, they all ran, each trying to pass the others to see their Beloved. Their anxieties were dispelled when they met their Herdsman, the Guru, and so in deep gratitude, they gave thanks.*

*- Sakhi Malwa Desh Rattan , Sakhi 105*

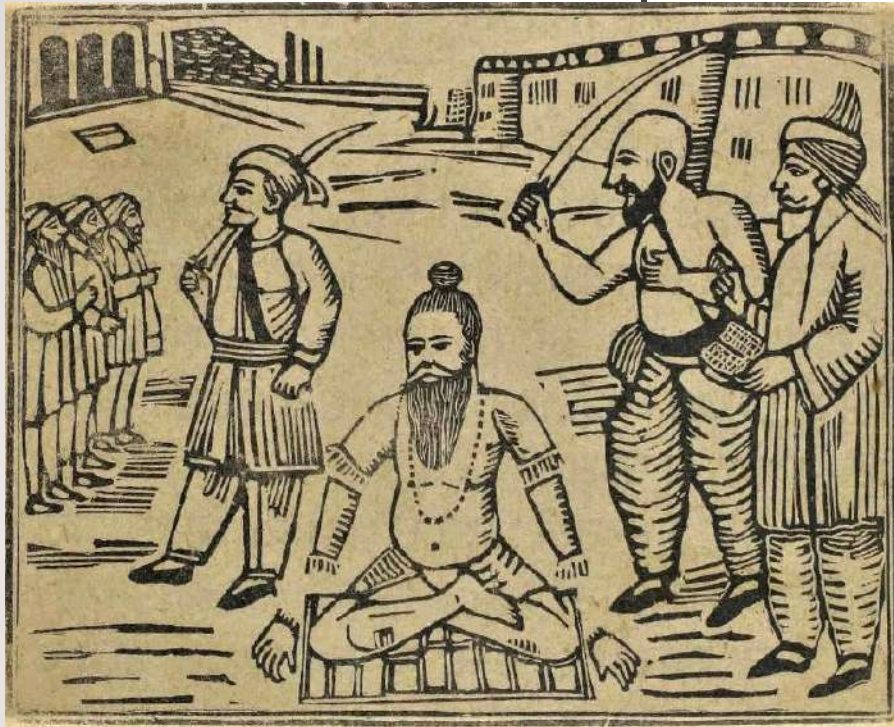


*Sri Guru Gobind Singh and Attendants*

*ca. 19<sup>th</sup> century, paint on paper,  
Chandigarh Museum & Art Gallery,  
photographer Amrit Pal Singh (Amrit)*

# SHAHEED BILAS

## BHAI MANI SINGH



A scene from the shaheedi (martyrdom) of Bhai Mani Singh Ji. The severed limbs can be seen.

**S**haheed Bilas Bhai Mani Singh is a book in poetry style written by Kavi Sewa Singh. According to Garja Singh (the researcher who published this manuscript), this book was completed in the era of Maharaja Ranjit Singh. This book is probably the most detailed account on Bhai Mani Singh Ji's life and martyrdom.

Within it he made various references to the composition of Sri Guru Gobind Singh Ji:

### Jaap Sahib

ਕਰ ਇਸ਼ਨਾਨ ਜਪੈ ਜਪੁ ਜਾਪ । ਛੋਹਿ ਨ ਸਕੈ ਤੀਨੋ ਤਾਪ ।

*After having shower, recite Japji Sahib and Jaap Sahib. The person who performs this shall be unaffected by the three (3) illnesses (Adi, Biadi & Upadhi)*

- Shaheed Bilas Bhai Mani Singh, Stanza 74

### Bachitar Natak

Sri Guru Gobind Singh Ji utters the following:

ਸ੍ਰੀ ਮੁਖ ਤੇ ਗੁਰ ਐਸ ਅਲਾਈ : 'ਰਾਖਿ ਲੀਯੋ ਹਮ ਕੋ ਜਗ ਰਾਈ ।'

*The Guru utters from his mouth -*

*'O Monarch of the World, Please Protect me (Guru Gobind Singh)'*

*(Sri Dasam Granth Sahib Ji Ang 254)*

- Shaheed Bilas Bhai Mani Singh, Stanza 77



## Chaubis Avtar (Krishna)

ਸ੍ਰੀ ਮੁਖ ਤੋਂ ਕਲਗੀਧਰ ਆਪੈ । ਬੀਰ ਰੱਸ ਕੀ ਕਥਾ ਅਲਾਪੈ ।  
ਕ੍ਰਿਸ਼ਨ ਚਰਿਤ੍ਰੁ ਮੱਧ ਹੈ ਜਾਨੈ । ਖੜਗ ਸਿੰਘ ਕਾ ਯੁੱਧ ਪਛਾਨੈ ।  
ਜਿਸ ਤੇ ਸੁਨਤ ਕਾਇਰਤਾ ਭਾਗੈ । ਧਰਮ ਜੁੱਧ ਮਹਿ ਹੋਇ ਅਨੁਰਾਗੈ ।

Sri Guru Gobind Singh Ji utters from his mouth the valour filled narration of Krishna Avtar. When Guru Ji reached midway, He composed the battle of Kharag Singh listening to which, the cowardliness of a coward shall run away. Guru Ji had written this to create braveness to face war against tyrants to fortify the Dharam.

- Shaheed Bilas Bhai Mani Singh, Stanza 47

The above is clearly supported by Guru Ji's verse written in the chapter of Kharag Singh from Krishna Avtar:

ਖੜਗ ਸਿੰਘ ਸੋ ਸੂਰੋ ਨਾਹੀ ॥  
ਤਿਹ ਸਮ ਜਾਇ ਲਰੈ ਰਨ ਮਾਹੀ ॥  
ਅਬ ਤੁਮ ਕਹੋ ਕਉਨ ਬਿਧਿ ਕੀਜੈ ॥  
ਕਉਨ ਸੁਭਟ ਕੋ ਆਇਸ ਦੀਜੈ ॥੧੭੨੧॥

"There is no other warrior like Kharag Singh, who can fight like him;  
Now you may tell me what should be done,  
who should now be ordered to go into battle?" . 1721.

(Sri Dasam Granth Sahib Ji Ang 473)

Guru Ji also mentions within Krishna Avtar, His aim:

ਦਸਮ ਕਥਾ ਭਾਗਉਤ ਕੀ ਭਾਖਾ ਕਰੀ ਬਨਾਇ ॥  
ਅਵਰ ਬਾਸਨਾ ਨਾਹਿ ਪ੍ਰਭ ਧਰਮ ਜੁੱਧ ਕੇ ਚਾਇ ॥੨੪੯੧॥

I have translated this Dasam Granth from Sanskrit into Brij language.  
Oh Lord! I have no other intention then to infuse the spirit of fighting for  
righteousness. (2491)

(Sri Dasam Granth Sahib Ji Ang 570)



Beautifully decorated Ang of the 1764 CE Sikh Reference Library Dasam Saroop. The conclusion of Raja Kharag Singh Judh from Krishna Avtar is seen on folio 233b of the Saroop.

# SINGH SAGAR

**D**ate: ਬਿਕਮਜੀਤ ਨਰੇਸ ਕੇ ਸੰਬਤ ਏਕੁ ਹਜਾਰੁ ਸੈ ਆਠ ਚੌਰਾਸੀ । ਮਾਘ ਵਦੀ ਰਵ ਵਾਰ ਇਕਾਦਸੀ ਗ੍ਰਿੰਥ ਸਪੁਰਨ ਕੀਨ ਪ੍ਰਕਾਸੀ ।

*On Sunday, Magh Vadi 11, 1884 Bk (1827 CE) this Granth (Singh Sagar) was completed.*

Singh Sagar by Kavi Vir Singh Bal is an important prose on the life of Sri Guru Gobind Singh Ji which is based on Bachitar Natak. Vir Singh was a resident of Sathiala, Amritsar who spent the latter part of his life in Patiala's Darbar. He was an accomplished writer and one of his earliest work was Heer Ranjha which was written in 1812 CE. On the Sikh Gurus, he has written two (2) books which are Singh Sagar in 1827 CE and Gurkirat Perkash in 1834 CE. Vir Singh covers the previous birth of Guru Gobind Singh Ji and continues to describe the life and events related to Guru Ji's life. Singh Sagar as the name suggests it is the ocean like life of Guru Gobind Singh Ji and the chapters contained therein are called as '*Trang*' meaning waves. It goes beyond doubt that Vir Singh had used Sri Dasam Granth Sahib's hymn in the writing of this book. Below are some excerpts to prove the above:

## SRI DASAM GRANTH SAHIB JI

Vir Singh Bal whilst writing the history on how Guru Ji wrote and sent the Zafarnama to Aurangzeb, mentions:

ਏ ਜੁ ਇਕਾਇਤ ਦ੍ਰਾਦਸ ਹੈ ਗੁਰ ਤਾਂਹਿ ਸਮੈ ਲਿਖ ਆਪ ਸੁਧਾਰੀ । ਹੈ ਗੁਰ ਗ੍ਰਿੰਥ ਕੈ ਅੰਤ ਬਿਖੈ ਦਈ ਬੋਲ ਦੈਆ ਸਿੰਘ ਹਾਥ ਮਝਾਰੀ ।

*These twelve (12) Hikayats were written at the moment of time by Guru Gobind Singh Ji. These Hikayats can be found at the end of Guru Gobind Singh's Granth (Dasam Granth) which were dispatched by Guru Ji in Bhai Dya Singh Ji's hands.*

*- Singh Sagar, 13<sup>th</sup> Trang (chapter), Stanza 8*

## Jaap Sahib

Vir Singh writes Guru Gobind Singh Ji's dialogue with the Sikhs:

ਚੌਪਈ। ਸ੍ਰੀ ਖਾਲਸਾ ਮੈ ਸਮ ਜਾਨੋ । ਯਾਂ ਮੈ ਭੇਦ ਨਿਰੰਚਕ ਮਾਨੋ । ਜਪੋ ਜਾਪੁ ਜਪਜੀ ਮਨੁ ਲਾਏ ॥੯੭॥

*Couplet | Consider the Khalsa my form. There is not an iota of difference between Me and them. Read Jaap Sahib and Japji Sahib with full concentration.*

*- Singh Sagar, 9<sup>th</sup> Trang (chapter), Stanza 97*



## Bachitar Natak

Vir Singh writes on the conversation between Almighty and Dusht Daman Ji:

ਅਬ ਸਿੰਘ ਰੂਪ ਸਵਾਰ ਤੂੰ ਸਭ ਸਸਤ੍ਰ ਅਸਤ੍ਰ ਧਾਰ ਕੇ । ਜਾ ਭੁੰਮ ਭਾਰ ਲਿਵਾਰੁ ਸਗਰੇ ਅਸਰ ਤ੍ਰਕ ਸੰਘਾਰ ਕੇ ॥੧੫॥ ਅਕਾਲ ਪੁਰਖ ਵਾਚ ਬ੍ਰਦਾਨ

*(Almighty's speech) Now, you are to take the form of a Singh and adorn yourself with various sorts of weapons. Go on to the world and free this world from the weight of sins by killing the tyrants. The Almighty now blesses his boon:*

ਮੈ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ ॥ ਪੰਥੁ ਪ੍ਰਚਾਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ॥

*I have honoured you as my son and have created you for the propagation of the Panth.*

*(Sri Dasam Granth Sahib Ji Ang 57)*

*- Singh Sagar, 1<sup>st</sup> Trang (chapter), Stanza 15*

## Chandi Charitr

Vir Singh uses a stanza with similar initial wordings to Dasam Bani:

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਜਗ ਪੰਥੁ ਸਜੋ ਬਰ ਸਿੰਘ ਬੁਜੰਗੇ ।

*Oh Almighty grant me the boon, that I shall be able to create brave lions (Singh) as my children.*

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋ ॥

*Dear Liberator, grant me this boon that I may not hesitate from performing pious deeds.*

*(Sri Dasam Granth Sahib Ji Ang 57)*

*- Singh Sagar, 8<sup>th</sup> Trang (chapter), Stanza 78*

## Zafarnama & Hikayatan

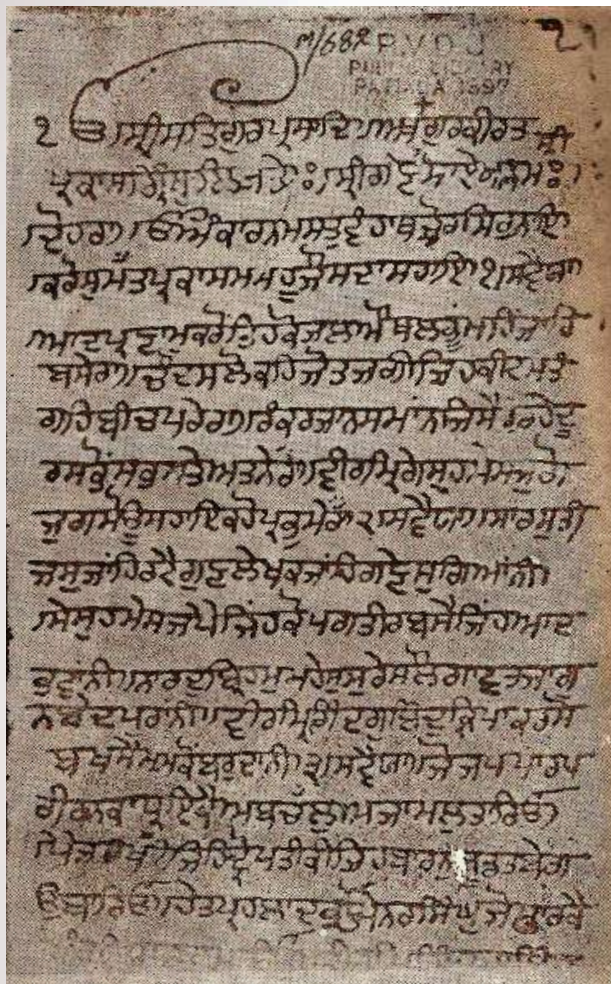
Vir Singh writes on the future proceedings in the life of Guru Ji post Chamkaur war:

ਔਰੁ ਹਿਕਾਇਤ ਦਾਦਤ ਲੈ ਦਿਸ ਦਫਨ ਕੋ ਦੈਆ ਸਿੰਘੁ ਚਰੇਗੋ । ਜੈਫਰਨਾਮੁ ਦਿਖਾਇ ਸੁਬੀਹਹਿ ਔਰੰਗਜੇਬ ਕੇ ਪ੍ਰਾਨ ਹਰੇਗੋ ॥੯੬॥

*Later, Guru Ji will write 12 Hikayats which will be sent to the south by Bhai Dya Singh Ji. Seeing the Zafarnama, Aurangzeb shall die.*

*- Singh Sagar, 12<sup>th</sup> Trang (chapter), Stanza 96*

# GURKIRAT PERKASH



Opening folio of a handwritten copy of Gurkirat Perkash.

**D**ate: ਠਾਰਾਂ ਸੈ ਏਕਾਂਨਵੈਂ ਸਾਲ ਬਿੱਕ੍ਰਮ ਬ੍ਰਿਖ ਰਾਸੁ ।  
ਕੀਆ ਸਪੁਰਣ ਗ੍ਰਿੰਥੁ ਕਵਿ ਗੁਰ ਕੀਰਤ ਪਰਗਾਸੁ ।

*In 1891 Bk. (1834 CE), during the Taurus constellation, Gurkirat Perkash was completed.*

Gurkirat Perkash is a book written by Bhai Vir Singh Bal. The author Vir Singh Bal was born in Sathiala (near Baba BAKaala), Amritsar around 1785 CE. Bhai Vir Singh Bal served in the Patiala Darbar as a Kavi where he wrote most of his writings including Singh Sagar Granth and Gurkirat Prakash Granth. He is a devout believer in Sri Guru Gobind Singh Ji and has expressed his devotion and love in his literary works. Here, Bhai Vir Singh Bal utilizes the boons attributed to Guru Tegh Bahadur Sahib Ji within Chandi Di Vaar's first canto:

ਜੋ ਨਰੁ ਨਾਰ ਪਡੈ ਜੁ ਸੁਨੈ ਤਿਹਿ ਹੋਇ ਗੁਰੂ ਸਭ ਠੌਰ ਸਹਾਈ ।  
ਜੋ ਗੁਰ ਕੀਰਤ ਨੀਤ ਜਪੈ, ਇਹਿ ਤਾਂ ਘਰ ਨੌਂ ਨਿਧ ਹੋਇ ਸਵਾਈ । ੬੯ ।

*The ones who reads or listens to the stories of Sri Guru Tegh Bahadur Sahib Ji, the Guru shall forever be their protector at all places. The ones who consistently chant the praises of Guru Tegh Bahadur Sahib Ji, all of the nine (9) treasures shall be in abundance at their abode.*

- Gurkirat Perkash, Chapter 9, Stanza 69

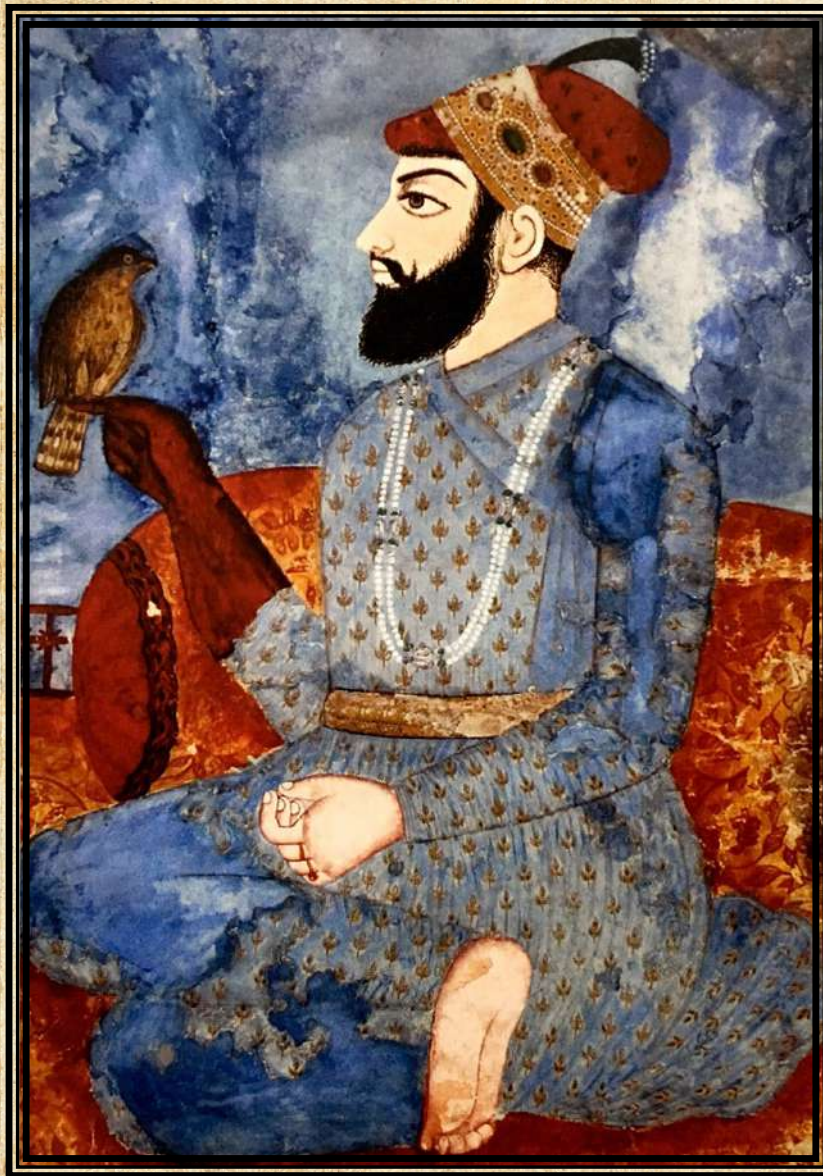
The above is very much similar to:

ਤੇਗ ਬਹਾਦੁਰ ਸਿਮਰੀਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥  
ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥੧॥

*By remembering, Sri Guru Tegh Bahadur Sahib Ji all the nine (9) treasures come running to their abode. The Gurus are omnipresent and I seek their protection.*

*(Sri Dasam Granth Sahib Ji Ang 119)*





***A painting of Sri Guru Tegh Bahadur Sahib Ji. Commissioned by the mother of Bhai Bulaki Shah, who engaged Ahsan, a royal painter.***

Source: Singh (2012). Sikh Heritage: Ethos & Relics. New Delhi: Rupa Publications India Pvt. Ltd.



# BHARAM TORH GRANTH



Maharaja Ranjit Singh with Princes and Noblemen

Source: Government Museum and Art Gallery, Chandigarh as referenced by Goswamy (2000) in the book *Piety and Splendour, Sikh Heritage in Art*.

**D**ate: 1840's CE

Bharam Torh Granth (ਭਰਮ ਤੋੜ ਗ੍ਰੰਥ) is attributed to Baba Mohar Singh. Mohar Singh was soldier in Maharaja Ranjit Singh's army and a very able soldier. Mohar Singh had been dispatched to the Peshawar region where he had fought in much valour and killed many Muslim forces in the western frontier under the command of Sardar Attar Singh Sadhianwala. The turning point comes when somewhere near the Attock River, he has the glimpse of Sri Guru Gobind Singh Ji when he requests Guru Ji to bless him with His physical glimpse (Darshan).

This book covers the spiritual journey of Mohar Singh from a soldier to a saint. This '*Bharam Torh Granth*' is a compendium of various smaller subjects like spirituality, Sikhi, Atam Katha (metaphysics), poetry, eulogy of Gurus, Gurpranali (the genealogy of Gurus), Vaint and Fakarnama. Within this book, there is a number of references to the Gurbani of both Sri Guru Granth Sahib Ji and Sri Dasam Granth Sahib.

ਜਬ ਗੁਰਾਂ ਨੇ ਜਣਾਇਆ ਮੈਨੋ ਕਿਹਾ ਤੂੰਹੀ ਬ੍ਰਹਮ ਹੈ । ਪ੍ਰਮਾਣ ਅਕਾਲ ਉਸਤਤ ਕਾ ਦਿਤਾ ।

When the Gurus made me realize that everything is Almighty, a reference from Akaal Ustat is given as follows:

[Continues on the next page]



ਤੁਹੀ ਤੁਹੀ ॥ ਤੁਹੀ ਤੁਹੀ ॥ ਤੁਹੀ ਤੁਹੀ ॥ ਤੁਹੀ ਤੁਹੀ ॥੧੯॥੬੯॥

You are the creator and the creation in all four ages (Sat Yug, Tretha Yug, Duapur Yug & Kal Yug). Note: Guru Gobind Singh ji repeated the word 'Tuhi' in set of two which denotes Almighty as the sole creator and creation during all the four ages.

ਤੁਹੀ ਤੁਹੀ ॥ ਤੁਹੀ ਤੁਹੀ ॥ ਤੁਹੀ ਤੁਹੀ ॥ ਤੁਹੀ ਤੁਹੀ ॥੨੦॥੭੦॥

Guru Ji now elaborates the creation elements which is no other than Almighty himself; You are the four divisions of creation (Andraj, Jeraj, Setaj & Utbhuj), four source of sounds (Bhekhri, Madhma, Pesanti & Pera), four salvations (Selok, Semip, Serup, & Seyuj), four gifts (Dharam, Kam, Arth & Mokhs), four physical land (soil, water, swampy and stone), four primary directions (North, South, East & West), four secondary direction (North-east, North West, South-East & South West),

(Sri Dasam Granth Sahib Ji Ang 17)

- Bharam Torh Granth by Mohar Singh, Introduction, folio 55a/b

Talking about his daily routine, Mohar Singh writes:

ਸਵਾ ਪਹਰ ਰਾਤ ਰਹਦੀ ਤੇ ਮੈ ਉਠ ਕੇ ਦਾਤਣ ਕੁਰਲਾ ਕਰਕੇ  
ਅਸਨਾਨ ਕਰਨਾ । ਪੰਜੇ ਗ੍ਰੰਥ ਮੇਰੇ ਕੰਠ ਥੇ ਔਰ ਅਕਾਲ ਉਸਤਤ  
ਜਾਪਜੀ ਔਰ ਚੰਡੀ ਚਰਿਤ੍ਰ ਸਵਯੇ ਦਸਮੇ ਪਾਤਸਾਹੀ ਬਾਣੀ ਪੜਨੀ

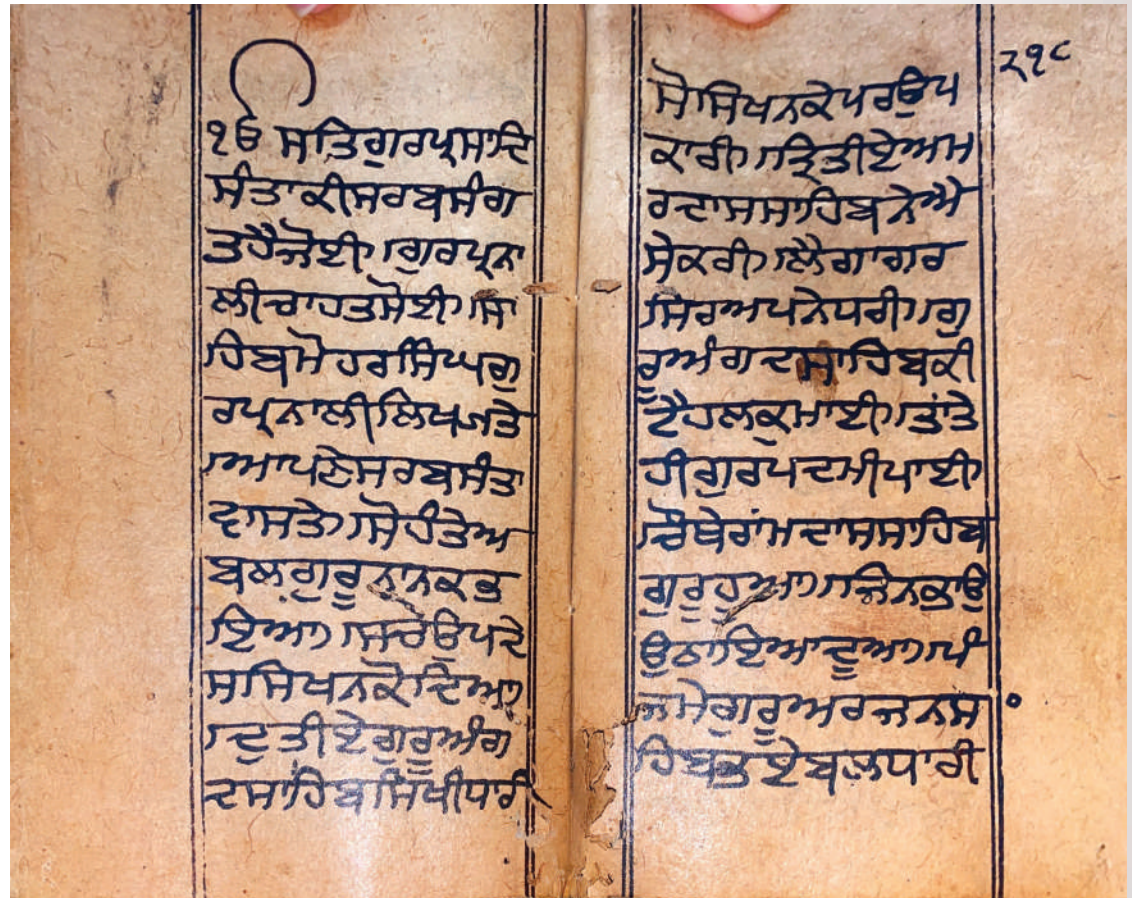
...

1.25 Pehar (3 hours 45 minutes) before sunrise, I used to get up and brush my teeth. After which, I used to have a shower. Later, I would sit and read the Panj (5) Granthi along with the Banis of Sri Guru Gobind Singh Ji namely, Akaal Ustat, Jaap, Chandi Charitr and 33 Svaiye. I knew all these Banis by heart.

- Bharam Torh Granth by Mohar Singh, Introduction, folio 96b

Handwritten Manuscript of the  
Bharam Torh Granth written by  
Baba Mohar Singh.

Collection of Bhai Amarjeet  
Singh Kuala Lumpur



# SRI GUR PERTAP

## SURAJ PERKASH GRANTH



Kavi Churramani Bhai Santokh Singh Ji.

**I**n 1843, Kavi Bhai Santokh Singh Ji completed his magnum opus, Sri Gur Pertap Suraj Granth. This compendium contains the in-de-tailed history of all the Sikh Gurus. This compendium was written after Kavi Ji's completion of Sri Nanak Perakash in year 1823 CE. Various references in regards to the Banis' of Sri Dasam Granth are mentioned by Kavi Ji in his work.

### Bachitar Natak

ਇਹ ਭੀ ਤਿਹ ਸਥਾਨ ਬਚ ਕਹਯੋ । ਜਿਸ ਤੇ ਆਸੈ ਬੁਧਿ ਜਨ ਲਹਯੋ ।

*(Bhai Nand Chand Ji goes to convince the Brahmins after Guru Ji had given the food to the Sikhs. So the Brahmins are adamant and Nand Chand tries to convince them by saying there is no difference between Guru Gobind Singh Ji and Almighty. The Brahmins argue with a stanza in Bachitar Natak. In order to answer them, Nand Chand says)*

Guru Ji has uttered the following in the same Bachitar Natak where the point is made clear:

ਇਹ ਬਿਧਿ ਕਰਤ ਤਪਸਿਆ ਭਯੋ ॥ ਦ੍ਰੈ ਤੇ ਏਕ ਰੂਪ ਹੈ ਗਯੋ ॥

*This way undertaking devotional prayer my individuality merged in the Almighty and I became one from two.*

*(Sri Dasam Granth Sahib Ji Ang 254)*

*- Sri Gur Pertap Suraj Granth, Rut 3 Ansu 12, Stanza 38*



## Bachitar Natak & Chandi Di Vaar



ਇਤਨੇ ਮਹਿ ਜਪੁਜੀ ਪਠਿ ਕਰਿ ਕੈ। ਪੰਚ ਦੋਹਰੇ ਬਹੁਰ ਉਚਰਿ ਕੈ। ‘ਹਰਿ ਹਰਿ ਜਨ ਦੁਈ ਏਕ’ ਉਚਾਰਾ।

(Kavi Santokh Singh writes on the details of the day of Joti Joyt of Sri Guru Gobind Singh Ji) Sri Guru Gobind Singh Ji uttered Japji Sahib and then uttered 5 Dohras (couplets present within Rehras Sahib and in SDG at Ang 59, 57, 119, 182, 253) and finished off by uttering:

ਦੋਹਰਾ ॥

ਹਰਿ ਹਰਿ ਜਨ ਦੁਈ ਏਕ ਹੈ ਬਿਬ ਬਿਚਾਰ ਕਛੁ ਨਾਹਿ ॥ ਜਲ ਤੇ ਉਪਜ ਤਰੰਗ ਜਿਉਂ ਜਲ ਹੀ ਬਿਖੈ ਸਮਾਹਿ ॥੬੦॥

Dohara.

The Almighty and His (true) servant are identical; they have no separate entity. This is similar to the wave of the water which rises from it and merges again in the same water.

(Sri Dasam Granth Sahib Ji Ang 59)

ਐਸੋ ਆਸ਼ੈ ਜਿਨਹੁੰ ਮਝਾਰਾ ॥੩੦॥

‘ਪ੍ਰਥਮ ਭਗਉਤੀ ਸਿਮਰਨ ਕਰੀਐ। ਸ੍ਰੀ ਨਾਨਕ ਕੋ ਧਯਾਇ ਸੰਭਰੀਐ।’ ਇਹ ਪਉੜੀ ਪਠਿ ਕਰਿ ਪੁਨ ਸਾਰੀ। ਖਰੇ ਭਏ ਅਰਦਾਸ ਉਚਾਰੀ ॥੩੧॥

The intention of Guru Ji was within the couplets he uttered. Guru Ji then stood up and started His supplication by uttering,

ਪ੍ਰਿਥਮ ਭੁਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥

First and foremost I remember Bhagauti, and then set my mind on Guru Nanak.

(Sri Dasam Granth Sahib Ji Ang 119)

He then continued reading the entire first Pauri (of Chandi Di Vaar read during Ardas).

- Sri Gur Pertap Suraj Granth, Ayan 2 Ansu 23, Stanza 30- 34

## Chandi Charitr & Chandi Di Vaar



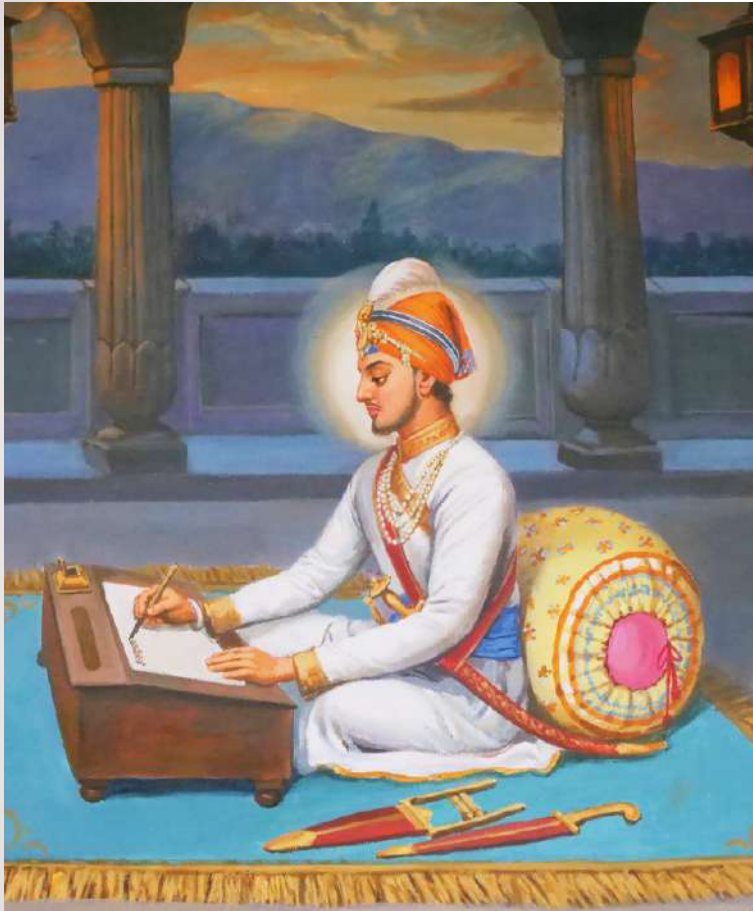
A scene in the Battle of Muktsar with reference to the recitation of Dasam Bani is explained by Kavi Ji:

ਚੰਡਿ ਚਲਿਤ੍ਰ ਪਾਠ ਕੋ ਕਰੈਂ । ਕੇਚਿਤ ਵਾਰ ਭਗਉਤੀ ਰਰੈਂ । ਕੋ ਰਾਮਾਇਣ ਮੁਖਹੁੰ ਉਚਾਰੈ । ਸੁਭਟਨ ਕੋ ਜਸੁ ਜਿਨਹੁ ਮਝਾਰੈ ।੩੯।

(The 40 Majhails before the start of Mukatsar Battle) uttered the Chandi Charitr. Some read the Chandi Di Vaar. There were also some who read certain verses from Rama Avtar. In summary, the verses in the praise of valour was read.

- Suraj Perakash Granth, 1 Ayan, Chapter 9

Kavi Bhai Santokh Singh Ji further utters the daily routine of Guru Gobind Singh Ji at Paonta Sahib in Sri Gur Pertap Suraj Granth. Kavi Ji states the greatness of Dasam Bani when narrating Guru Sahib's routine of writing and uttering during the Ambrosial hours of the morning. The stanza of the routine is as below;



A painting of Guru Gobind Singh Ji composing Gurbani.

### Chaubis Avtar (Krishna)

ਖਾਨ ਪਾਨ ਕਰਿ ਨਿਸਾ ਬਿਤਾਈ। ਜਾਗੇ ਪ੍ਰਭੁ ਪ੍ਰਭਾਤਿ ਹੁਇ ਆਈ।  
ਸੌਚ ਸ਼ਨਾਨ ਠਾਨਿ ਗੁਰ ਪੂਰੇ। ਕਵਿਤਾ ਕਰਨਿ ਲਗੇ ਪ੍ਰਭੁ ਰੂਰੇ ॥੭॥

*Upon having dinner, Guru Ji used to rest and He used to wake up in the early hours of the day (Amritvela). Upon having shower, Guru Ji would then start composing poetry.*

ਪ੍ਰਥਮੈ ਸ੍ਰੀ ਕ੍ਰਿਸਨਾ ਅਵਤਾਰੂ। ਛੰਦ ਸਵੈਯੇ ਕਰਤਿ ਉਚਾਰੂ।  
ਰੁਚਿਰ ਰਾਸ ਮੰਡਲ ਬਹੁ ਬਰਨਯੋ। ਉਪਮਾਨਹਿ ਉਪਮੇਯਹਿ ਕਰਨਯੋ ॥੮॥

*First, Krishna Avtar was uttered in which various poetic metres were utilized like Chhand, Svaiye, etc. The chapter on Raas-Mandal was uttered then (the date within Krishna Avtar for this chapter is 1745 Bk.- 1688 CE). The composition of the Guru was such that no amount of praise can ever justify it.*

*- Sri Gur Pertap Suraj Granth, Rut 2 Ansu 4, Stanza 7 & 8*



# GURBILAS

## BABA SAHIB SINGH BEDI

**D**ate: ਅਥ ਸੁਭ ਸੰਮਤ ੧੯੧੫ ਮਿਤੀ ਅਸੂ ਦਿਨੇ ੨੪ ਵਾਰ ਸੁਕਰ

*Completed in the Bikarmi year 1915 (1858 CE) month of Asu, 24<sup>th</sup> Friday*

This book is on the life of Baba Sahib Singh Bedi, a prominent Sikh leader during Sikh Raj who was from the lineage of Sri Guru Nanak Dev Ji. Within it, one can find a number of reference to the composition of Guru Gobind Singh Ji.

ਕਲਗੀਧਰ ਕੇ ਚਰਣ ਕੀ ਮਨੁ ਮੇਰੇ ਮਹਿ ਟੇਕ । ਸੇਵਕੁ ਜਾਨ ਸੁ ਪਾਲ ਹੈ ਸਤਿਗੁਰ ਧਰਮ ਵਿਵੇਕ । ੧੦ ।  
ਸਰੁਤਿ ਪੁਰਣ ਇਤਿਹਾਸ ਕੋ ਸਾਰ ਨਿਕਾਸਯੋ ਗ੍ਰੰਥ । ਸਭ ਗੁਰ ਸਿਖਨ ਕੇ ਲਿਖੇ ਗੁਰੂ ਰਚਾਯੋ ਗੁਰੂ ਗ੍ਰੰਥ । ੧੧ ।

*(The author writes) I place the feet of Sri Guru Gobind Singh Ji the Kalgidhar within my mind as its support. Consider me as your slave and sustain me, O True Guru, the flourisher of wisdom and righteousness. The Guru has taken the essence of the Shastras, Puranas and history and made into a Granth (Dasam Granth). For the benefit of the Sikhs, He crowned Guru Granth (Sri Guru Granth Sahib) as His successor.*

*- Gurbilas Baba Sahib Singh Bedi, Chapter 1, Stanza 10-11*

While advising the Sikhs, Sahib Singh quotes various lines of Gurbani and amongst them is from Akaal Ustat:

ਦਸਮੇ ਪਾਤਿਸਾਹੁ ਪ੍ਰਮਾਣ । ਕਬਿਤ ।

*Quote of the Tenth Sovereign: Kabitt*

ਜੈਸੇ ਏਕ ਆਗ ਤੇ ਕਨੂਕਾ ਕੋਟ ਆਗ ਉਠੇ ਨਿਆਰੇ ਨਿਆਰੇ ਹੁਇਕੈ ਫੇਰਿ ਆਗ ਮੈ ਮਿਲਾਹਗੇ ॥  
ਜੈਸੇ ਏਕ ਧੂਰ ਤੇ ਅਨੇਕ ਧੂਰ ਪੂਰਤ ਹੈ ਧੂਰ ਕੇ ਕਨੂਕਾ ਫੇਰ ਧੂਰ ਹੀ ਸਮਾਹਗੇ ॥  
ਜੈਸੇ ਏਕ ਨਦ ਤੇ ਤਰੰਗ ਕੋਟ ਉਪਜਤ ਹੈ ਪਾਨ ਕੇ ਤਰੰਗ ਸਬੈ ਪਾਨ ਹੀ ਕਹਾਹਗੇ ॥  
ਤੈਸੇ ਬਿਸ੍ਵ ਰੂਪ ਤੇ ਅਭੂਤ ਭੂਤ ਪ੍ਰਗਟ ਹੋਇ ਤਾਹੀ ਤੇ ਉਪਜ ਸਬੈ ਤਾਹੀ ਮੈ ਸਮਾਹਗੇ ॥੧੭॥੮੭॥

*Just as numerous forms of sparks rise above from fire, but at the end, falls back into the same fire. Just like numerous particles of dust rises high and falls back in the same heap; Just as millions of waves arise from an ocean, waves are the form of water and an ocean is also filled with water therefore ultimately the water in form of waves merges into the water; similarly, from Almighty the creation of animated (Chetan) and unanimated (Jard) came to existence and ultimately the entire creation dissolves (merge) into Him.*

*(Sri Dasam Granth Sahib Ji Ang 19-20)*

*- Gurbilas Baba Sahib Singh Bedi, Chapter 4, Stanza 892*

# CHAKARDHAR CHANDRIKA

**D**ate: 1872 CE (Printed in 1898 CE)

Chakardhar Chandrika is a detailed exegesis of Jaap Sahib. The works for this exegesis was carried out by a Sikh scholar, Pandit Nihal Singh. According to Mahankosh, he started in the year 1927 Bk. (1870 CE) and the exegesis was completed in 1929 Bk. (1872 CE). Besides the detailed commentary on the meanings of Guru Gobind Singh's Jaap Sahib, he gives references to Charitropakhyan (Charitr 81) among other compositions of Dasam Granth. Below is an example on how the referencing to Charitropakhyan is done whilst explaining the meanings of Jaap Sahib:

ਥਲੇ ਕਜਾ ਥਲੇ ਥਲੇ ਠੋਰ ਠੋਰ ਮੇਂ ਪੂਰਨ ਹੈ ਏਕ ਥਲ ਪਦਕਾ ਅਧਜਾਹਾਰ ਹਰ ਲੇਨਾ ਯਥਾ ਥਿਤੀ ਮਹਲਾ ਪ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ॥ ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ॥ ਤਥਾ ਚਰਿਤ੍ਰੋਂ ਮੇ॥ ਦੋਃ॥ ਏਕ ਨਾਥ ਸਭ ਜਗਤ ਮੇਂ ਬਜਾਪ ਰਹਯੋ ਸਭ ਦੇਸ॥ ਸਭ ਜੂਨਨ ਮੇਂ ਰਵ ਰਹਯੋ ਉਚ ਨੀਚ ਕੇ ਭੇਸ॥੩॥

*'Thale' (land) means on every single spread of land, Almighty exist in this complete form. In order to understand further (Adyahar),*

**ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ ॥**

*The Creator Lord and Master is pervading the water, the land, and the sky.*

**ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥੧॥**

*In so many ways, the One, the Universal Creator has diffused Himself, Guru Nanak says. ||1||*

*(Sri Guru Granth Sahib Ji, Thiti Gujri M:5, Ang 296, Line 11)*

Furthermore,

**ਏਕ ਨਾਥ ਸਭ ਜਗਤ ਮੈ ਬਜਾਪਿ ਰਹਯੋ ਸਭ ਦੇਸ ॥**

**ਸਭ ਜੋਨਿਨ ਮੈਂ ਰਵਿ ਰਹਯੋ ਉਚ ਨੀਚ ਕੇ ਭੇਸ ॥੪॥**

*There is one Master who pervades within this entire creation.*

*He exists in all the countries. He is omnipresent within all the species not considering the high or low.*

*(Sri Dasam Granth Sahib Ji Ang 908-9)*

*- Chakardhar Chandrika: Exegesis of Jaap Sahib, Stanza 62, 'Thale Hai'*



# SRI GUR PADH PREM PERKASH GRANTH

**S**ri Gur Padh Prem Perakash Granth is the work of Baba Sumer Singh Ji, the descendant of Guru Amar Das Ji. It was completed in the year 1880 CE.

## Bachitar Natak

A verse in the book explains that the authorship and recitation of Bachitar Natak was done by Guru Gobind Singh Ji himself:

ਤਬ ਪੁਕਾਰ ਧਰ ਕਾਨ ਕਰ ਕਲਗੀਧਰ ਭਗਵਾਨਾ ॥  
ਅਵਨੀ ਆਵਿਰ ਭਾਵ ਕੀ ਭਾਵੀ ਭਈ ਮਹਾਨਾ ॥੧੦੧॥  
ਦੋ: ਸੋ ਸਭ ਸ੍ਰੀ ਮੁਖ ਸਨ ਕਹੀ ਨਾਟਕ ਬਚਿਤ੍ਰ ਮਝਾਰ ।  
ਸੁਈ ਪਾਠ ਪਾਵਨ ਪਰਮ ਹੋਂ ਹੂੰ ਲਿਖਤ ਆਪਾਰ॥੧੦੨॥ ਸ੍ਰੀ ਮੁੱਖ:॥ਚੋ॥

*When Aurangzeb came into power, he started committing grave sins and atrocities against humanity. Sri Guru Gobind Singh Ji (then in the form of Dusht-Daman), heard a plea of the people through Nirgun Parmaatma and was then sent to this World to uproot the tyrants. Sri Guru Gobind Singh Ji has written his own biography along with the conversation between Dust Daman and Nirgun Pamaatma in his very own Bachitar Natak. This gurbani is the purest and endless as Sri Guru Gobind Singh wrote it with His own hands the following;*

**ਅਬ ਮੈ ਅਪਨੀ ਕਥਾ ਬਖਾਨੇ ॥ ਤਪ ਸਾਧਤ ਜਿਹ ਬਿਧਿ ਮੁਹਿ ਆਨੇ ॥**

*Now I relate my own story as to how I was brought here, while I was absorbed in deep meditation.*

*(Sri Dasam Granth Sahib Ji Ang 55)*

*- Sri Gur Padh Prem Perakash by Dr. Achar Singh Kahlon, Chapter 1, Page 7*

*[Continues on the next page]*



*Rare picture of Baba Sumer Singh Patna Sahib, the descendant of Guru Amar Das Ji. He served as the Head Priest of Patna Sahib from 1882-1903 CE.*

Whilst writing on the Shaheedi of Sri Guru Tegh Bahadur Sahib Ji, Sumer Singh quotes lines from the Bachitar Natak:

**ਕਰਾਮਾਤ ਹੈ ਨਾਮ ਕਹਿਰ ਕੋ ॥ ਨਾਹਿ ਫਕੀਰਨ ਕਾਮ ਜਹਰ ਕੋ ॥ ਸ੍ਰੀ ਮੁਖ: ॥**

*Miracle is another name of calamity. This is of no use to the saints. Speech of the Guru:*

**ਨਾਟਕ ਚੇਟਕ ਕੀਏ ਕੁਕਾਜਾ ॥ ਪ੍ਰਭ ਲੋਗਨ ਕਹ ਆਵਤ ਲਾਜਾ ॥੧੪॥**

*Under the veil of truth, the dramas and bad deeds done to deceive others, make the spiritually authoritative persons ashamed of such hypocrisies.*

*(Sri Dasam Granth Sahib Ji Ang 54)*

*- Sri Gur Padh Prem Perkash, 10<sup>th</sup> Mandal Utraradh*

Sumer Singh writes on the aftermath post the Shaheedi of Sri Guru Tegh Bahadur Sahib Ji where he references it to Bachitar Natak:

**ਦੋ: ਸੋ ਸਭ ਸ੍ਰੀ ਸਤਗੁਰ ਕਹੀ ਨਾਟਕ ਬਚਿਤਰ ਬਿਚਾਰ ॥ ਲਿਖਤ ਪਾਠਹੋਂ ਹੂੰ ਇਤੇ ਸੋਈ ਸੁਨ ਅਧਿਕਾਰ ॥**

*Dohra: Sri Satguru Gobind Singh Ji has described the events in detail within His Bachitar Natak. I shall rewrite them for the deserving readers here.*

*- Sri Gur Padh Prem Perkash, Poorabardh: 1<sup>st</sup> Prant, Stanza 102*

### Chaubis Avtar (Krishna)

Sumer Singh records that Guru Gobind Singh Ji whilst on the banks of River Yamuna at Paunta Sahib composed the Krishna Avtar in various poetic meters.

**ਯਾਤੇ ਛੰਦ ਸਵੈਯ ਸੁੰਦਰ ਰਚਿ ਰਚਿ ਰੁਚਿ ਰਸ ਗ੍ਰੰਥ ਕਰਾ ॥ ਸ੍ਰੀ ਜਮਨਾ ਜਲ ਤੀਰ ਤਰੰਗਨਿ ਨਿਰਖਤਿ ਨਿਖਲ ਨਿਕਾਯ ਭਰਾ ॥੬॥**

*Thus, Sri Guru Gobind Singh Ji composed the poetic meters meticulously and beautifully into his compendium (Granth). He wrote these while sitting on the banks of the swollen Yamuna River which had white and crystal clear waves.*

**ਜਉ ਜਉ ਚਰਿਤ ਚਪਲ ਰਾਧਾ ਬਰ ਰਾਸ ਪੰਚ ਧਯਾਈ ਧਰਨੀ ॥ ਤਾਕੋ ਸਾਰ ਨਿਕਾਰ ਬਿਚਾਰੀ ਮੰਡਲ ਰਾਸ ਗ੍ਰੰਥ ਧਰਨੀ ॥  
ਮੰਡਲ ਰਾਸ ਬਿਲਾਸ ਕਿਸਨ ਕੋ ਕਬਿਤਾ ਮੈਂ ਅਤਿ ਰੁਚਿਰ ਰਚਾਂ॥ ਸ੍ਰੀ ਕਿਸਨ ਅਵਤਾਰ ਜਾਹਿ ਕੀ ਮਹਿਮਾ ਮੈਂ ਕਾਇ ਪ੍ਰੇਮ ਲਚਾ ॥੭॥**

*As Guru Gobind Singh Ji was writing on the chapter of the play of Radha, He infused the original emotions, which was scripted in words. This can be read within the Ras Mandal chapter within the Granth (Sri Dasam Granth Ji Ang 310) . The poetry written by Guru Ji in this chapter of Ras Mandal is extremely interesting. I am in love singing the praises of Sri Krishna Avtar.*

*- Sri Gur Padh Prem Perkash, Poorabardh: 6<sup>th</sup> Prant, Sakhi 22*





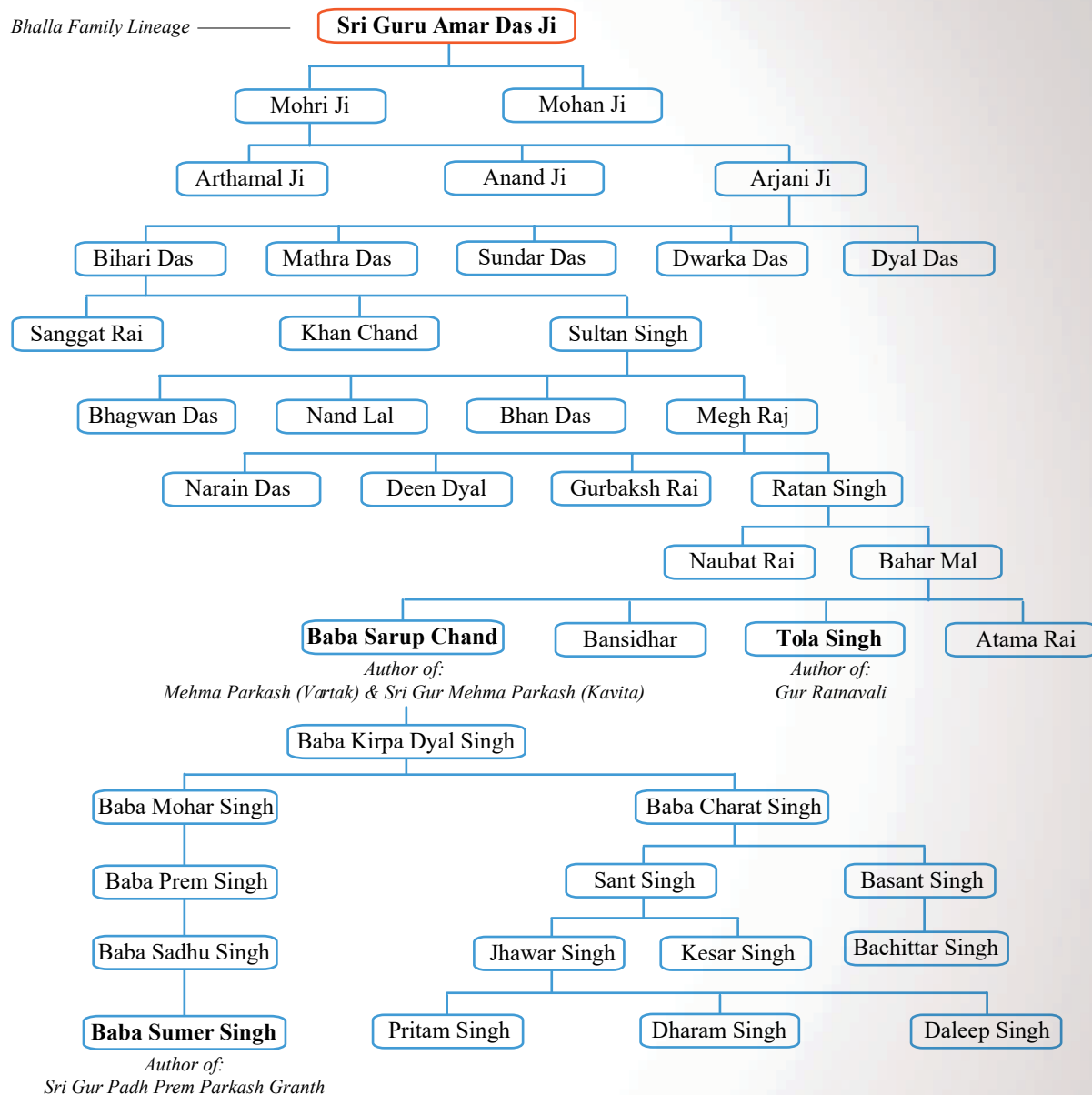
***Baba Sumer Singh sitted in the centre, surrounded by his staff.***

Source: "The Head Priest of the Sikhs and His Staff" by Johnston & Hoffman



## BANSAVALI (LINEAGE) OF GURU AMAR DAS JI

Bhalla Family Lineage ———



Sri Guru Amar Das Ji, as envisioned by a miniature artist  
Source: Singh (2012). *Sikh Heritage: Ethos & Relics*. New Delhi: Rupa Publications India Pvt. Ltd.



# NAVEEN

## SRI GUR PANTH PERKASH

**I**n 1880 CE, Giani Gian Singh Ji completed a newer version of Panth Perkash, a history of the Sikhs in Braj verse. Giani Gian Singh gives various references of Sri Dasam Granth Sahib Ji in his version of Panth Perkash. The excerpt below is from the Martyrdom of Bhai Tara Singh:

ਤਾਰਾ ਸਿੰਘ ਤਬਿ ਐਸ ਉਚਾਰੀ। ਹਮ ਕੋ ਨਾਹੀਂ ਜਾਨ ਪਿਯਾਰੀ॥੪੯॥

*The Khalsa requested Bhai Tara Singh To leave the place as the Mughals were about to attack. Bhai Sahib Ji then said, "My own life does not mean anything to me,*

ਦੋਹਰਾ। ਹਮੈਂ ਪਿਯਾਰੇ ਵਾਕ ਗੁਰੂ ਸੁਣੋ ਖਾਲਸਾ ਰੂਪ। ਅਸ ਕਹਿਨਾ ਨਹਿੰ ਉਚਤ ਤਿਹਿ, ਜੋ ਹੈ ਸਿੰਘ ਅਨੂਪ  
॥੫੦॥ ਯਥਾ ਸ੍ਰੀ ਮੁਖਵਾਕ॥

*DOHIRA . My Guru's word is my everything. It is not right for a Khalsa to even talk about running away from death." Giani Gian Singh gives a reference from Sri Dasam Granth Sahib Ji -*

ਸੈਯਾ ॥  
ਧੰਨ ਜੀਓ ਤਿਹਿ ਕੋ ਜਗ ਮੈਂ ਮੁਖ ਤੇ ਹਰਿ ਚਿੱਤ ਮੈਂ ਜੁੱਧ ਬਿਚਾਰੈ ॥  
ਦੇਹਿ ਅਨਿੱਤ ਨ ਨਿੱਤਿ ਰਹੈ ਜਸੁ ਨਾਵ ਚੜ੍ਹੈ ਭਵ ਸਾਗਰ ਤਾਰੈ ॥  
ਧੀਰਜ ਧਾਮ ਬਨਾਇ ਇਹੈ ਤਨ ਬੁਧਿ ਸੁ ਦੀਪਕ ਜਿਉ ਉਜਿਆਰੈ ॥  
ਗਿਆਨਹਿ ਕੀ ਬਢਨੀ ਮਨਹੁ ਹਾਥ ਲੈ ਕਾਤਰਤਾ ਕੁਤਵਾਰ ਬੁਹਾਰੈ ॥

*Sevaiya. Bravo to the soul of that person, who remembers the Lord through his mouth and reflects in his mind about the war of righteousness. Who considers this body the war of righteousness, who considers this body as transient, ascends the boat of Lords' praise. Who makes this body as the abode of forbearance and enlightens it with the lamp of intellect and who taking the broom of knowledge in the hand of mind sweep away the rubbish of cowardice.*

*(Sri Dasam Granth Sahib Ji Ang 570)*

*[Continues on the next page]*



*An illustration of Giani Gian Singh Ji. His most notable works include Panth Perkash and Twarikh Guru Khalsa*

... ਸਿੱਖਨ ਕੇ ਨਿਸਚੇ ਧਰਨੇ ਹਿਤ,ਯਾਹੀਂ ਤੇ ਆਪਿ ਗੁਰੁ ਬਰਨੇ ਹੈ॥੬੬॥

... Bhai Tara Singh continues to say "to give this confidence and strength to His Khalsa, Guru Gobind Singh Ji has said -

ਜੋ ਕਹੂੰ ਕਾਲ ਤੇ ਭਾਜ ਕੇ ਬਾਚੀਅਤ ਤੇ ਕਿਹ ਕੁੰਟ ਕਹੇ ਭਜ ਜੱਈਯੈ ॥  
ਆਗੇ ਹੂੰ ਕਾਲ ਧਰੇ ਅਸ ਗਾਜਤ ਛਾਜਤ ਹੈ ਜਿਹ ਤੇ ਨਸਿ ਅੱਈਯੈ ॥  
ਐਸੇ ਨਾ ਕਹਿ ਗਯੋ ਕੋਊ ਸੁ ਦਾਵਰੇ ਜਾਹਿ ਉਪਾਵ ਸੋ ਘਾਵ ਬਚੱਈਯੈ ॥  
ਜਾਂ ਤੇ ਨ ਛੂਟੀਐ ਮੂੜੁ ਕਿਹੂੰ ਹਸਿ ਤਾਂ ਕੀ ਨ ਕਿਉਂ ਸਰਣਾਗਤਿ ਪੱਈਯੈ ॥

*If one tries to flee and escape from KAL, then tell in which direction shall he flee?*

*Wherever one may go, even there he will perceive the well-seated thundering sword of KAL.*

*None hath been able to tell uptil now the measure, which, may be adopted to save himself from the strike of KAL.*

*O foolish mind! The one from whom Thou cannot escape in any manner, why not seek His sanctuary willingly.*

*(Sri Dasam Granth Sahib Ji Ang 46)*

ਯਹਿ ਗੁਰੁ ਕੇ ਬਚ ਧਾਰ ਰਿਦੈ ਹਮ ਦੌਰਿ ਨ ਜਾਨ ਬਚਾਵਨ ਚੈਹੈਂ। ਆਵਤ ਹੈਂ ਜੋ ਦਲ ਲੈ ਕਲ ਕੋ ਬਲ ਸੋਂ ਭਲ ਜੰਗ ਮਚੈ ਹੈਂ।

*- keeping the Guru's word in my mind, I shall not run away to save my life. I will stay here and wage a war against the Mughals who are coming to attack the Khalsa."*

*- Sri Gur Panth Parksah Utrarad, Chapter 21, Shaheedi of Bhai Tara Singh Ji*



Bhai Tara Singh Wan was an 18<sup>th</sup> Century Sikh martyr. He was from the village of Wan. Bhai Tara Singh, the eldest of the five sons of Gurdas Singh. He took Amrit from Bhai Mani Singh. Receiving the rites of initiation, he grew up to be a devout Sikh, skilled in the martial arts.

The force against Bhai Tara Singh consisted of 2200 fully armed horsemen. They had 40 light guns and 4 cannons and five elephants. Bhai Tara Singh Wan and his 22 companions held the forces at bay throughout the night and fought till the last man standing. The heads of the Shaheeds were taken back to Lahore and thrown in blind well where Gurudwara Shaheed Singhanian now stands in Landa Bazar. A Gurudwara Sahib now marks the site where the dead bodies of Bhai Tara Singh and his 21 companions were cremated. The shaheedi of Bhai Tara Singh Ji rejuvenated the dejected Sikhs after the Shaheedi of Baba Banda Singh Ji and many came into the fold of Khalsa and regrouped again to fight off the foreign rule in Punjab.



# TAWARIKH GUR KHALSA

**D**ated 1880 CE, Tawarikh Gur Khalsa is another work of Giani Gian Singh where he writes the history of Guru Gobind Singh till the time Sikhs lose their Kingdom to the British. He has given many references to the composition of Sri Guru Gobind Singh Ji:

## Akaal Ustat

Once Guru Ji came to Bithoor on the banks of River Gangga and the local holy men came to Guru Ji and asked, “Which way of life is the best?”

ਕਹਾ ਭਯੋ ਜੋ ਦੋਊ ਲੋਚਨ ਮੁੰਦਕੈ ਬੈਠਿ ਰਹਿਓ ਬਕ ਧਯਾਨ ਲਗਾਇਓ ॥  
ਨੁਤ ਫਿਰਿਓ ਲੀਏ ਸਾਤ ਸਮੁੰਦ੍ਰਨ ਲੋਕ ਗਇਓ ਪਰਲੋਕ ਗਵਾਇਓ ॥

*Those who sit for meditation by closing both their eyes are of no use.  
Those who have ablutions even in all the seven oceans would lose this as well as the next world.*

*(Sri Dasam Granth Sahib Ji Ang 14)*

*- Tvarikh Gur Khalsa, Shehar Teerath Dekhne*

## Bachitar Natak

ਓਨ੍ਹਾਂ ਦੇ ਆਪਸ ਵਿੱਚ ਬਹੁਤ ਚਿਰ ਜੰਗ ਹੁੰਦੇ ਰਹੇ । ਓੜਕ ਕਾਲਰਾਇ ਨੇ ਕਾਲਕੇਤ ਨੂੰ ਪੰਜਾਬ ਵਿੱਚੋਂ ਕੱਢ ਛੱਡਿਆ । ਯਥਾ :

*Explaining the historical background of Sri Guru Gobind Singh Ji's ancestry, Giani Gian Singh narrates how Kalrai exiled Kalket and removed him from Punjab. Reference of Bachitar Natak is given where he quotes in Guru Ji's own words,*

ਲਵੀ ਸਰਬ ਜੀਤੇ ਕੁਸੀ ਸਰਬ ਹਾਰੇ ॥  
ਬਚੇ ਜੇ ਬਲੀ ਪ੍ਰਾਨ ਲੈਕੈ ਸਿਧਾਰੇ ॥

*All members of the family of Lav became victorious and members of the family of Kush were defeated and the survivors were exiled.*

*(Sri Dasam Granth Sahib Ji Ang 52)*

*- Tvarikh Gur Khalsa, Guru Ji Da Kul Varnan*

ਮਹੀਨੇ ਰਿਖੀਆਂ ਨੂੰ ਮੌਜ ਲੱਗੀ ਰਹੇ । ਦੁਸ਼ਟ ਦਮਨ ਦੀ ਬ੍ਰਿਤੀ ਅਕਾਲ ਪੁਰਖ ਦੇ ਚਰਨਾਂ ਵਿੱਚ ਅਜੇਹੀ ਲੱਗੀ ਜੋ ਦੂਜਾ ਭਾਵ ਉੱਕਾ ਹੀ ਉਡ ਗਿਆ ਅਰਥਾਤ ਧਯਾਤਾ ਧਯਾਨ ਧੇਯ , ਗਿਆਤਾ ਗਯਾਨ ਗੇਯ ਆਦਿਕ ਤ੍ਰਿਕੁਟੀ ਦਾ ਖੋਜ ਭੀ ਨਾ ਰਿਹਾ । ਯਥਾ :

*Depicting the scene of Hemkunt Sahib and of how Dusht Daman Ji's concentration on Akaal Purakh's feet led him to become One with Him:*

**ਇਹ ਬਿਧਿ ਕਰਤ ਤਪੱਸਿਆ ਭਯੋ ॥ ਦ੍ਰੈ ਤੇ ਏਕ ਰੂਪ ਹ੍ਰੈ ਗਯੋ ॥**

*This way undertaking penances my individuality merged in the Almighty and I became one from two.*

*(Sri Dasam Granth Sahib Ji Ang 55)*

*- Tvarikh Gur Khalsa, Guru Ji Di Janam Katha*

## Khalsa Mahima

ਏਹੋ ਜੇਹੀਆਂ ਕਈ ਗੱਲਾਂ ਜਦ ਕ੍ਰੋਧ ਨਾਲ ਅੱਖਾਂ ਲਾਲ ਕਰ ਕੇ ਓਹੁੰ ਆਖੀਆਂ ਤਾਂ ਗੁਰੂ ਜੀ ਨੇ ਓਹੁੰ ਦਾ ਅਭਿਮਾਨ (ਜੋ ਦੁਖਾਂ ਦਾ ਕਾਰਨ ਹੈ) ਤੋੜਨ ਵਾਸਤੇ ਏਹ ਸਵੱਯੋ ਉਚਾਰੇ:

*When the Brahmin spoke with anger and their eyes turned red, Guru Ji in order to break their ego uttered the following Shabad:*

**ਜੋ ਕਿਛੁ ਲੇਖੁ ਲਿਖਿਓ ਬਿਧਨਾ ਸੋਈ ਪਾਯਤੁ ਮਿਸ੍ਰ ਜੂ ਸੋਕ ਨਿਵਾਰੋ ॥  
ਮੇਰੋ ਕਛੁ ਅਪਰਾਧ ਨਹੀ ਗਯੋ ਯਾਦ ਤੇ ਭੂਲ ਨਹ ਕੋਪੁ ਚਿਤਾਰੋ ॥  
ਬਾਗੋ ਨਿਹਾਲੀ ਪਠੈ ਦੋਹੋ ਆਜੁ ਭਲੇ ਤੁਮ ਕੋ ਨਿਸਚੈ ਜੀਅ ਧਾਰੋ ॥  
ਛਤ੍ਰੀ ਸਭੈ ਕ੍ਰਿਤ ਬਿੱਪਨ ਕੇ ਇਨਹੂ ਪੈ ਕਟਾਛ ਕ੍ਰਿਪਾ ਨਿਹਾਰੋ ॥੧॥**

*Oh friend! whatever is written in your destiny is sure to happen. You should leave your personal grief. I am not to be blamed I have given food to the Sikhs before serving the Brahmins. Do not feel angry at my folly. The dress and the baggage that I have to give you I'll send it to you. Do not worry on that account.*

*All these Sikhs who are wearing the weapons are like Kashatriyas. They are Brahmins because of their good deeds. Consider them with kindness. (1)*

*(Sri Dasam Granth Sahib Ji Ang 716-7)*

*- Tvarikh Gur Khalsa, Devi Aur Brahmna da Hankar*

## Hikayatan

ਤੋਂ ਖਾਜੇ ਖਿਜਰ ਖਾਂ ਦੇ ਲਲਕਾਰੇ ਹੋਏ ਇੱਕੋ ਵਾਰੀ ਗੜੀ ਵੱਲ ਮੁਸਲਮਾਨ ਝੁਕ ਪਏ । ਖਿਜਰ ਖਾਂ ਕ੍ਰੋਧ ਨਾਲ ਜਿਉਂ ਅੱਗੇ ਵਧ ਕੇ ਵਾਹੋਦਾਹੀ ਤੀਰ ਮਾਰ ਰਿਹਾ ਸੀ ਤਾਂ ਗੁਰੂ ਕਲਗੀਧਰ ਜੀ ਨੇ ਭੀ ਓਸ ਵੱਲ ਇੱਕ ਬਾਣ ਛਡਿਆ, ਤਾਂ ਓਨ ਕੰਧ ਓਹਲੇ ਹੋ ਕੇ ਆਪਣੀ ਜਾਨ ਬਚਾ ਲਈ । ਏਹ ਪ੍ਰਸੰਗ ਗੁਰੂ ਜੀ ਨੇ ਹਕਾਇਤਾਂ ਵਿੱਚ ਐਉਂ ਲਿਖਿਆ ਹੈ । ਯਥਾ :

*[Continues on the next page]*



During the Chamkaur Battle, (On getting the news of Nahar Khan's death and Gulsher's injury) Khizar Khan with anger pushed forward whilst shooting arrows. Seeing this, Guru Ji released an arrow towards him and Khizar hid behind a wall to save himself. This incident has been depicted within the Hikayats (Zafarnama) by Guru Ji as follows:

ਬਰੰਗੇ ਮਗਸ ਸ੍ਰਯਾਹਪੋਸ਼ ਆਮਦੰਦ ॥  
ਬ ਯਕ ਬਾਰਗੀ ਦਰ ਖਰੋਸ਼ ਆਮਦੰਦ ॥੨੬॥  
ਹਰ ਆਂ ਕਸ ਜ਼ਿ ਦੀਵਾਰ ਆਮਦ ਬਿਰੁੰ ॥  
ਬਖ਼ੁਰਦਨ ਯਕੇ ਤੀਰ ਸੁਦ ਗਰਕਿ ਖੁੰ ॥੨੭॥

*The soldiers of your army, clad in black uniforms, rushed like flies on my men. They came at us making loud noises.26.  
Whosoever appeared near the wall of the fort, With one arrow he was drenched in his own blood.27.*

(Sri Dasam Granth Sahib Ji Ang 1390)

- Tvarikh Gur Khalsa, Chamkaur De Girde Ghera

A painting of Guru Gobind Singh Ji shooting arrows from the Fort of Chamkaur. The draw weight with which the arrow released from the bow of Guru Sahib was 225 kgs (approx). The archers nowadays shoot upto a max 80 kgs.

Source: The illustrated story of Chamkaur Sahib,  
Oct 2004, Golden Offset Press (SGPC) Amritsar.



# FARIDKOT VALA TEEKA

**D**ate: 1883 CE

Faridkot Vala Teeka is the first full scale exegesis or annotated version of Sri Guru Granth Sahib Ji in modern times. This exegesis was prepared under the patronage of Faridkot State to promote the traditional meanings of Gurbani. Various scholars were involved in the making of this Teeka and it is till date, widely used around the globe. While explaining the meanings of Gurbani, there are numerous quotes to the compositions with Sri Dasam Granth. The following are some examples:

## Akaal Ustat

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

(Sri Guru Granth Sahib Ji, Jap, Ang 7, Line 4)

ਉਸਕਾ ਆਸਨੁ ਸਭ ਲੋਕੋਂ ਮੇ ਹੈ ਅਰਥਾਤ ਸਰਬੱਤ੍ਰ ਹੈ ਔਰ ਭੰਡਾਰਾ ਭੀ ਸਭ ਲੋਕੋਂ ਮੇ ਹੈ ਸ੍ਰੀ ਗੁਰੂ ੧੦ ਦਸਮ ਗ੍ਰੰਥੋਂ ਜਾਨ ਕੋ ਦੇਤ ਅਜਾਨ ਕੋ ਦੇਤ ਜਮਾਨ ਕੋ ਦੇਹੈ

*Almighty's seat is within the entire universe and its creations; also His treasures (food, water, wealth, etc.) are also everywhere. Sri Guru Gobind Singh Ji has said:*

ਜਾਨ ਕੋ ਦੇਤ ਅਜਾਨ ਕੋ ਦੇਤ ਜਮੀਨ ਕੋ ਦੇਤ ਜਮਾਨ ਕੋ ਦੇ ਹੈ ॥

*He provides to both animated and unanimated creation; He also provides to those living on earth and in the sky*

(Sri Dasam Granth Sahib Ji Ang 35)

## Chaubis Avtar

ਅਸਟ ਧਾਤੁ ਪਾਤਿਸਾਹ ਕੀ ਘੜੀਐ ਸਬਦਿ ਵਿਗਾਸਿ ॥

(Sri Guru Granth Sahib Ji, Sri Raag M:1, Ang 6, Line 14)

ਪਾਤਸਾਹ ਕੀ ਦਰਗਾਹ ਮੇਂ (ਸਬਦਿ) ਏਕੋ ਹੰਬਹੁਸਿਯਾਂ ਪ੍ਰਜਾ ਯੇਹ ਇਸ ਸਬਦ ਕੇ (ਵਿਗਾਸਿ) ਉਚਾਰਨੇ ਸੇ (ਅਸਟਧਾਤੁ) ਆਠ ਧਾਤੁ ਕੇ ਸਰੀਰ ਰਚੀਤੇ ਹੈਂ ॥

ਪ੍ਰਸ਼ਨ ॥ ਧਾਤੂਆਂ ਤੋਂ ਸਾਤ ਹੈਂ ॥ ਔਰ ਆਠ ਧਾਤੂਆਂ ਕੈਸੇ ਹੈਂ ॥ ਉਤਰ ਯੇਹ ਗੁਰੂ ਸੰਕੇਤਕ ਹੈ ਚੌਬੀਸ ਉਤਾਰ ਬਚਿਤ੍ਰ ਨਾਟਕ ਮੇ ਦਸਮੇ ਪਾਤਿਸ਼ਾਹ ਜੀ ਨੇ

ਲਿਖਾ ਹੈ ਸਮੁੰਦਰ ਮਥਨ ਕਾਲਮੈ ਅਸਟਧਾਤੁ ਅਸਟ ਉਪਧਾਤੁ ਉਤਪੰਨ ਭਏ ਹੈਂ...

*In the court of Almighty, bodies like coins are crafted from the eight metals by His Shabad. Question: Aren't there seven metals instead of eight? If they exists, what are they? Answer: Guru Ji has given the answer within Chaubis Avtar which is a part of Bachitar Natak. Guru Gobind Singh says that during the churning of the ocean, there appeared eight metals.*



# SRI GUR TIRATH SANGREH

**D**ate: 1940 Bk. (1883 CE)

Tara Singh Naratom wrote a book detailing the Sikh historical Gurdwaras and sites in the last quarter of the 19<sup>th</sup> century. He has mentioned stanzas from Sri Dasam Granth whilst explaining the history of the site.

While describing the historical sites related to Sri Guru Gobind Singh Ji, Tara Singh Narotam gives a brief history of Gurdwara Bhangani Sahib and gives a reference to Bachitar Natak:

(੩੨) ਭੰਗਾਣੀ ਸਾਹਿਬ - ਪਾਂਵਟੇ ਸੇ ਛੇ ਕੋਸ ਪੂਰਬ ਜਮਨਾ ਕਿਨਾਰੇ । ਸ੍ਰੀ ਨਗਰ ਕੇ ਰਾਜਾ ਨੇ ਬੇਟੀ ਕੇ ਬਿਵਾਹ ਕੀ ਭਾਜੀ ਭੇਜੀ । ਗੁਰੂ ਜੀ ਨੇ ਨੰਦ ਚੰਦ ਦੀਵਾਨ, ਦਯਾ ਰਾਮ ਪਰੋਹਤ, ਸਵਾ ਲਾਖ ਕਾ ਤੰਬੋਲ ਦੇ ਕਰ ਭੇਜੇ । ਖੱਟ ਕੇ ਸਮੇਂ ਭਾਟ ਨੇ ਗੁਰੂ ਜੀ ਕਾ ਨਾਮ ਲੇ ਦਹੇਜ ਕੀ ਚੀਜ਼ੇ ਸੁਣਾਈਂ । ਸੁਣ ਕਰ ਭੀਮ ਚੰਦ ਕਹਲੂਰੀ ਰੰਜ ਹੂਆ । ਫਤੇ ਸ਼ਾਹ ਕੋ ਕਹਾ ਹਮਾਰੇ ਵੈਰੀ ਗੁਰੂ ਸੇ ਮੇਲ ਰਖਣਾ ਚਾਹੇਂ ਤਬ ਹਮ ਤੇਰੀ ਲੜਕੀ ਕਾ ਡੋਲਾ ਛੋਡਤੇ ਹੈਂ ਨਹੀਂ ਤੋ ਬਰਾਤ ਕੇ ਆਗੇ ਹੋ ਕਰ ਗੁਰੂ ਜੀ ਕੋ ਪਾਂਵਟੇ ਸੇ ਨਿਕਾਲ । ਸੰਬੰਧੀ ਸੇ ਰਸ ਰੱਖਣੇ ਹੇਤ, ਬਿਨਾ ਵੈਰ, ਫਤੇ ਸ਼ਾਹ ਗੁਰੂ ਜੀ ਸੇ ਲੜਕੇ ਆਇਆ । ਸੋਈ ਗੁਰੂ ਜੀ ਨੇ ਲਿਖਾ ਹੈ :

[Continues on the next page]



During the Battle of Bhangani, Pir Budhu Shah came to know about the disloyalty of the Pathans, he came to the Guru's aid with his seven hundred of his own followers, four sons and two brothers. After the battle, Guru Gobind Singh of Guru Ji bestowed upon him the comb from his hair and the turban he was going to tie. The Guru gave him the two articles and a small kirpan or sword which the Pir and his descendants kept in the family as sacred heirloom.

(32) Bhangani Sahib – 6 miles east of Paonta Sahib on the banks of Yamuna River. The king of Srinagar had sent an invitation of the wedding of his daughter to Guru Ji. Guru Ji sent Nand Chand and Dya Ram Parohit with a gift of 1.25 lakhs (125,000 rupees). At the ceremony, the spokesman announced Guru Ji's gifts along with Guru Gobind Singh's name. Listening to which, Bhim Chand Kahluria was enraged and he looked at Fateh Shah and said, "If you wish to keep in contact with the Guru who is my enemy, I shall cancel the wedding. If not, you are to attack the Guru and as you depart, the wedding procession too shall leave. Go in front of the wedding procession and remove Guru Ji from Paonta." As such, in the fear of the father-in-law of her daughter, without any enmity, Fateh Shah attacked Guru Ji. Thus, Guru Ji wrote the following:

**ਫਤੇਸ਼ਾਹ ਕੋਪਾ ਤਬਿ ਰਾਜਾ ॥ ਲੋਹ ਪਰਾ ਹਮ ਸੋ ਬਿਨੁ ਕਾਜਾ ॥੩॥**

*King Fateh Shah got annoyed and without any reason picked up quarrel with me.*

*(Sri Dasam Granth Sahib Ji Ang 1390)*

*- Sri Gur Tirath Sangreh, Guru 10, Pg. 138*



*Sri Guru Tegh Bahadur Sahib Ji receiving the news of the birth of His son, Gobind Rai*

*Source: Singh (2012). Sikh Heritage: Ethos & Relics. New Delhi: Rupa Publications India Pvt. Ltd.*

While giving the history of a Gurdwara in Prayagraj:

**ਸੰਮਤ ੧੭੨੩, ਚੇਤ ਸੁਦੀ ਸੱਤੋਂ ਕੇ ਸਮੀਪ ਪ੍ਰਯਾਗ ਰਾਜ ਮੇਂ ਪ੍ਰਕਾਸ ਲੀਆ ਸੋਈ ਗੁਰੂ ਜੀ ਨੇ ਸਾਤਵੇਂ ਅਧਿਆਇ ਕੇ ਆਰੰਭ ਮੇਂ ਲਿਖਿਆ ਹੈ ਯਥਾ:**

*Sammat 1723 (1666 CE), Chet Sudi 7 near to Prayagraj, Mata Gujri Ji conceived. The same Guru who took birth wrote within the beginning of 7<sup>th</sup> chapter:*

**ਮੁਰ ਪਿਤ ਪੂਰਬ ਕੀਯਸਿ ਪਯਾਨਾ ॥ ਭਾਂਤਿ ਭਾਂਤਿ ਕੇ ਤੀਰਥਿ ਨਾਨਾ ॥  
ਜਬ ਹੀ ਜਾਤ ਤ੍ਰਿਬੇਣੀ ਭਏ ॥ ਪੁੰਨ ਦਾਨ ਦਿਨ ਕਰਤ ਬਿਤਏ ॥੧॥**

*My father moved towards East and there he took bath on various pilgrimage centres. Having reached Triveni (Prayagraj) he offered charities and spent few days there.*

*(Sri Dasam Granth Sahib Ji Ang 59)*

**ਅਰ ਜਨਮ ਸਥਾਨ ਲਿਖਾ ਹੈ :**

*The description of birth place is written as follows:*

**ਤਹੀ ਪ੍ਰਕਾਸ ਹਮਾਰਾ ਭਯੋ ॥ ਪਟਨਾ ਸਹਰ ਬਿਖੈ ਭਵ ਲਯੋ ॥**

*There I manifest myself (and my mother conceived me). I took birth in this world at the city of Patna.*

*(Sri Dasam Granth Sahib Ji Ang 59)*

*- Sri Gur Tirath Sangreh, Guru 9, Pg. 107*



# GURU GIRARTH KOSH

**D**ate: 1946 Bk. (1889 CE)

Written by Pandit Tara Singh Narotam in the later part of the 19<sup>th</sup> century is a dictionary written based on the words of Gurbani. Within this dictionary, we are able to find many references to the compositions of Sri Dasam Granth Sahib placed alongside Sri Guru Granth Sahib Ji:

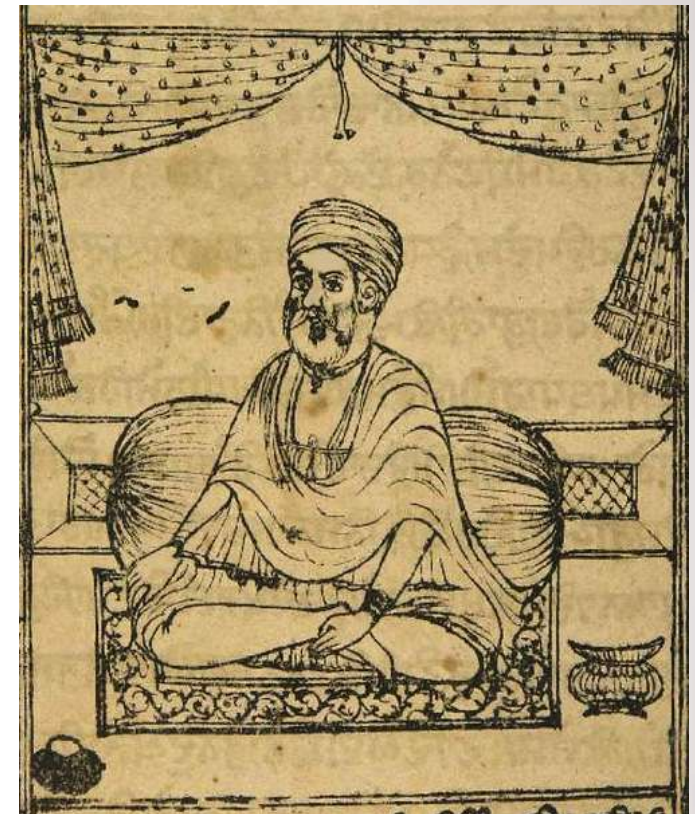
## Bachitar Natak

Tara Singh explains the meaning of the word 'belonging' (ਅਮਾਣ) wherein he quotes a stanza from Sri Guru Granth Sahib and explains its meanings via Bachitar Natak where how the Guruship was transferred upon Guru Ram Das by Guru Amar Das Ji. The throne which was earlier vacated by Sodhi Rai was eventually given back.

ਅਮਾਣ ਦੇ. ਅਮਾਨਤ । ਯਥਾ- ਪਰਾਈ ਅਮਾਣ ਕਿਉ ਰਖੀਐ ਦਿਤੀ ਹੀ ਸੁਖੁ ਹੋਇ॥ (੧੨੪੯) ਚਉਥੇ ਜਨਮ ਗੁਰੂ ਤੁਹ ਕਰ ਹੈਂ ਐਸੇ ਬਚਿਤ੍ਰ ਨਾਟਕ ਮੇਂ ਕਹੀ ਰੀਤਿ ਸੇ ਗੁਰ ਅਮਰ ਜੀ ਕੇ ਚਿਤ ਮੇਂ ਸੰਕਲਪ ਹੂਆ ਸੋਢੀ ਰਾਮਦਾਸ ਕੇ ਗਦੀ ਦੇਈਏ ਉਸ ਸਮੇਂ ਕਾ ਯਹ ਬਚਨ ਹੈ, ਮਾਨ ਹੀਨ ਜੈਸੇ “ਮਾਨਦ ਆਪ ਅਮਾਨ” ।

Here, the meanings of the word- Sodhi (lineage of the Gurus) are explained in this dictionary with a history of their origin as it has come in Bachitar Natak:

[Continues on the next page]



*Portrait of Tara Singh Narotam, a famous Punjabi scholar who belonged to the Sikh Nirmala Sect. His more famous works are Gurmat Nirnay Sagar, Sri Gur Tirath Sangrah and Guru Girarath Kos.*

ਸੋਢੀ ਦੇ. ਸੋਢੀ ਰਾਯ ਕੀ ਸੰਤਾਨ ਕੇ ਖੜੀ ਜਿਸ ਕੀ ਕਥਾ ਬਿਚਿਤ੍ਰ ਨਾਟਕ ਕੇ ਦੂਸਰੇ ਅਧਯਾਯ ਮੇਂ ਐਸੇ ਲਿਖੀ ਹੈ । ਰਾਮ ਚੰਦ੍ਰ ਕੇ ਪੁਤ੍ਰ ਲਊ ਕੁਸੂ ਨੇ ਮਦ੍ਰ ਦੇਸ ਮੇਂ ਆ ਕਰ ਲਹੌਰ ਕਸੂਰ ਦੇ ਨਗਰ ਬਾਂਧੇ ਇਨ ਨਗਰੋਂ ਮੇਂ ਉਨ ਕੀ ਬਹੁਤ ਸੰਤਾਨ ਬਢੀ ਬਹੁਤ ਕਾਲ ਪੀਛੇ ਉਸ ਸੰਤਾਨ ਮੇਂ ਕਾਲਕੇਤ ਕਾਲਰਾਇ ਦੇ ਨਾਮੀ ਹੂਏ ਕਾਲਕੇਤ ਨੇ ਕਾਲਰਾਇ ਕੋ ਨਗਰੋਂ ਨਿਕਾਲਾ ਵਹੁ ਭਾਗ ਕੇ ਚਿਤ੍ਰ ਕੂਟ ਕਾਲਪੀ ਕੇ ਸਮੀਪ ਸਨੌਢ ਦੇਸ ਮੇਂ ਗਯਾ ਸੋਈ ਲਿਖਾ ਹੈ

**ਭਾਜ ਸਨੌਢ ਦੇਸ ਤੇ ਗਏ ॥ ਤਹੀ ਭੂਪਤ ਜਾ ਬਿਆਹਤ ਭਏ ॥ ਤਾਤੇ ਪੁਤ੍ਰ ਭਯੋ ਜੋਧਾਮਾ ॥ ਸੋਢੀਰਾਇ ਧਰਾ ਤਿਹ ਨਾਮਾ ॥**

**ਬੰਸ ਸਨੌਢ ਤਾ ਦਿਨ ਤੇ ਥੀਆ ॥ ਪਰਮ ਪਵਿਤ੍ਰ ਪੁਰਖ ਜੂ ਕੀਆ ॥੨੯॥** - Sri Dasam Granth Sahib Ji Ang 49

**ਤਾਤੇ ਪੁਤ੍ਰ ਪੌਤ੍ਰ ਹੁਇ ਆਏ ॥ ਤੇ ਸੋਢੀ ਸਭ ਜਗਤ ਕਹਾਏ ॥** - Sri Dasam Granth Sahib Ji Ang 49

ਯਥਾ- ਕੁਲਿ ਸੋਢੀ ਗੁਰ ਰਾਮਦਾਸ ਤਨੁ ਧਰਮ ਧਜਾ ਅਰਜੁਨੁ ਹਰਿ ਭਗਤਾ ॥ (੧੪੦੭) ਸਨੌਢ ਦੇਸ ਕੇ ਵਾਸੀ ਖੜੀ ਗੁਰੂ ਜੀ ਨੇ ਭਾਜ ਸਨੌਢ ਦੇਸ ਤੇ ਗਏ । ਪੁਨਾ-ਬੰਸ ਸਨੌਢ ਤਾ ਦਿਨ ਤੇ ਥੀਆ ॥ (੪੯) ਐਸੇ ਦੇਸ ਅਰ ਕਾਲਰਾਯ ਕੀ ਸੰਤਾਨ ਦੋਨੋਂ ਕਾ ਨਾਮ ਸਨੌਢ ਲਿਖਾ ਹੈ । ਸਨੌਢ ਕਾ ਮੂਲ ਸਨਾਢਜ ਹੈ ਤਾਸੇ ਬਿਗੜ ਕੇ ਭੀ ਸੋਢੀ ਨਾਮ ਬਨਾ ਸਿੱਧ ਹੋਤਾ ਹੈ ਉਸ ਦੇਸ ਵਾਸੀ ਬ੍ਰਾਹਮਣੋਂ ਕਾ ਨਾਮ ਅਬ ਭੀ ਸਨਾਢਜ ਪ੍ਰਸਿੱਧ ਹੈ ।

### Chandi Charitr

Tara Singh quotes a stanza from Chandi Charitr:

ਚੰਡ ਸੰ. ਤੀਖਣ; ਰਾਖਸ ਮੁੰਡ ਕਾ ਭਾਈ ਜਿਸ ਕਾ ਦੇਵੀ ਨੇ ਬਧ ਕੀਆ ਜੈਸੇ

**ਮੁੰਡ ਕੋ ਮੁੰਡ ਉਤਾਰ ਦੀਓ ਅਬ ਚੰਡ ਕੋ ਹਾਥ ਲਗਾਵਤ ਚੰਡੀ ॥ (ਚੰਡੀ ੧)** - Sri Dasam Granth Sahib Ji Ang 85

### Chandi Di Vaar

Tara Singh quotes a stanza from Chandi Di Var:

ਉਮਲ ਦੇ. ਉਮਡ, ਉਛਲ ਕੇ ਜੈਸੇ

**ਉਮਲ ਲਥੇ ਜੋਧੇ ਮਾਰੂ ਵਜਿਆ ॥ (ਚੰਡੀ ਦੀ ਵਾਰ)** - Sri Dasam Granth Sahib Ji Ang 121

### Charitropakhyan

Stanza from Chaupai Sahib (405<sup>th</sup> Charitr) is quoted:

ਸਿਵਕਨ ਗੁ. ਸੇਵਕੋਂ ਕੋ ਜੈਸੇ

**ਸਿਵਕਨ ਕੋ ਸਵਗੁਨ ਸੁਖ ਦੀਓ ॥ (ਬੇਨਤੀ ਚੌਪਈ)** - Sri Dasam Granth Sahib Ji Ang 1387



# JANAMSAKHI

## SRI GURU GOBIND SINGH JI MAHARAJ

**D**ated 1898 CE, This book by Vasakha Singh covers the history of Sri Guru Gobind Singh. A copy of this book is present within the British Library Accession number: 14162.0.15. Numerous references has been made to the composition of Sri Dasam Granth. Few amongst them are:

### Akaal Ustat

...ਗੁਰੂ ਜੀ ਨੇ ਇਨ੍ਹਾਂ ਪੰਜਾਂ ਭਰਾਵਾਂ ਨੂੰ ਹੁਕਮ ਦਿੱਤਾ ਕਿ ਸਾਰੀ ਫੌਜ ਲੈਕੇ ਭੰਗਾਣੀ ਲੜਾਈ ਲਈ ਚਲੇ ਫੇਰ ਗੁਰੂ ਜੀ ਨੇ ਆਪਣੇ ਭੀ ਸਸਤ੍ਰ ਮੰਗਵਾਏ ਫੇਰ ਗੁਰੂ ਜੀ ਨੇ ਅਕਾਲਪੁਰਖ ਨੂੰ ਆਰਾਧ ਕ

*Sri Guru Gobind Singh Ji gave His command to the five (5) sons of Bibi Viro Ji to bring along the entire Sikh army and fight the enemy in the Battle of Bhangani. Guru Ji then ordered His own weapons to be brought and before adorning them, Guru Ji did an Ardas (supplication) before Almighty and said:*

**ਸਰਬ ਕਾਲ ਜੀ ਦੀ ਰਛਿਆ ਹਮ ਨੈ ॥**

*I have embraced the protection of Almighty in the form of ever existing death for all (Sarab Kal). Guru Gobind Singh Ji seeks the protection by acknowledging the Almighty as a form of death as He describes that death can only appear by the command of Almighty Himself.*

**ਸਰਬ ਲੋਹ ਜੀ ਦੀ ਸਦਾ ਰਛਿਆ ਹਮ ਨੈ ॥੧॥**

*I will always continue to embrace the protection of Almighty who is omnipresent in the form of Atma (Loh means illuminance) which is the form of life.*

*(Sri Dasam Granth Sahib Ji Ang 11)*

**ਗੁਰੂਆਂ ਅੱਗੇ ਅਰਦਾਸਾ ਸੋਧ ਸ੍ਰੀ ਸਾਹਿਬ ਗਾੜ੍ਹੇ ਪਾਈ...**

*Upon uttering this, an Ardas was performed to the previous Gurus and then Guru Ji wore his Sri Sahib (Tulwar) in His baldric (Gatra).*

*- Janamsakhi Guru Gobind Singh, Chapter 52, Pg. 241*



*Copy of Janamsakhi Sri Guru Gobind Singh Ji Maharaj present within the British Library, Accession number: 14162.0.15*



**ਨਿਜਾਬਤਖਾਂ ਨੂੰ ਸੰਗੋਸ਼ਾਹ ਨੇ ਮਾਰ ਲਿਆ ਪਰ ਆਪਣਾ ਸਰੀਰ ਓਥੇ ਹੀ ਤਿਆਗਿਆ॥ ਸ੍ਰੀ ਮੁਖਵਾਕ ਦੋਹਰਾ ॥**

*Sango Shah killed Nijabat Khan in the battle but himself was martyred as well. Speech of the Master:*

**ਮਾਰਿ ਨਜਾਬਤ ਖਾਨ ਕੋ ਸੰਗੋ ਜੁਝੈ ਜੁਝਾਰ ॥ ਹਾ ਹਾ ਇਹ ਲੋਕੈ ਭਇਓ ਸੁਰਗ ਲੋਕ ਜੈਕਾਰ ॥੨੩॥**

*Sangoshah killed Najabat Khan and eventually was killed himself at his hands. With his demise, cries of distress were heard all around in this world but in the heavens echoed the sounds of cheers*

*(Sri Dasam Granth Sahib Ji Ang 61)*

**ਪਿਖ ਪੁਰਸਾਰਥ ਬੀਰ ਕੋ ਕਰਯੋ ਜੰਗ ਵਡ ਕਾਮ ॥ ਸੰਗੋ ਕਾ ਸਤਿਗੁਰ ਧਰਿਓ ਨਾਮ ਸਾਹ ਸੰਗ੍ਰਾਮ ॥**

*Seeing the courage of the warrior (Sango Shah) in this great battle, Sri Guru Gobind Singh Ji renamed Sango Shah also Shah Sangram (the Emperor of the battlefield).*

*- Janamsakhi Guru Gobind Singh, Chapter 53, Pg. 256*

**...ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਬਿਚਿਤ੍ਰ ਨਾਟਕ ਆਪਣੀ ਜਨਮਸਾਖੀ ਵਿੱਚ ਲਿਖਿਆ ਹੈ ਸੋ ਕੁਛਕੁ ਸੁਣੋ॥ ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸਾਹੀ ੧੦**

*Within His own Janamsakhi, Sri Guru Gobind Singh Ji writes His own coming onto this world. Briefly it is as follows: Speech of the Tenth Sovereign -*

**ਚੌਪਈ ॥ ਅਬ ਮੈ ਅਪਨੀ ਕਥਾ ਬਖਾਨੋ ॥ ਤਪ ਸਾਧਤ ਜਹ ਬਿਧਿ ਮੁਹਿ ਆਨੋ ॥**

*Chaupai. Now I relate my own story as to how whilst in meditation I was brought here.*

*(Sri Dasam Granth Sahib Ji Ang 54)*

*- Janamsakhi Guru Gobind Singh, Chapter 7, Pg. 18*

**...ਅਕਾਲ ਪੁਰਖ ਨੇ ਮੈਂਨੂੰ ਤਪ ਸਾਧਦੇ ਨੂੰ ਬੁਲਾਯਾ ਤੇ ਇਹ ਜੋ ਬਚਨ ਹੇਠਾਂ ਲਿਖੇ ਹਨ ਕਹਿਕੇ ਇਸ ਸੰਸਾਰ ਪਰ ਭੇਜਿਆ ਸੀ, ਚੋ: ਅਕਾਲ ਪੁਰਖੋ ਵਾਚ ॥**

*Sri Guru Gobind Singh Ji says, while I was meditating at Hemkunt, Almighty gave me a command to go into this world and preach the truth;*

**ਚੌਪਈ ॥**

**ਮੈ ਅਪਨਾ ਸੁਤ ਤੋਹਿ ਨਿਵਾਜਾ ॥ ਪੰਥੁ ਪ੍ਰਚਾਰ ਕਰਬੇ ਕਹੁ ਸਾਜਾ ॥  
ਜਾਹਿ ਤਹਾਂ ਤੈ ਧਰਮੁ ਚਲਾਇ ॥ ਕਬੁਧਿ ਕਰਨ ਤੇ ਲੋਕ ਹਟਾਇ ॥੨੯॥**

*Chaupai.*

*I have honoured you as my son and have created you for the propagation of the Panth.  
Establish Faith (Dharma) everywhere and stop people from committing ill deeds*

*(Sri Dasam Granth Sahib Ji Ang 57)*

*[Continues on the next page]*



... ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਦਾ ਬਚਨ ਹੈ ਕਿ ਇਸ ਤਰਾਂ ਕਰਕੇ ਇਸ ਸੰਸਾਰ ਵਿੱਚ ਆ ਕੇ ਜਨਮ ਧਾਰਿਆ ਹੈ ॥ ਸ੍ਰੀ ਮੁਖਵਾਕ ਦੋਹਰਾ ॥

*Sri Guru Gobind Singh Ji says it is because of this, He has descended onto this world. Speech of the Master ;*

ਠਾਵ ਭਯੋ ਮੈ ਜੋਰਿ ਕਰਿ ਬਚਨ ਕਹਾ ਸਿਰ ਨਜਾਇ ॥  
ਪੰਥ ਚਲੈ ਤਬ ਜਗਤ ਮੈ ਜਬ ਤੁਮ ਕਰਹੁ ਸਹਾਇ ॥੩੦॥

*I stood before Almighty with my hands folded and while bowing my head I prayed;  
The Panth (Sikh faith) will only pave its path in the world if You stand along to support.*

*(Sri Dasam Granth Sahib Ji Ang 57)*

*- Janamsakhi Guru Gobind Singh, Chapter 7 , Pg. 20*

## Zafarnama

...ਤਾਂ ਭਾਈ ਮਾਨ ਸਿੰਘ ਜੀ ਨੇ ਬਚਨ ਕੀਤਾ ਕਿ ਹੇ ਸੱਚੇ ਪਾਤਸ਼ਾਹ ਜੀ ਪਹਿਲੇ ਨੁਰੰਗੇ ਨੂੰ ਮਾਰੋਗੇ ਤਾਂ ਫੇਰ ਸਾਰੇ ਮੁਸਲੇ ਮਾਰੇ ਜਾਣਗੇ ਤਾਂ ਬਚਨ ਹੋਯਾ ਕਿ ਭਾਈ ਔਰੰਗੇ ਨੂੰ ਜੁੱਧ ਕਰਕੇ ਮਾਰਣਾ ਸੀ ਪਰ ਦੂਰ ਹੈ ਏਸ ਕਰਕੇ ਫਤੇਨਾਮਾਂ ਲਿਖਾਂਗੇ ਤਾਂ ਪੜਦਾ ਹੀ ਮਰ ਜਾਵੇਗਾ ਤੇ ਹੋਰ ਵਜੀਦ ਖਾਂ ਵਰਗੇ ਦੁਸ਼ਟਾਂ ਪਾਸੋਂ ਤਾਂ ਸਾਡਾ ਖਾਲਸਾ ਪੁੱਤਰ ਹੀ ਬਦਲਾ ਲੈ ਲਵੇਗਾ ਏਹ ਬਚਨ ਕਰਕੇ ਫੇਰ ਗੁਰੂ ਜੀ ਨੇ ਸ੍ਰੀ ਜਫਰਨਾਮਾ ਲਿਖਿਆ...

*Bhai Maan Singh Ji said to Guru Ji, "True King! If you kill Aurangzeb, only then we will be able to finish off the Mughals and their Kingdom." Guru Ji replied, "I would have killed him in a battle but he is very far away now, therefore I will write a victory letter that will cause his death upon reading it. As for the other tyrants such as Wazir Khan, my child, Khalsa will claim its rights from them." Upon saying this, Sri Guru Gobind Singh Ji wrote Sri Zafarnama.*

*- Janamsakhi Guru Gobind Singh, Chapter 139, Pg. 844*



*Portrait of Guru Gobind Singh Ji writing Zafarnama.*

*Source: The illustrated story of Chamkaur Sahib,  
Oct 2004, Golden Offset Press (SGPC) Amritsar.*

# BHAGAT

## PREM PERKASH



*Sant Baba Sham Singh Ji 'Atta Mandi Wale' was a great Sikh Saint from the early 19<sup>th</sup> Century who did Kirtan with his 'siranda' for 70 years in Sri Harmandir Sahib, Amritsar.*

**D**ate: 19<sup>th</sup> Century

Bhagat Prem Perkash is a compendium prepared by Sant Baba Sham Singh Ji (1803-1926 CE) who served as a Kirtani at the Darbar Sahib for over 70 years. He lived till the age of 123 years old and was an eyewitness to an important period of Sikh History. His compendium contains the history of Sikh Gurus, Sikh music, detailed account of the singers (Ragis) and instruments, historical Scribes and saints. He also talks about the management of Harmandir Sahib during the reign of Maharaja Ranjit Singh Ji that was under Giani Sant Singh Ji, the head Granthi of Darbar Sahib and of Sikh seminary, Damdami Taksal. Within his compendium, one can find many references to Sri Dasam Granth Sahib:

### THE PERKASH OF SRI DASAM GRANTH

Sant Baba Sham Singh writes about Bhai Rao Ji who was a Rababi at Darbar Sahib:

ਭਾਈ ਰਾਊ ਜੀ ਅਪਨੇ ਘਰ ਮੇਂ ਹੀ ਧਰਮਸਾਲ ਬਨਾਈ ਭਈ ਸੀ । ਤਿਸ ਮੇਂ ਦੋਨੋਂ ਸ੍ਰੀ ਗੁਰੂ ਗਰੰਥ ਸਾਹਿਬ ਕੇ ਪ੍ਰਕਾਸ਼ ਕਰਨੇ ਆਦਿ ਪੁਨਾ ਦਸਮ ਗੁਰਨ ਕੇ ।

*Bhai Rao Ji had established a Dharamsal (Gurdwara) within his house where he had the Parallel Perkash of Sri Guru Granth Sahib Ji and Sri Dasam Granth Sahib.*

*- Bhagat Prem Perkash: Chapter 34, Parallel Perkash of Sri Guru Granth Sahib and Sri Dasam Granth*



ਹੇ ਭਗਵਾਨ ਕੋਈ ਉਤਰ ਮਨਾਵਤੇ ਹੈ ਕੋਈ ਪਸਚਮ ਮਨਾਵਤੇ ਹੈ, ਸੋ ਕਿਆ ਹੈ । ਤਬ ਸੁਨ ਕਰ ਗੁਰਦੇਵ ਜੀ ਕਹਤ ਭਏ ਤਿਸ ਪ੍ਰਿਥਾਇ ਏਹੁ ਤਿਨ ਕਬਿਤ ਸ੍ਰੀ ਅਕਾਲ ਉਸਤਤੀ ਮੈ ਜੋ ਕਥਨ ਕਰੇ ਹੈ । ਤਥਾ ਕਬਿਤ ਸ੍ਰੀ ਮੁਖ ਵਾਕ ।੧੪।੪੮।

The prince asks Guru Ji<sup>1</sup>, "Dear Guru Ji, some worship facing the north and some to the west. Which is the right one?" Guru Ji answers him through his Kabitt in Akaal Ustat. The quote:

**ਕੋਊ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੋਊ ਜੋਗੀ ਭਇਓ ਬ੍ਰਹਮਚਾਰੀ ਕੋਊ ਜਤੀਅਨ ਮਾਨਬੋ ॥**

Some people (in the world) call themselves Mundia (a follower of Bhagat Ramanand), some Sannyasi (Ascetics), some Yogi (Yog means union with Almighty and some Bhramchari and Jati (Celebrates).

**ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮਸਾਫੀ ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਚਾਨਬੋ ॥**

Some call themselves Hindu, some Turk (Muslim), some Rafzi (Shia) and others Imam Safie (Sunni).  
In reality, the entire human race should be recognized as one.

**ਕਰਤਾ ਕਰੀਮ ਸੋਈ ਰਾਜਕ ਰਹੀਮ ਓਈ ਦੂਸਰੋ ਨ ਭੇਦ ਕੋਈ ਭੂਲ ਭ੍ਰਮ ਮਾਨਬੋ ॥**

The Creator (Karta), Almighty is the only One who blesses His blessing (Karim) upon all, feeds all of His creation-sustains (Rajak) and the benevolent (Rahim).  
There is no other than Him therefore the differences in the external appearances and believes of sects and religions is merely an illusionary doubt.

**ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਬ ਹੀ ਕੋ ਗੁਰਦੇਵ ਏਕ ਏਕ ਹੀ ਸਰੂਪ ਸਬੈ ਏਕੈ ਜੋਤ ਜਾਨਬੋ ॥੧੫॥੮੫॥**

Serve the only One (Almighty) as He is the sole Creator of all and the energy (Atma).  
The entire creation is His very own form as all the living beings are infused with the same animated power (Atma).

(Sri Dasam Granth Sahib Ji Ang 19)

- Bhagat Prem Perakash: Chapter 35- Sermons to a prince

<sup>1</sup> The story goes that once the sanggat was going to have the glimpse of Guru Gobind Singh Ji and on the way they met a young boy who was impressed by the dedication and fervor of the Sikhs. So he accompanied them and when they reached Damdama Sahib, Guru Ji asked the boy on his background. He tells he is the son of a Muslim Pathan who was killed for his throne and the mother has passed away. He is an orphan. Listening to this, Guru Ji kept him and provided good care. Soon, he became a Sikh and accepted each and every word of Guru Ji. One day, he asks Guru Ji that why is it that both of them eat the same food but within him it invigorates vices. Guru Ji replies that he is going to die in 10 days time. The young man goes back home and starts concentrating on Gurbani full time without partaking food. When the 10<sup>th</sup> day came, he did not have any affection for the body and was at a higher spiritual state. Then he comes and asks Guru Ji questions.

## Shabad Hazare



This picture shows the spot at which the Antam Sanskar of Pyare Bhai Dya Singh Ji and Pyare Bhai Dharam Singh Ji was conducted. Presently a Gurdwara (Bunga Mai Bhago, Hazur Sahib, Nanded) marks this spot.



ਏਕ ਸਮੇ ਸਿੰਘਾਂ ਨੇ ਅਰਦਾਸ ਕੀਤੀ: ਹੇ ਸਚੇ ਪਾਤਸਾਹੁ, ਭਾਈ ਦਇਆ ਸਿੰਘ ਜੀ ਪੰਜ ਪਿਆਰਿਆਂ ਮੇ ਪਰਮ ਗਿਆਨਵਾਨ ਸਮਾ ਗਏ ਹੈ । ਤਾਂ ਮਹਾਰਾਜ ਆਪ ਉਠ ਕੇ ਜਾ ਕਰ ਬਚਨ ਕੀਤਾ ਹੇ ਪਿਆਰੇ ਸਾਡਾ ਸਨੇਹਾ ਪਿਤਾ ਸ੍ਰੀ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹਜ਼ੂਰ ਲਈ ਜਾਉ । ਇਨਾਂ ਬਚਨਾ ਕੇ ਕਹਤੇ ਹੀ ਸਰੀਰ ਮੇ ਮੁੜ ਜੋਤ ਆ ਬਿਰਾਜੀ । ਭਾਈ ਦਇਆ ਸਿੰਘ ਜੀ ਉਠ ਬੈਠੇ । ਦੋਨੋ ਹਾਥ ਜੋੜ ਕੇ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਫਤੇ ਗਜਾ ਕੇ ਕਹਤ ਭਏ: ਹੇ ਮਹਾਰਾਜ, ਆਪ ਦੀ ਆਗਿਆ ਜੋ ਮੁੜ ਆਉਣ ਦੀ ਹੋਈ ਸੋ ਦਾਸ ਦਾ ਇਕ ਚਰਣ ਅੰਦਰ ਤੇ ਇਕ ਬਾਹਰ ਸੀ ਸ੍ਰੀ ਸਚਖੰਡ ਦੇ ਦਰਵਾਜੇ ਤੇ । ਆਪ ਸਨੇਹਾ ਬਖਸ਼ੋ ਕ੍ਰਿਪਾ ਕਰਿ । ਤਾਂ ਸਤਿਗੁਰ ਦੇਵ ਸਬਦ ਉਚਾਰਤ ਭਏ ।

Once, Sikhs conveyed a message to Guru Gobind Singh Ji, "Dear True King, Bhai Dya Singh Ji the great wise one has merged with the formless (Joti Joyt)." Hearing this, Guru Ji immediately went to Bhai Dya Singh Ji and said, "Dear beloved, bring this message to my father Akaal Purakh." Listening to this, Bhai Dya Singh Ji immediately sat up and folding his hands, he said, "Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh. Dear Master, with your command I have been resurrected. This humble servant's one foot was within Sachkhand and one was outside. Please utter the message." Sri Guru Gobind Singh Ji then re-uttered this Shabad:

**ਖਿਆਲ ਪਾਤਸਾਹੀ ੧੦ ॥**

*Khyal of the Tenth Sovereign.*

**ਮਿਤ੍ਰ ਪਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ ॥**

*Guru Gobind Singh Ji conveys his prayer as an ordinary disciple to Almighty as a dearest buddy*

**ਤੁਧੁ ਬਿਨੁ ਰੋਗੁ ਰਜਾਇਆ ਦਾ ਓਢਣ ਨਾਗ ਨਿਵਾਸਾ ਦੇ ਰਹਣਾ ॥**

*Without you, the usage of a blanket during winters is alike illness and staying in mansions is alike staying in a snake's burrow.*

**ਸੂਲੁ ਸੁਰਾਹੀ ਖੰਜਰੁ ਪਿਯਾਲਾ ਬਿੰਗੁ ਕਸਾਈਆ ਦਾ ਸਹਣਾ ॥**

*During summers, consuming a flask of cold water is alike suffering from colic and a cup is equivalent to bearing the pain of a butcher's knife cut.*

**ਯਾਰੜੇ ਦਾ ਸਾਨੂੰ ਸਥਰੁ ਚੰਗਾ ਭੱਠ ਖੇੜਿਆ ਦਾ ਰਹਣਾ ॥੧॥੧੬॥**

*The pallet of beloved friend is most pleasing and staying in the cities (with comforts) is alike furnace with separation from the beloved. Meaning, worldly comfort is of no significance without Almighty.*

*(Sri Dasam Granth Sahib Ji Ang 711)*

**ਏਹੁ ਸਬਦ ਰੂਪ ਸਨੇਹਾ ਸੁਣ ਕੇ ਭਾਈ ਦਇਆ ਸਿੰਘ ਜੀ ਮੁੜ ਜੋਤੀ ਜੋਤ ਸਮਾਇ ਗਏ ।**

*Listening to the message in the form of Shabad, Bhai Dya Singh Ji again merged with the formless.*

*- Bhagat Prem Perakash: Chapter 42- Bhai Dya Singh Ji*



# DASAM GUR GIRA PERKASHAK GRANTH

**D**ate: 1 Magh, 439 Nanakshahi (1908 CE)

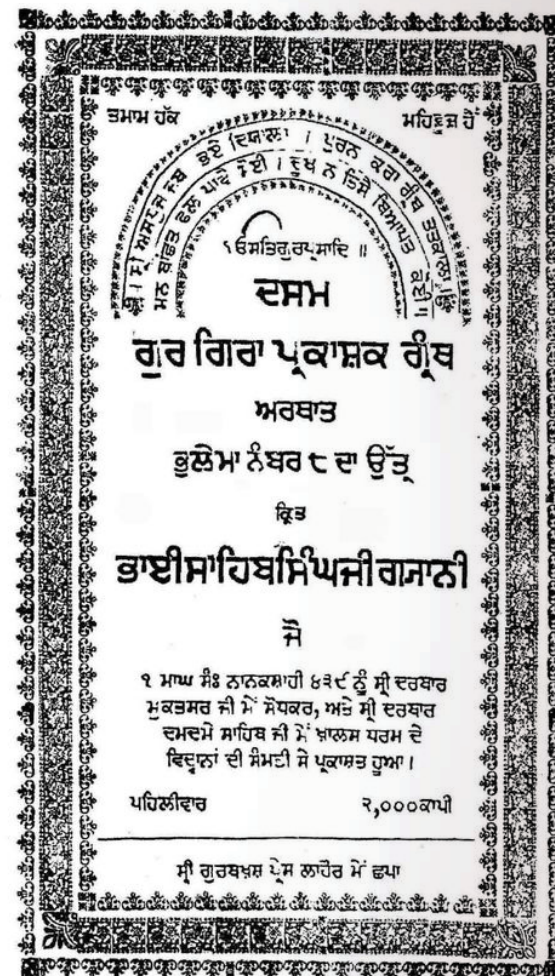
Bhai Sahib Singh Giani has written a book, Dasam Gur Gira Perkashak Granth, which is to counter the wrong allegation put forward by one Teja Singh against Sri Dasam Granth. Sahib Singh writes the various evidences present and also a brief analysis of each composition within Sri Dasam Granth. At the preface of his book, the author writes the purpose of his book, which was to counter the false allegations, put forward by Babu Teja Singh Bhasaur:

(Whilst naming the allegation, he continues)

ਤਿਸਦਾ ਅਸਲੀ ਮਨਸ਼ਾ ਤਾਂ ਸੂਰਜ ਰੂਪ ਦਸਮ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਰੂਪ ਕ੍ਰਿਣਾ ਨੂੰ ਅਛਾਦਨ ਹੀ ਕਰਦੇਣੇ ਦਾ ਹੈ, ਸੋ ਅਕਸਰ ਏਹ ਵਰ੍ਹੇ ਬਾਬੂ ਤੇਜਾ ਸਿੰਘ ਸਕਤ੍ਰ ਸਿੰਘ ਸਭਾ ਭਸੌੜ ਦੀ ਤ੍ਰਫ ਤੇ ਹੀ ਉਠਿਆ ਕਰਦੇ ਹਨ, ਪ੍ਰੰਤੂ ਅਸੀਂ ਭਰੋਸਾ ਰਖਦੇ ਹਾਂ ਕਿ ਜਿਹੜਾ ਇਸ਼ਵਰੀ ਪਦਾਰਥ ਹੁੰਦਾ ਹੈ, ਤਿਸ ਨੂੰ ਤੁਛ ਜੀਵ ਅਭਾਵ ਨਹੀਂ ਕਰ ਸਕਦਾ, ਹਾਂ ਐਸੇ ਤਾਂ ਹੋ ਸਕਦਾ ਹੈ ਕਿ ਜੈਸੇ ਕਈਕ ਜਾਨਵਰ ਹਨ ਜੋ ਪ੍ਰਕਾਸ਼ ਰੂਪ ਸੂਰਜ ਨੂੰ ਅਪਰਕਾਸ਼ ਰੂਪ ਹੀ ਸਮਝਦੇ ਹਨ ॥

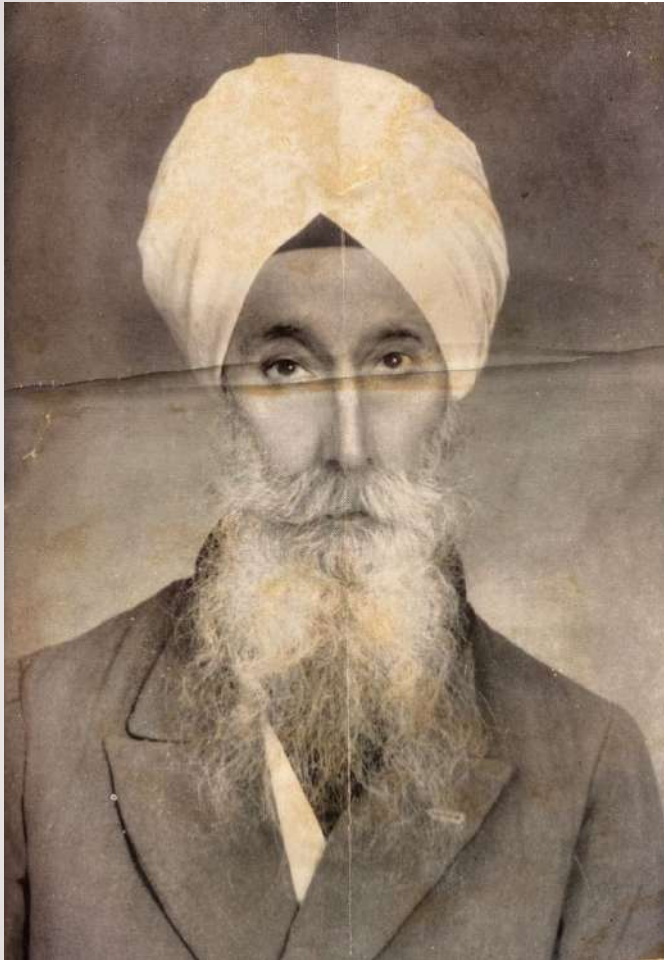
*The intention (of Babu Teja Singh) is just like someone tries to block the sun like Dasam Sri Guru Granth Sahib and the rays like its Gurbani. It has been noted that such doubts always comes from Babu Teja Singh secretary of Singh Sabha Bhasaur. However, I have faith that no being have the ability to hide such godly existence. Nonetheless, it is possible for inferior species to not recognize the existence of the sun (like an owl).*

- Dasam Gur Gira Perkashak Granth, Introduction



Cover Page of Dasam Gur Gira Perkashak Granth  
by Bhai Sahib Singh Giani and dated 1 Magh, 439  
Nanakshahi (1908 CE).

# GURPUR PERKASH



Photograph of Sant Ren Prem Singh from  
Volume 1 of Sri Gur Pur Perkash

**P**ublished in 1919 CE, Gurpur Perkash is written by Sant Ren Prem Singh Trehan (direct descendant of Sri Guru Angad Dev Ji). Prem Singh Ji compiled the history of the Sikhs from numerous sources and amongst them is the history written by Bhai Binod Singh Ji in 1709 CE and made it into Gurpur Perkash.

This compendium covers the lives of all the 10 Gurus in a detailed narration and is especially important as it references its facts from the no longer extant historical manuscript of Baba Binod Singh Ji who was the contemporary of Guru Gobind Singh Ji.

ਗਿਰਾ ਉਚਾਰਹਿੰ ਅਨਕ ਪ੍ਰਕਾਰ॥ ਆਇ ਲਿਖਾਵਹਿੰ ਪੁਨਹਿ ਦਯਾਰ॥  
ਛੰਦ ਬੰਦ ਰਚ ਅਨਕ ਪ੍ਰਕਾਰ॥ ਸੁਨਹਿੰ ਗਯਾਤ ਜੋ ਕਾਵਯ ਅਪਾਰ॥੧੧॥

*Sri Guru Gobind Singh Ji would utter many different tempos of poetry. The writers would write down the narration which would be personally checked by Guru Sahib Ji<sup>1</sup>. The narration of Guru Gobind Singh Ji was of various sorts of metres and styles. **Only those will appreciate who have profound knowledge of poetry.***

- Gurpur Perkash, Chapter 18, Stanza 11

[Continues on the next page]

<sup>1</sup> This statement is supported by the Anandpuri Bir of Dasam Granth where Guru Ji has himself corrected and commented the scribe's script.



## Jaap Sahib

ਏਕ ਦਿਵਸ ਪ੍ਰਭ ਧਯਾਨ ਮਝਾਰੇ ॥ ਉਚਰੀ ਗਿਰਾ ਨਵੀਨ ਅਪਾਰੇ ॥ ਬ੍ਰਿੱਤ ਇਕ ਸਤ ਇਕ ਕਮ ਸਤ ਔਰਾ ॥ ਜਾਪੁ ਨਾਮ ਰਾਖਯੋ ਤਿਹ ਠੌਰਾ ॥੫॥

*One day during Amritvela while engrossed in deep meditation, Sri Guru Gobind Singh Ji composed 199 various stanzas in the praise of Almighty. Guru Ji then gave this composition the name “Jaap”.*

*- Gurbur Perkash, Chapter 18, Stanza 11*

ਅਸ ਬਿਚਾਰ ਹਿਤ ਜਗ ਉਪਕਾਰਾ ॥ ਕਵੀਅਨ ਪ੍ਰਤਿ ਗੁਰ ਹੁਕਮ ਉਚਾਰਾ ॥ ਸੰਸਕ੍ਰਿਤ ਅਖਲੰ ਇਤਹਾਸੂ ॥ ਭਾਖਾ ਮਾਹਿ ਰਚਹੁ ਸੋ ਰਾਸੂ ॥੧੭॥

*Contemplating for the benefit of the world, Guru Gobind Singh Ji said to the Kavis (poets) to start translating Sanskrit text into Bhakha language <sup>2</sup>.*

At the end of Chapter 18, the poet refers to the compositions of Guru Gobind Singh Ji as, ‘Sri Gurbani’

ਇਤ ਸ੍ਰੀ ਗੁਰ ਪੁਰ ਪ੍ਰਕਾਸ ਗ੍ਰੰਥੇ ਦਸਮ ਮਹਲੇ ਸ੍ਰੀ ਗੁਰਬਾਣੀ ਰਚਨ ਔ ਕਵੀ ਰਾਖਨ ਪ੍ਰਸੰਗ ਬਰਨਨੰ ਨਾਮ ਅਸਟ ਦਸਮੋਂ ਮੰਦਰਹਿ॥

*Thus, ends the 18<sup>th</sup> Chapter of Sri Gurbur Perkash narrating the history of Guru Gobind Singh Ji uttering His composition and of the Kavis.*

*- Gurbur Perkash, Chapter 18*

## Bachitar Natak

ਤ੍ਰਿਤੋ ਭੂਪ ਮਾਰਾ ॥ ਸੁ ਪੇਟੀ ਮਝਾਰਾ ॥੨੭॥ ਯਥਾ:

*(Hari Chand) the King shot the 3<sup>rd</sup> arrow towards Guru Gobind Singh and it pierced the belt Guru Ji had worn:*

ਜਥੈ ਬਾਣ ਲਾਗਯੋ ॥ ਤਥੈ ਰੋਸ ਜਾਗਯੋ ॥

*When the tip of the arrow touched me, it rekindled my resentment.*

*- Gurbur Perkash, Chapter 29, Stanza 28*

<sup>2</sup> Refer to the preambles where the difference between Guru's Gurbani and the poet's compositions has been discussed.

# GIANI THAKAR SINGH'S GURDWARA DARSHAN

**D**ate: 1922 CE

Giani Thakar Singh (1838 - 1943 CE) was a poet of merit. Apart from his Gurdwara Darshan which is in prose, all his smaller works are in verse. Giani Thakar Singh opened an institution in Amritsar for the training of preachers and scripture readers which he named Bhai Mani Singh Giani Granthi Ate Shahid Ashram. Giani Thakar Singh died at Amritsar on 5 January 1943 at the age of 104 years. Various references to Sri Dasam Granth Sahib's Banis' can be found in his work.

## PAONTA SAHIB

References to Krishna Avtar & Shastar Naam Mala:

ਇਥੇ ਮਹਾਰਾਜ ੬ ਮਹੀਨੇ ਰਹੇ ਅਤੇ ਕ੍ਰਿਸ਼ਨਾ ਅਵਤਾਰ ਤੇ ਸਸਤ੍ਰ ਨਾਮ ਮਾਲਾ ਜੋ ਦਸਮ ਗ੍ਰੰਥ ਜੀ ਵਿਚ ਲਿਖੀ ਹੈ, ਏਥੇ ਹੀ ਰਚੇ ।

*Here, the Master lived for 6 months where he composed Krishna Avtar and Shastar Naam Mala which are written within Sri Dasam Granth Sahib.*

*- Gurdwara Darshan: Guru 10, No.32, Paonta Sahib*

## BHIBHAUR SAHIB

References to Akaal Ustat & Charitropakhyan:

ਏਥੇ ਦੇ ਰਾਓ ਨੇ ਬਹੁਤ ਹੀ ਬੇਨਤੀ ਕਰ ਮਹਾਰਾਜ ਜੀ ਨੂੰ ਬੁਲਾਇਆ ਅਤੇ ਅਤੀ ਪ੍ਰੇਮ ਕਰ ਸੇਵਾ ਕਰੀ । ਮਹਾਰਾਜ ਜੀ ਪ੍ਰੇਮ ਦੇਖ ੨ ਮਹੀਨੇ ੧੭ ਦਿਨ ਰਹੇ । ਏਥੇ ਮਹਾਰਾਜ ਜੀ ਨੇ ਅਕਾਲ ਉਸਤਤ ਰਚੀ ਅਤੇ ਕੁਝ ਦਿਨ ਮਹਾਰਾਜ ਪਹਾੜ ਦੀ ਗੁਫਾ ਵਿਚ ਰਾਤ ਦਿਨ ਰਹੇ । ਮੇਰਾ ਚੌਜੀ ਸਤਿਗੁਰੂ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਚੇ ਪਾਤਸ਼ਾਹ ਜੀ ਨੇ ਏਥੇ ਚੌਪਈ ਸਾਹਿਬ ਉਚਾਰਨ ਕਰੀ, ਜੋ ਪਥਰ ਦੀ ਸਿਲਾ ਉਤੇ ਲਿਖੀ ਹੋਈ ਹੈ, ਇਸ ਅਸਥਾਨ ਦਾ ਨਾਮ ਗੁਫਾ ਗੁਰੂ ਕੀ ਹੈ ।

*The local king insisted Guru Ji to visit him and when Guru Ji arrived, he served with utmost love. Seeing his love, Guru Ji stayed there for 2 months and 17 days. Here, Guru Ji uttered Akaal Ustat and for few days Guru Ji remained within a cave day and night. It was here that Guru Ji uttered Chaupai Sahib which is found to be engraved onto a stone. This cave is known as Guru's cave.*

*- Gurdwara Darshan: Guru 10, No.48, Bhibhaur Sahib*



# GURMUKH PERKASH

**D**ated 1960 CE, Sri Gurmukh Perakash is a compendium written by Panth Rattan Vidya Martand Sant Giani Gurbachan Singh Ji Khalsa, 12<sup>th</sup> Jathedar of Damdami Taksal in memory of his predecessor, Sant Sundar Singh Ji Bhindranwale containing his life, achievements, dedication and love for Sikhi. Besides that, it contains the brief history of the Sikh Gurus and post-Guru period.

Within this compendium, one can find many references to the composition of Sri Guru Gobind Singh Ji:

## SRI DASAM GRANTH SAHIB Ji

ਪੌਂਟੇ ਫੇਰ ਆਇ ਟਿਕੇ ਬਾਣੀ ਗੁਰਦੇਵ ਰਚੈਂ ਦਸਮ ਗ੍ਰੰਥ ਬੀਰ ਰਸ ਪੰਥ ਕਾਰਨੇ ।  
ਕਵੀ ਦਰਬਾਰ ਕਰੈ ਜਮਨਾ ਕਿਨਾਰੇ ਤਬ ਕੋਟ ਰਚਾ ਬੀਰ ਰਾਖੇ ਫੌਜੀ ਜੰਗ ਪਾਰਨੇ ॥੫੦॥

*Sri Guru Gobind Singh arrived at Paonta Sahib and uttered the Bani of Sri Dasam Granth to infuse bravery, courage and steadfastness in the Panth. Besides this, Guru Ji established a court of the Poets (Kavi Darbar) on the Banks of Yamuna and built a fort where Guru Ji kept His army that was fully trained in warfare.*

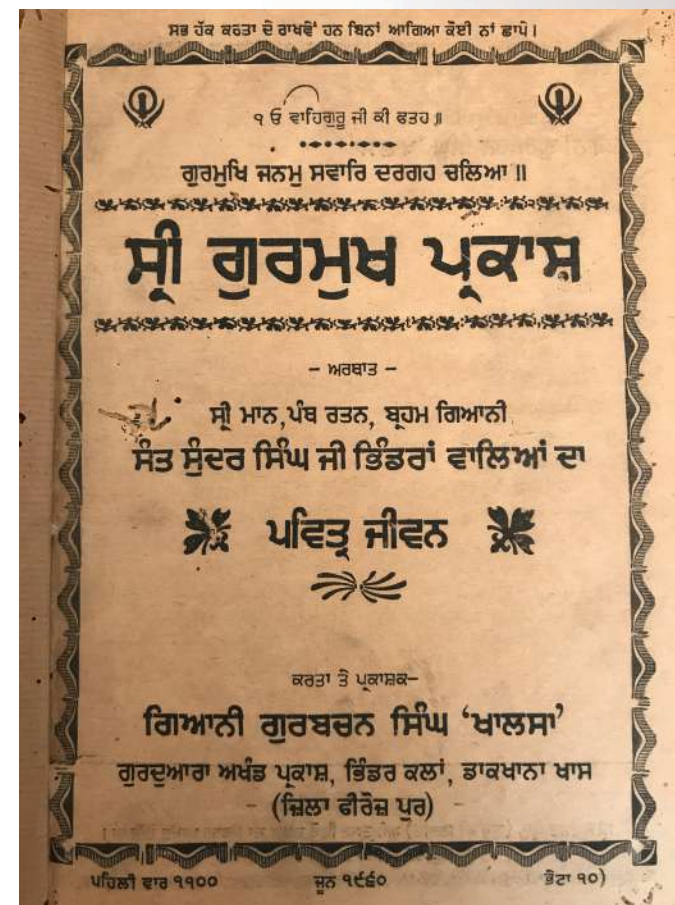
- Gurmukh Perakash, Chapter 10, Stanza 50

## AMRIT BANIS'

ਜਪੁ ਜਾਪੁ ਸਵੈਯੇ ਚੌਪਈ ਬੇਨਤੀ ਅਨੰਦ ਸਾਰਾ ਦ੍ਰਿਸਟ ਟਿਕਾਇ ਬਾਣੀ ਪਠਿ ਖੰਡਾ ਫੇਰਹੀ ।

*(While preparing Amrit), Sri Guru Gobind Singh Ji uttered Jap Ji Sahib, Jaap Sahib, Tvai Parsad Sevaiye, Benti Chaupai and Anand Sahib with His vision focused on the iron bowl while stirring the Amrit with a double edged sword.*

- Gurmukh Perakash, Chapter 10, Stanza 76



First edition of Sri Gurmukh Perakash published in 1960 CE.  
Collection of Paramjit Singh SGGGS Academy.



Giani Gurbachan Singh Ji Khalsa Bhindranwale (12<sup>th</sup> Mukhi of Damdami Taksal). Sant Ji then completed his senthia and became an 'Akhand Paathi' by the age of 7. After studying the meanings of Gurbani, Sant Gurbachan Singh Ji started the Katha of Sri Guru Granth Sahib Ji and had completed 4 Kathas by the age of 25.

It was then Sant Ji joined Damdami Taksal under the guidance of the 11<sup>th</sup> Leader, Sant Giani Sundar Singh Ji Khalsa Bhindranwale. In the span of 8 years and 6 months, Sant Ji was taught the meanings of Sri Dasam Granth Sahib Ji, Sri Sarbloh Granth, Sri Gur Nanak Perakash, Sri Gur Pertap Suraj Granth, Bhai Gurdas Ji Vaaran & Kabitt, Bhai Nand Lal Ji's Compositions, Gurbilas Patshahi 6 & 10, Saarkutavali, Vichar Sagar, Yog Vedaant, Moksh Panth Perakash and many other Granths of knowledge.

During their lifetime, Sant Ji completed 27 detailed Kathas of Sri Guru Granth Sahib Ji along with the Katha of Sri Dasam Granth Sahib Ji, Bhai Gurdas Ji's compositions and many other historical Granths.

## THE READING AND KATHA OF SRI DASAM GRANTH JI

ਅਖੰਡ ਪਾਠ ਕਰ ਬਿਨੈ ਬਖਾਨੀ । ਸ੍ਰੀ ਦਸਮ ਗੁਰ ਗ੍ਰੰਥ ਕੀ ਬਾਨੀ ।  
ਕਰਹੁ ਪੜਾਵਨ ਕ੍ਰਿਪਾ ਠਾਨੇ । ਸੁਣਕੇ ਸੰਤ ਬਹੁਤ ਮੁਸਕਾਨੇ ॥੫੦॥  
ਤੇਰਾਂ ਜੇਠ ਮੇਂ ਦਿਨ ਬੁਧਵਾਰਾ । ਸੁਦੀ ਵਿਸਾਖ ਚੌਦਸ ਉਜੀਆਰਾ ।  
ਉੱਨੀ ਸੌ ਤ੍ਰਿਆਸੀ ਮਾਹੀ । ਕਰ ਅਰਦਾਸ ਪ੍ਰਸਾਦਿ ਵਰਤਾਹੀ ॥੫੧॥  
ਅਖੰਡ ਪ੍ਰਕਾਸ ਦਸਮ ਗੁਰ ਗ੍ਰੰਥਾ । ਆਰੰਭ ਕਰਾਈ ਸੰਤਾਂ ਸੰਥਾ ।  
ਪ੍ਰੇਮ ਸਹਿਤ ਜਾਪ ਉਸਤਤਿ ਅਕਾਲਾ । ਬਚਿਤ੍ਰ ਨਾਟਕ ਹੋਵਤਿ ਦੋਇ ਕਾਲਾ ॥੫੨॥

After the completion of an Akhand Path, the Singhs of Sant Sundar Singh Ji's Jatha (including Sant Gurbachan Singh Ji) requested Sant Sundar Singh Ji to teach them the pronunciations and meanings of Sri Dasam Guru Granth Sahib. Sant Ji smiled and agreed to their request on the day of Wednesday 13 Jeth, Vaisakh Sudi 14 1983Bk. (1926CE). After performing an Ardas, Sant Sundar Singh Ji began the teaching of Sri Dasam Guru Granth Sahib at Gurdwara Akhand Perakash. The teachings started with Jaap Sahib followed by Akaal Ustat and Bachitar Natak, twice a day.

- Gurmukh Perakash, Chapter 37, Stanza 50-52

ਅਖੰਡ ਪਾਠ ਕਰ ਪੂਰਨਮਾਸੀ । ਮੱਧ ਹੋਆ ਦਸਮ ਗ੍ਰੰਥ ਤਹਾਂਸੀ ॥੧੩੭॥

Upon the completion of the first half of Sri Dasam Granth, an Akhand Path was performed during Puranmasi (Full Moon).

- Gurmukh Perakash, Chapter 37, Stanza 137

ਦਸਮ ਗ੍ਰੰਥ ਗੁਰ ਅਰਥ ਸੁਣਾਏ । ਸੰਪੂਰਣ ਭੋਗ ਹਕਾਇਤਾਂ ਪਾਏ ।

Sant Sundar Singh Ji explained the meanings of Sri Dasam Granth and ended the Katha after the final Bani of Hikayats.

- Gurmukh Perakash, Chapter 37, Stanza 207

ਦੋਹਰਾ । ਦਸਮ ਗੁਰੂ ਕੇ ਗ੍ਰੰਥ ਕੀ ਕਹੀ ਸੰਖੇਪ ਵਿਚਾਰ । ਲੰਗਰ ਕਰ ਤਿਆਰ ਤਬ ਦੈ ਵਰਤਾਇ ਅਪਾਰ ॥੨੧੭॥

Upon completion of the Katha of Sri Dasam Granth, Sant Sundar Singh Ji Bhindranwale gave a brief explanation and sermon of each Bani within Sri Dasam Granth. Upon which, Langar was prepared and served among all.

- Gurmukh Perakash, Chapter 37, Stanza 217



# JIWAN BIRTANT

## SRI GURU GOBIND SINGH

**W**ritten in 1966 CE by Prof Sahib Singh, a Sikh academic who is known for his work on the meanings of Sri Guru Granth Sahib Ji based on grammar (*viakaran*). His works are widely accepted within the universities and missionary circles. He has also written the meanings of some compositions within Sri Dasam Granth (Jaap Sahib, Sevaiye and Chaupai Sahib published in 1944 CE). Besides this, within the life story of Sri Guru Gobind Singh Ji he quotes that Guru Ji has written compositions of Sri Dasam Granth:

### Jaap Sahib, Sevaiye & Akaal Ustat

ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਪਾਸ ਰਹਿਣ ਵਾਲੇ ਨਿਰੇ ਕਵੀ ਹੀ ਕਾਵਿ-ਰਚਨਾ ਨਹੀ ਕਰਦੇ ਸਨ, ਪਹਾੜੀ ਨਦੀ ਜਮਨਾ ਦੀ ਸੁਹਾਵਣੀ ਇਕਾਂਤ ਵਿਚ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਆਪ ਭੀ ਬਾਣੀ ਲਿਖਦੇ ਸਨ । ਜਾਪ ਸਾਹਿਬ, ਸਵੈਈਏ, ਅਕਾਲ ਉਸਤਤਿ ਉਸੇ ਹੀ ਸਮੇਂ ਦੀਆਂ ਲਿਖੀਆਂ ਬਾਣੀਆਂ ਹਨ । ਆਪ ਦੀ ਬਾਣੀ ਆਮ ਤੌਰ ਤੇ ਹਿੰਦੀ ਵਿਚ ਹੈ ।

*In the presence of Sri Guru Gobind Singh Ji not only the Kavis (poets) composed their poetry. In the mountainous region, on the banks of River Yamuna, Sri Guru Gobind Singh Ji Himself wrote His Bani in the serene and quiet environment. Amongst the compositions written were, Jaap Sahib, Svaiye and Akaal Ustat. Guru Ji's compositions were mostly Hindi.*

- Jiwan Birtant Sri Guru Gobind Singh, Pg. 72

### Bachitar Natak

ਜੰਗ ਤੋਂ ਪਿਛੋਂ ਛੇ ਮਹੀਨੇ ਹੋਰ ਸਤਿਗੁਰੂ ਜੀ ਪਾਉਂਟੇ ਸਾਹਿਬ ਟਿਕੇ ਰਹੇ । ਭੰਗਾਣੀ ਦੇ ਜੰਗ ਦਾ ਸਾਰਾ ਹਾਲ ਉਹਨਾਂ ਉਥੇ ਹੀ ਬੀਰ-ਰਸ-ਭਰੀ ਕਵਿਤਾ ਵਿਚ ਲਿਖਿਆ, ਜੋ 'ਬਚਿਤ੍ਰ ਨਾਟਕ' ਦੇ ਅਠਵੇਂ ਅਧਿਆਇ ਵਿਚ ਦਰਜ ਹੈ ।

*After winning the battle, Sri Guru Gobind Singh Ji stayed in Paonta Sahib for further 6 months. The whole narration of the Battle of Bhangani was written by Guru Ji in valour filled poetry. This narration is within the 8<sup>th</sup> chapter of Bachitar Natak.*

- Jiwan Birtant Sri Guru Gobind Singh, Pg. 79

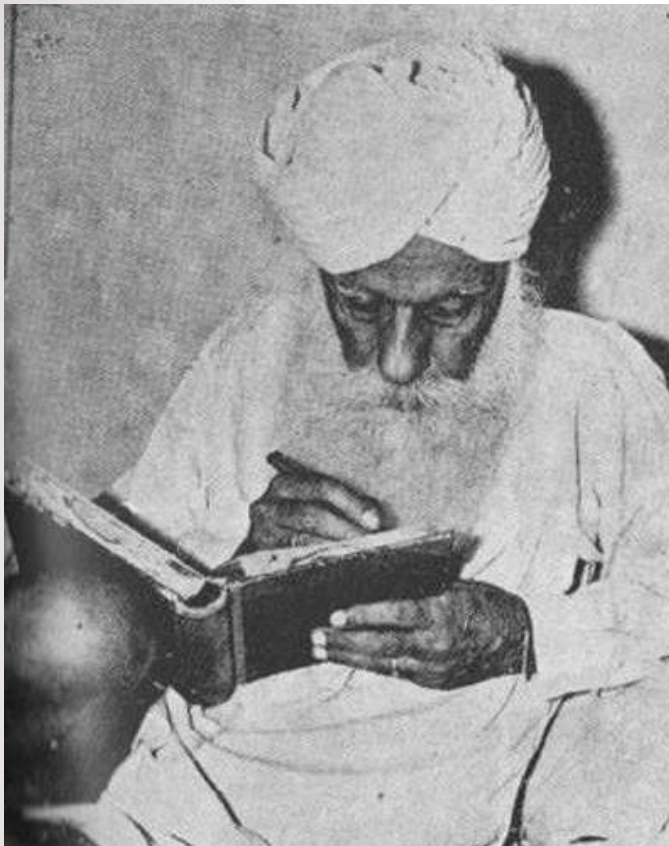
### Zafarnama

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਨੇ ਔਰੰਗਜ਼ੇਬ ਵਲ ਫਾਰਸੀ ਸ਼ੇਅਰਾਂ ਵਿਚ ਇਕ ਚਿੱਠੀ ਲਿਖੀ, ਜਿਸ ਦਾ ਨਾਮ 'ਜ਼ਫਰ-ਨਾਮਾ' ਰੱਖਿਆ। 'ਜ਼ਫਰ' ਦਾ ਅਰਥ ਹੈ 'ਜਿੱਤ' ।

*Guru Gobind Singh Ji wrote a letter to Aurangzeb in Farsi poetry. The name of the letter was kept as Zafarnama. 'Zafar' meant victory.*

- Jiwan Birtant Sri Guru Gobind Singh, Pg. 180

# BURAI DA TAKRA



Prof. Sahib Singh

(16 February 1892 – 29 October 1977)

**P**rof. Sahib Singh within his book, Burai da Takra (ਬੁਰਾਈ ਦਾ ਟਾਕਰਾ) published in 1949 CE writes on Charitropakhyan and accepts it to be the composition of Sri Guru Gobind Singh Ji.

ਗੁਰਮਤਿ ਦੇ ਦੱਸੇ ਰਸਤੇ ‘ਤੇ ਤੁਰ ਕੇ ਸਿਖ ਮਰਦ ਨੇ ਅਪਣੀ ਸਾਥਣ ਇਸਤ੍ਰੀ ਨਾਲ ਰਲ ਕੇ, ਗ੍ਰਿਹਸਤ ਦੀ ਗੱਡੀ ਨੂੰ ਪਧੌਰਾ ਚਲਾਉਣ ਲਈ ਜੋ ਸਭ ਤੋਂ ਜਰੂਰੀ ਕਦਮ ਚੁਕਣਾ ਹੈ, ਦਸਮ ਪਾਤਿਸਾਹ ਜੀ ਇਉਂ ਫੁਰਮਾਉਂਦੇ ਹਨ:

*Walking on the path of Gurmat, a Sikh male faithfully stays with his wife and lives his family life with this utmost important concept. The Tenth Master says:*

ਸੰਮਤ ੧੭੫੩ ਵਿਚ ਚਰਿਤ੍ਰ ਲਿਖੇ ਗਏ, ਉਥੇ ਜਿਕਰ ਹੈ :

*In the year 1753 Bk. (1696 CE), the Charitropakhyan was written and within it there is an excerpt:*

ਛੰਦ ॥

*Chhand*

ਸੁਧਿ ਜਬ ਤੇ ਹਮ ਧਰੀ ਬਚਨ ਗੁਰ ਦਏ ਹਮਾਰੇ ॥

*Ever since I have attained my consciousness, my Guru & Father, Sri Guru Tegh Bahadur Ji advised me that,*

ਪੂਤ ਇਹੈ ਪ੍ਰਨ ਤੋਹਿ ਪ੍ਰਾਨ ਜਬ ਲਗ ਘਟ ਥਾਰੇ ॥

*My son (Gobind Rai), take a vow that until the last moment you have your breaths remaining,*

ਨਿਜ ਨਾਰੀ ਕੇ ਸਾਥ ਨੇਹ ਤੁਮ ਨਿੱਤ ਬਢੈਯਹੁ ॥

*Your love for your wife must grow as the moments of life passes through,*

ਪਰ ਨਾਰੀ ਕੀ ਸੇਜ ਭੂਲਿ ਸੁਪਨੇ ਹੂੰ ਨ ਜੈਯਹੁ ॥੫੧॥

*But, never ever even by mistake You should dream of another women.*

*(Charitar 21, Sri Dasam Granth Sahib Ji Ang 852)*



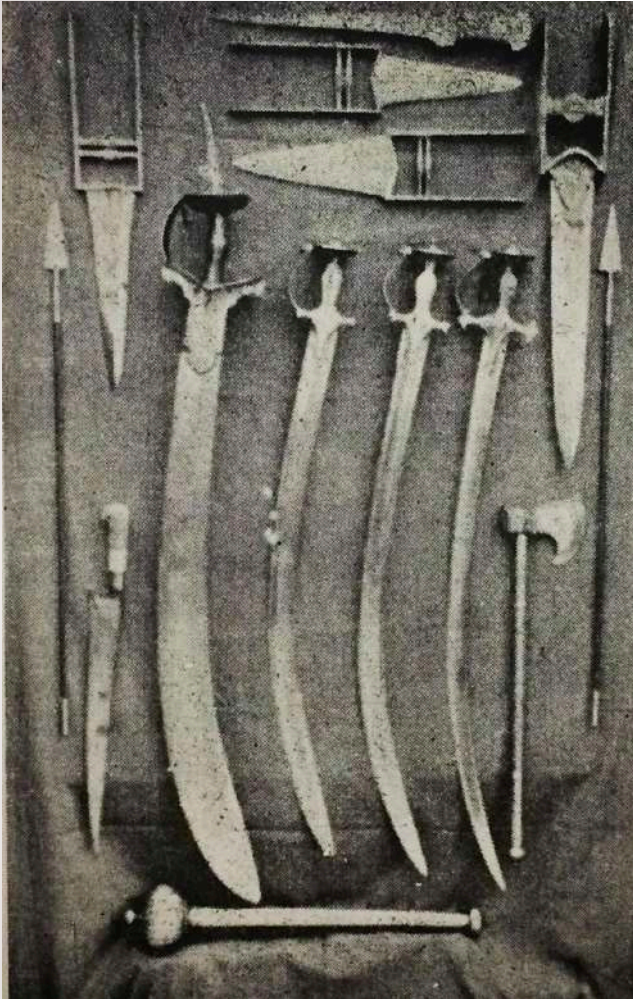
*Painting of Sri Guru Gobind Singh Ji aged 5-6 years old. This painting is present in Gurdwara Bal Leela Sahib in Patna Sahib. Gobind Sagar by Piara Singh Padam published in 1991 CE records the presence of a painting of Guru Ji*





# SIKH SCHOLARS (1)

## GIANI HAZARA SINGH



Shastars of Guru Sahiban and Various Gursikhs placed on the throne of Akaal Takht prior to 1984.

**G**iani Hazara Singh (1828-1908 CE) was an accomplished Sikh scholar and author of a number of books on the Sikh religion. His grandson, Bhai Vir Singh Ji, later published his exegesis of Bhai Gurdas Varaan. Within his exegesis of Bhai Gurdas Ji's Varaan, he writes on the meanings of Bhagauti proving that it is not a goddess like the detractors have portrayed it:

ਜਾਣੁ ਕਥੂਰੀ ਮਿਰਗ ਤਨਿ ਨਾਉ ਭਗਉਤੀ ਲੋਹੁ ਘੜਾਇਆ॥

ਕਸਤੂਰੀ ਮਿਰਗਾਂ ਦੀ ਨਾਭੀ ਵਿਖੇ ਹੁੰਦੀ ਹੈ, ਲੋਹੇ ਥੋਂ ਤਲਵਾਰ ਘੜੀਦੀ ਹੈ \*।

*Just like musk is present within the belly of a deer and a sword is crafted from the anvil \*.*

*(Bhai Gurdas Varaan, Vaar 25, Pauri 6, Line 5)*

\* ਇਸ ਪਉੜੀ ਵਿਚੋਂ ਇਕ ਬੜਾ ਚੰਗਾ ਨੁਕਤਾ ਹੱਲ ਹੁੰਦਾ ਹੈ, ‘ਭਗਉਤੀ’ ਦਾ ਅਰਥ ਤਲਵਾਰ ਹੈ, ਅਰ ਸਿਖ ਉਸ ਵੇਲੇ ਇਸ ਦਾ ਅਰਥ **ਭਗਉਤੀ** ਜਾਣਦੇ ਸਨ, ਜਦੋਂ ਅਜੇ ਜੰਗੀ ਜੀਵਨ ਕੁੱਖ ਵਿਚ ਸੀ।

\* *In this Pauri, a very important query is resolved. ‘Bhagauti’ means sword and Sikhs even in those times when battles were in infancy used the term, ‘Bhagauti’ for sword.*

- Teeka Bhai Gurdas Varaan by by Giani Hazara Singh, Vaar 25, Pauri 6



# SIKH SCHOLARS (2)

## GANI DITT SINGH

**G**iani Ditt Singh (1850<sup>1</sup> -1901 CE) was a historian, scholar, poet, editor and an eminent Singh Sabha reformer. He was the leading force behind the Singh Sabha movement (Lahore), which was instrumental in upholding the principals of Tatt Khalsa and weakening the Christian proselytization and Hindu reversions. Ditt Singh was an accomplished scholar who has written more than 70 books and majority is in poetry. Giani Ditt Singh also defeated the head of Arya Samaj, Dayanand in debates who were on a mission to declare Sikhs as Hindus (see, *Sadhu Dayanand te Mera Sambad*). Giani Ditt Singh used Sri Dasam Granth Sahib Ji to prove that Sikhs are not the worshippers of deities and goddess but of Akaal Purakh (see, *Durga Parbodh*). Ditt Singh was an ardent supporter of Sri Dasam Granth Sahib.

### SRI DASAM GRANTH SAHIB JI

ਗੁਰ ਬਚਨੋਂ ਕਾ ਮਾਨਨਾ ਕਹੋ ਨ ਕਰ ਹੈ ਕੋਇ । ਸ੍ਰੀ ਕਲਗੀਧਰ ਕੋ ਅਹੇ ਸਿੱਖ ਜਗਤ ਮਹਿ ਜੋਇ ॥੧੧॥  
ਤਾਂਤੇ ਸ੍ਰੀ ਮੁਖਵਾਕ ਕੋ ਹਮ ਸਿਰ ਧਰਯੋ ਮਿੱਤ । ਪਰ ਤੈ ਇਸਕੇ ਅਰਥ ਕੋ ਪੜ੍ਹਾ ਨ ਦੇਕਰ ਚਿੱਤ ॥੧੨॥

*There is no such Sikh who does not have faith in Guru Gobind Singh Ji's hymns.*

*Thus, I bow my head to each word of Guru Gobind Singh without any doubt. If you have any doubt, it means you did not contemplate the Shabad in its original context.*

*- Durga Parbodh, Sri Dasam Granth Vich Devi Pujan, Stanza 11-12*

<sup>1</sup> Scholars proffered his date of birth variously. Shamsher Singh Ashok in the preface of Shirin Farhad mentions it to be 1850 CE based on oral tradition, Amar Singh in Jiwan Charitter and Narinder Singh Kapoor in Giani Ditt Singh: Jiwan te Rachna suggest it to be 1852 CE. Finally, Harbans Singh's Encyclopedia of Sikhism says it to be 1853 CE.



Giani Ditt Singh  
(1850-1901 CE)

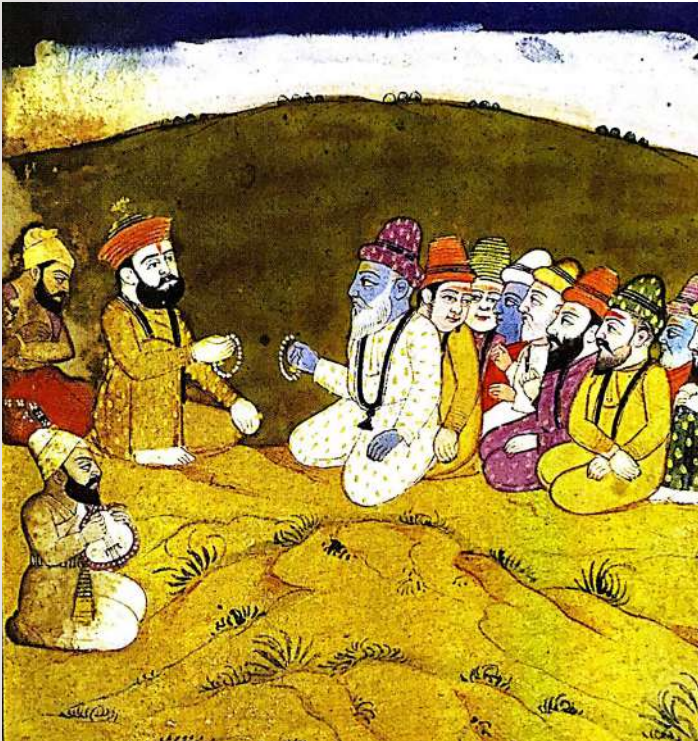
## Bachitar Natak

ਬਹੁਰ ਬਚਿਤਰ ਨਾਟਕ ਮਾਹੀ ਕਥਨ ਕਰਾ ਸਤਿਗੁਰ ਜੂ ਵਾਹੀ ।

Satguru (Sri Guru Gobind Singh Ji) has uttered the above within His Bachitar Natak.

- Raj Parbodh Natak, Stanza 262

In his book, Kalgidhar Upkar, Giani Ditt Singh mentions about Gorakh Nath where similar lines to Bachitar Natak can be found:



Sri Guru Nanak Dev Ji alongside His companions Bhai Mardana Ji and Bhai Bala Ji, in dialogue with the yogis (led by Gorakh Nath) at Sumer Parbat, now called Mount Kailash

Source: Singh (2012). Sikh Heritage: Ethos & Relics. New Delhi: Rupa Publications India Pvt. Ltd.

### Kalgidhar Upkar

ਫਿਰ ਗੋਰਖ ਨੇ ਪੈਦਾ ਹੋ ਕੇ  
ਜੋਗੀ ਪੰਥ ਰਚਾਇਆ ਹੈ ।  
ਕੰਨ ਪਾੜ ਕਰ ਮੁੰਦ੍ਰਾਂ ਪਾਈਆਂ  
ਲੋਗਨ ਕੋ ਭਰਮਾਇਆ ਹੈ ॥੫॥

ਰਾਮਾਨੁਜ ਨੇ ਰਚੇ ਬਿਰਾਗੀ  
ਕੰਠੀ ਗਲੇ ਪੁਵਾਈ ਹੈ ।  
ਜਾਇ ਦੁਵਾਰਕਾ ਛਾਪੇ ਲਾਏ  
ਮੇਰੀ ਸੁਧ ਵਿਸਰਾਈ ਹੈ ।  
ਓੜਕ ਚਾਇ ਮੁਹੰਮਦ ਰਾਜਿਆ  
ਤਿਨ ਤੀ ਗਤ ਨਹਿ ਪਾਈ ਹੈ ।  
ਰੋਜੇ ਬਾਂਗ ਵਿਸਾਰ ਜਗਤ ਮਹਿ  
ਮੂਛਾਂ ਲਿੰਗ ਕਟਾਈ ਹੈ ॥੬॥

- Kalgidhar Upkar by Giani Ditt Singh, Stanza 5-6

### Bachitar Natak

ਪੁਨਿ ਹਰਿ ਗੋਰਖ ਕੋ ਉਪਰਾਜਾ ॥  
ਸਿੱਖ ਕਰੇ ਤਿਨਹੂੰ ਬਡਰਾਜਾ ॥  
ਸ੍ਵਨ ਫਾਰਿ ਮੁਦ੍ਰਾ ਦੁਐ ਡਾਰੀ ॥  
ਹਰਿਕੀ ਪ੍ਰੀਤਿ ਰੀਤਿ ਨ ਬਿਚਾਰੀ ॥੨੪॥

ਪੁਨਿ ਹਰਿ ਰਾਮਾਨੰਦ ਕੋ ਕਰਾ ॥  
ਭੇਸ ਬੈਰਾਗੀ ਕੋ ਜਿਨ ਧਰਾ ॥  
ਕੰਠੀ ਕੰਠਿ ਕਾਠ ਕੀ ਡਾਰੀ ॥  
ਪ੍ਰਭ ਕੀ ਕ੍ਰਿਆ ਨ ਕਛੂ ਬਿਚਾਰੀ ॥੨੫॥

ਜੇ ਪ੍ਰਭ ਪਰਮ ਪੁਰਖੁ ਉਪਜਾਏ ॥  
ਤਿਨ ਤਿਨ ਅਪਨੇ ਰਾਹ ਚਲਾਏ ॥

Then Gorakh was created by the Almighty and he made many great kings his disciples. Slitting his ears he wore earings but nothing he thought of the tradition of love with the Almighty. Then God sent Ramanand who assumed the garb of a renouncer and wore wooden rosary from his neck. He also did not (try to) know the love of the Almighty. Whosoever great people were created by the Almighty, they all started their own cults.

(Sri Dasam Granth Sahib Ji Ang 125)



Giani Ditt Singh within his narration, Raj Prabodh Natak which is a treatise on how a king should save himself from the many dangers that lurk around like lust. The storyline is somewhat similar to the Charitropakhyan of Guru Gobind Singh Ji where a minister advises the King on how to be aware of the overindulgence in sexual pleasures.

There are many lines that are made similar to the Charitropakhyan, the following 2 lines are one example:

### Raj Prabodh Natak

ਪਰ ਨਾਰੀ ਪੈਨੀ ਫੁਰੀ ਮਤ ਕੋ ਲਾਵਹੁ ਅੰਗ ।

*Love with someone else's spouse (adultery) is like sharp knife. Thus, never bring her near.*

ਰਾਵਨ ਕੇ ਦਸ ਸਿਰ ਗਏ ਪਰ ਨਾਰੀ ਕੇ ਸੰਗ ॥੨੦੫॥

*Ravan, the mighty demon lost all his ten (10) heads while being close to someone else's spouse.*

- Raj Prabodh Natak by Giani Ditt Singh, Stanza 205

### Charitropakhyan

ਪਰ ਨਾਰੀ ਸੋ ਨੇਹੁ ਫੁਰੀ ਪੈਨੀ ਕਰਿ ਜਾਨਹੁ ॥

*Love with someone else's spouse (adultery) is like sharp knife.*

- Sri Dasam Granth Sahib Ji, Ang 842, Charitar 21, Stanza 53

ਪਰ ਨਾਰੀ ਕੇ ਹੇਤ ਸੀਸ ਦਸਸੀਸ ਗਵਾਯੋ ॥

*Ravan, the mighty demon lost all his ten (10) heads while being close to someone else's spouse.*

- Sri Dasam Granth Sahib Ji, Ang 842, Charitar 21, Stanza 52

Giani Ditt Singh has also written a book on the dangers of cunning and deceitful ladies where he writes the following, which again has the similar message as that of Charitropakhyan. This suggests that Charitropakhyan was accepted throughout the Sikh community where writer and poets took its message and purpose to write their own compositions.

ਨੇਹੁ ਕੀ ਤਾਰ ਪਰੀ ਗਰ ਭੀਤਰ ਨਾਚਤ ਹੈ ਨਰ ਲੋਭ ਨਚਾਯੋ । ਜੋ ਕੁਛ ਨਾਰਿ ਸਿਖਾਵਤ ਹੈ ਵਹੁ ਮਾਨਤ ਹੈ ਪਤਿ ਸੀਸ ਧਰਾਯੋ ।  
ਪਿੰਜਰ ਮੈਂ ਜਿਮ ਬੋਲਤ ਹੈ ਸੁਕ ਜੋ ਕਛ ਰਾਖਨਹਾਰ ਸਿਖਾਯੋ । ਤਯੋਂ ਹਰਿ ਦਿੱਤ ਅਧੀਨ ਭਯੋ ਨਰ ਮਾਤ ਪਿਤਾ ਗੁਰ ਕੋ ਵਿਸਰਾਯੋ ।

*When the noose of attachment is placed around the neck, the person dances as the greed demands so. As how the (cunning) lady teaches, he accepts and bows his head in submission. Just like a parrot speaks whatever the master has taught from within a cage. Similarly, Ditt Singh says that whichever men submits to a lady under attachment & greed, he forsakes his mother, father and Guru.*

- Aba Nind, Couplet 56

# SIKH SCHOLARS (3)

## BHAI RANDHIR SINGH



Randhir Singh, Research Scholar.

He was one of the Granthis' who undertook Akhand Path sewa of Sri Dasam Granth after the desecration of the Akaal Takht 1698 CE saroop. (Ref: The Granth of Guru Gobind Singh: Essays, Lectures and Translations by Kamalroop Singh & Gurinder Singh Maan)

**R**andhir Singh was a prominent scholar of his time and the Shiromani Gurdwara Parbandhak Committee (SGPC) published his publications a number of times. Within his book, Sikh Itihas de Partakh Darshan published by the SGPC in 1957 CE, he vastly wrote about Sri Dasam Granth Ji and its Banis', amongst which:

### SRI DASAM GRANTH SAHIB JI

‘ਦਸਵੇਂ ਪਾਤਿਸ਼ਾਹ ਕਾ ਗ੍ਰੰਥ’ – ਜੋ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਨੇ ਸੰਮਤ ੧੭੪੨ ਤੋਂ ੧੭੫੫ ਬਿੱਕ੍ਰਮੀ (੧੬੮੫ ਤੋਂ ੧੬੯੮ ਈਸਵੀ) ਤੱਕ ਤਿਆਰ ਕੀਤਾ

*Dasve Patshah Ka Granth – was prepared by Sri Guru Gobind Singh Sahib from the Bikarmi year 1742 till 1755 (1684-1698 CE).*

### Akaal Ustat

ਸੰਮਤ ੧੭੫੪ – ਦੇ ਮਹਾਂ ਸਮਾਗਮ ਪੁਰ ਇਕੱਠੀ ਹੋਈ ਸੰਗਤਿ ਵਿੱਚੋਂ, ਇਕ ਪਵਿੱਤ੍ਰ-ਆਤਮਾਂ ਸਿੱਖ ਨੇ ਅਭਿਲਾਖੀਆਂ ਦੀ ਕਲਿਆਣ ਹਿਤ, ਸਤਿਗੁਰਾਂ ਪਾਸ ਪ੍ਰਾਥਨਾ ਕੀਤੀ ; ਕਿ –

*Sammatt 1754 Bk. - From the crowd of the Sanggat attending the marvelous gathering, one Sikh with a pure soul pleaded for the benefit of the Amritdharis' to Guru Gobind Singh Ji;*

**ਸਬ ਪ੍ਰਤਾਪ ਜਗਦੀਸ ਕੋ ਕਹੋ ਸਕਲ ਬਿਧਿ ਤੈਨ ॥੧॥੨੦੧॥**

*“Describe to me in every way all the Glory of the Lord of the world.”*

*(Sri Dasam Granth Sahib Ji Ang 30)*

*- Sikh Itihas de Partakh Darshan, Dasve Patshah di Parsangvali: Ghatnavali, Pg. 94*

[Continues on the next page]



ਇਸ ਪ੍ਰਸ਼ਨ ਦੀ ਪੂਰਤੀ ਹਿਤ ਸਤਿਗੁਰਾਂ ਨੇ ‘ਵਿਚਿੱਤ੍ਰ ਨਾਟਕ’ ਨਾਵੇਂ ਉੱਤਮ ਗ੍ਰੰਥ ਲਿਖਿਆ ; ਜੋ:

[Continuing from previous] Upon hearing his plea, Guru Sahib composed the magnificent Bachitar Natak; which begins at:

**ਨਮਸਕਾਰ ਸ੍ਰੀ ਖੜਗ ਕੇ ਕਰੋਂ ਸੁ ਹਿਤੁ ਚਿਤੁ ਲਾਇ ॥ ਪੂਰਨ ਕਰੋਂ ਗਿਰੰਥ ਇਹੁ ਤੁਮ ਮੁਹਿ ਕਰਹੁ ਸਹਾਇ ॥੧॥**

*I salute the Glorious Sword with all my heart's affection. I shall complete this Granth only if you render Your support.*

*(Sri Dasam Granth Sahib Ji Ang 39)*

**ਤੋਂ ਅਰੰਭ ਹੋ ਕੇ, ‘ਅਵਤਾਰ ਲੀਲਾ’ ਦੀ ਅੰਤਿਕਾ – ਸ਼ਬਦ – ਸ਼੍ਰੇਯਾਂ – ਪੁਰ ਪੂਰਨ ਹੁੰਦਾ ਇ ।**

*... and ends at the final Shabad of Avtaar Lila (Chaubis Avtar), which is a Sevaiya (Pai Gehey...).*

*- Sikh Itihas de Partakh Darshan, Dasve Patshah di Parsangvali: Ghatnavali, Pg. 94*

Bhai Randhir Singh describes about Bachitar Natak and its historical role:

ਦਸਵੇਂ ਪਾਤਸ਼ਾਹ ਨੇ ‘ਬਿਚਿੱਤ੍ਰ ਨਾਟਕ ਗ੍ਰੰਥ’ ਦੇ ਆਰੰਭ ਵਿੱਚ ‘ਆਪਨੀ ਕਥਾ’ – ਪਿਛਲੀ ਅਗਲੀ – ਸੰਮਤ ੧੭੫੫ ਤੱਕ ਬੜੀ ਸੁੱਧ, ਪਰ ਸੰਕੋਚ ਨਾਲ ਸੁਣਾਈ ਹੈ । ਕੁਝ ‘ਆਪ-ਬੀਤੀ’ ਜ਼ਫਰਨਾਮਾ ਦੀ ‘ਦਤਸਤਾਨ’ ਵਿੱਚ ਬੀ ਵਰਣਨ ਕੀਤੀ ਹੈ । ਉਨ੍ਹਾਂ ਹੀ ਪੂਰਨਿਆਂ ਤੇ ਚੱਲ ਕੇ, ਅਸਾਂ ਇਹ ‘ਘਟਨਾਵਲੀ’ ਬਣਾਈ ਹੈ ।

**ਗੁਰੂ ਸਾਹਿਬ ਫੁਰਮਾਉਂਦੇ ਹਨ:-**

*The Tenth Sovereign accurately and concisely narrated his own autobiography under the title of Apni Katha in the chapter of Bachitar Natak. He narrated about his previous and present life till the year of 1698 CE (1755 Bk.). Guru Sahib even wrote on his personal experiences in the Dastaan section of Zafarnama. Based on this references, I (Randhir Singh), wrote this Ghatnavali (historical timeline). Guru Sahib utters:*

**ਮੁਰ ਪਿਤ ਪੂਰਬ ਕੀਯਸਿ ਪਯਾਨਾ ॥ ਭਾਂਤਿ ਭਾਂਤਿ ਕੇ ਤੀਰਥਿ ਨਾਨਾ ॥**

**ਜਬ ਹੀ ਜਾਤ ਤ੍ਰਿਬੇਣੀ ਭਏ ॥ ਪੁੰਨ ਦਾਨ ਦਿਨ ਕਰਤ ਬਿਤਏ ॥੧॥**

**ਤਹੀ ਪ੍ਰਕਾਸ ਹਮਾਰਾ ਭਯੋ ॥ ਪਟਨਾ ਸਹਰ ਬਿਖੈ ਭਵ ਲਯੋ ॥**

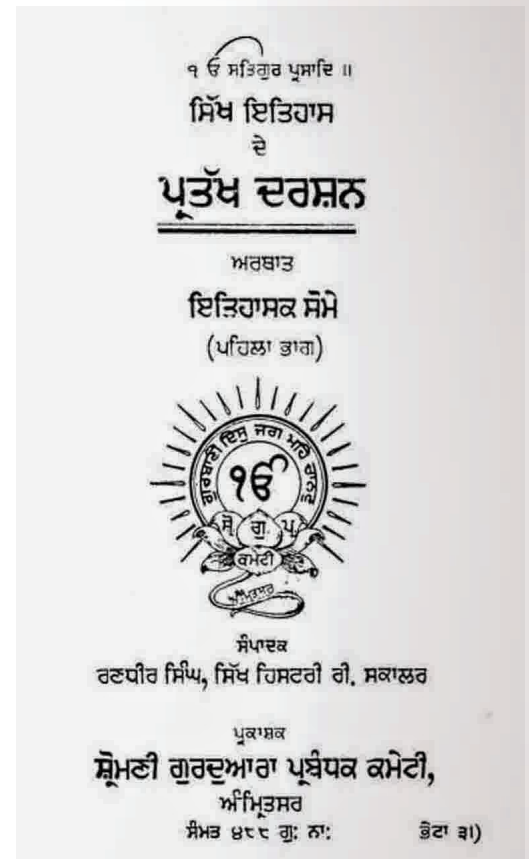
*My father (Guru Tegh Bahadur) proceeded towards the east. He bathed at several places of pilgrimage.*

*When he went to Triveni (Prayag), he passed his days in acts of charity ||1||*

*I was conceived there. I took birth at Patna City.*

*(Sri Dasam Granth Sahib Ji Ang 59)*

*- Sikh Itihas de Partakh Darshan, Dasve Patshah di Parsangvali: Gobind Janmasi, Pg. 80*



Cover page of Randhir Singh's Sikh Itihas de Partakh Darshan

## Chandi Charitr & Chandi Di Vaar

ਸੰਮਤ ੧੭੪੨ – ਗੁਰੂ ਜੀ ਨੇ ਕਾਵਿ ਰਚਨਾ ਅਰੰਭ ਕੀਤੀ । ਪਹਿਲੇ-ਪ੍ਰਿਥਮੇ ‘ਦੇਬਿ ਪਾਠ’ (ਪਹਿਲੇ ਚੰਡੀ ਚਰਿਤ੍ਰ) ਦੇ ੨੨੭ ਛੰਦ ਲਿਖੇ; ਅਰੁ ਇਸੇ ਕਥਾ ਨੂੰ ਸੰਖੇਪ ਕਰਕੇ, ਪੰਜਾਬੀ ਬੋਲੀ ਵਿਚ ਪਪ ਪਉੜੀਆਂ – ‘ਵਾਰ ਭਗਉਤੀ ਜੀ ਕੀ’ – ਤਿਆਰ ਕੀਤੀਆਂ । ਸੰਤ ਦੇ ਦੀਵਾਨਾਂ ਵਿਚ ਹਮੇਸ਼ਾ ਢਾਢੀ ਇਸ ਵਾਰ ਨੂੰ ਗਾਉਣ ਲੱਗੇ ।

*In the Sammat year of 1742 BK. (1685 CE), Guru Gobind Singh Ji started composing Bani in the form of poetry. He first wrote 227 couplets of Chandi Charitr. Guru Ji then concised this narration and wrote 55 couplets in the Punjabi language - hence Chandi Di Vaar was completed. This vaar are often sung in the sanggat by the minstrels (Dhadhi).*

## Chaubis Avtar (Krishna)

ਇਸੇ ਵਰ੍ਹੇ ‘ਭਾਗਵਤ ਪੁਰਾਣ’ ਦੇ ਦਸਮਸਿਕੰਧ ਦੀਆਂ ਲੀਹਾਂ ਪੁਰ, ‘ਕ੍ਰਿਸ਼ਨ-ਕਥਾ’ ਦੇ ੧੧੮੬ ਛੰਦ ਰਚੇ ।

*[Continuing from previous] In the same year, Guru Gobind Singh Ji started the composed 1186 couplets of Krishna Avtaar from the Dasham Sakandh Purana.*

*- Sikh Itihas de Partakh Darshan, Dasve Patshah di Parsangvali: Ghatnavali, Pg. 86*

## Charitropakhyan

... ਅਨੰਦਪੁਰ ਵਿਖੇ ਦੀਵਾਲੀ ਦਾ ਭਾਰਾ ਮੇਲਾ ਲੱਗਾ । ਜਿਸ ਪੁਰ ਲਾਹੌਰੋਂ ਆਈ ਧਨਾਡ ਖਤਰਾਣੀ ਅਨੂਪ ਕੌਰ ਅਰੁ ਉਸ ਦੇ ਭਰਾ ਨਾਲ ਅਚਰਜ ਚੂਰਿਤ੍ਰ ਖੇਡਿਆ; ਅਰ ਇਸਤ੍ਰੀ ਸੁਭਾਉ ਤੋਂ ਪ੍ਰਭਾਵਿਤ ਹੋ ਕੇ, ‘ਚਰਿਤ੍ਰੋਪਾਖਯਾਨ’ ਗ੍ਰੰਥ ਦੀ ਰਚਨਾ ਅਰੰਭੀ ।

*... During the time of Divali, there was a huge gathering at Anandpur Sahib. A wealthy kshatriya women from Lahore by the name of Anup Kaur (Roop Kaur) and her brother played a astonishing deception, at which Guru Sahib was mesmerised with the character of the women. Guru Sahib then begun uttering the Granth of Charitropakhyan.*

*- Sikh Itihas de Partakh Darshan, Dasve Patshah di Parsangvali: Ghatnavali, Pg. 88*

੧੬ ਕੱਤਿਕ ਪੁੰਨਿਆ ਦਾ ਮੇਲਾ ਸਤਿਗੁਰਾਂ ‘ਕਪਾਲ-ਮੋਚਨ’ ਤੀਰਥ ਪੁਰ ਆਣਿ ਕੀਤਾ । – ਚਰਿਤ੍ਰੋਪਾਖਯਾਨ ੭੧ਵਾਂ ਚਰਿਤ੍ਰ <sup>1</sup>

*16 Katak Puranmashi, Guru Sahib went to the pilgrim place of Kapal Mochan - Charitropakhyan 71<sup>st</sup> Charitar*

*- Sikh Itihas de Partakh Darshan, Dasve Patshah di Parsangvali: Ghatnavali, Pg. 87*

## Zafarnama

... ਏਥੋਂ ਹੀ (ਕਾਗੜਿ, ਮੋਗਾ) ਬਾਦਸ਼ਾਹ ਵਲਿ ‘ਜ਼ਫਰਨਾਮਾ’ (ਬਿਜੈ ਪੱਤ੍ਰ) ਲਿਖਿ ਭੇਜਿਆ ਤੇ ਮੁਲਾਕਾਤ ਮੰਗੀ ।

*... From here (Dina Kangar, Moga), Guru Sahib wrote Zafarnama (Letter of Victory) to Aurangzeb and (Bhai Dya Singh and Bhai Dharam Singh) requested for his meeting to hand over Zafarnama.*

*- Sikh Itihas de Partakh Darshan, Dasve Patshah di Parsangvali: Ghatnavali, Pg. 101*

<sup>1</sup> ਨਦੀ ਜਮੁਨ ਕੇ ਤੀਰ ਮੈ ਤੀਰਥ ਮੁਚਨ ਕਪਾਲ ॥ ਨਗਰ ਪਾਵਟਾ ਛੋਰਿ ਹਮ ਆਏ ਤਹਾ ਉਤਾਲ ॥੨॥

*The pilgrim place of Kapal Mochan was on the banks of the Yamuna. Leaving the City of Paonta, we came to this place. (Sri Dasam Granth Sahib Ji Ang 901)*



# SIKH SCHOLARS (4)

## BHAI KAHN SINGH NABHA

**D**ated 1924 CE, Mahankosh or Gur Shabad Ratnakar is probably the most popular encyclopedia of Sikh terms. It took, Kahn Singh Nabha fourteen (14) years to prepare this encyclopedia containing around 64,263 entries. Kahn Singh took references from Sri Guru Granth Sahib, Sri Dasam Granth, Sri Sarabloh Granth, Janamsakhis, Gurbilas Patshahi 6, Gur Pertap Suraj Granth, etc. Within it, the entry of Charitropakhyan comes up with the following explanation:

### CHARITROPAKHYAN IN MAHANKOSH

ਦਸਮਗ੍ਰੰਥ ਵਿੱਚ ਇਸਤਰੀ ਪੁਰਖਾਂ ਦੇ ਛਲ ਕਪਟ ਭਰੇ ਪ੍ਰਸੰਗ ਜਿਸ ਭਾਗ ਵਿੱਚ ਹਨ, ਉਸ ਦੀ “ਚਰਿਤ੍ਰੋਪਾਖਯਾਨ” ਸੰਗਯਾ ਹੈ, ਪਰ ਪ੍ਰਸਿੱਧ ਨਾਮ “ਚਰਿਤ੍ਰ” ਹੀ ਹੈ . ਚਰਿਤ੍ਰਾਂ ਦੀ ਗਿਣਤੀ ੪੦੪ ਹੈ, ਪਰ ਸਿਲਸਿਲੇ ਵਾਰ ਲਿਖਣ ਵਿੱਚ ੪੦੫ ਹੈ. ਤਿੰਨ ਸੌ ਪਚੀਹ (੩੨੫) ਵਾਂ ਚਰਿਤ੍ਰ ਲਿਖਿਆ ਨਹੀਂ ਗਿਆ, ਪਰ ਉਸ ਦੇ ਅੰਤ ਇਤਿ ਸ੍ਰੀ ਲਿਖਕੇ ੩੨੫ ਨੰਬਰ ਦਿੱਤਾ ਹੋਇਆ ਹੈ.

... ਸਿੱਧਾਂਤ ਇਹ ਹੈ ਕਿ ਕਾਮ ਦੇ ਦਾਸ ਹੋ ਕੇ ਚਾਲਾਕ ਪਰਦਿਸਤ੍ਰੀਆਂ ਦੇ ਪੇਚਾਂ ਵਿੱਚ ਨਹੀਂ ਫਸਨਾ ਚਾਹੀਏ, ਅਰ ਉਨ੍ਹਾਂ ਤੇ ਇਤਬਾਰ ਕਰਕੇ ਆਪਣਾ ਸਰਵਨਾਸ਼ ਨਹੀਂ ਕਰ ਲੈਣਾ ਚਾਹੀਏ. ਇਸ ਤੋਂ ਇਹ ਸਿੱਟਾ ਨਹੀਂ ਕੱਢਣਾ ਚਾਹੀਏ ਕਿ ਆਪਣੀ ਧਰਮਪਤਨੀ ਅਤੇ ਯੋਗਯ ਇਸਤ੍ਰੀਆਂ ਤੇ ਵਿਸ਼ਵਾਸ ਕਰਨਾ ਅਯੋਗ ਹੈ, ਭਾਵ ਇਹ ਹੈ ਕਿ ਕਾਮਾਤੁਰ ਹੋ ਕੇ ਪਰਦਿਸਤ੍ਰੀਆਂ ਦੇ ਪੇਚ ਵਿੱਚ ਫਸਕੇ ਲੋਕ ਪਰਲੋਕ ਖੋ ਲੈਣਾ ਕੁਕਰਮ ਹੈ.

*Within Dasam Granth there are tales of deception of the males and females which is called, 'Charitropakhyan' but commonly known as, 'Charitr'. The count of the stories are 404 but if following the detailed total count it is 405. This is due to the absence of the contents of Charitr number 325 but the conclusion lines mentions it as 325.*

*The principal main message is that a person should not be overcome by their lust and become subservient to cunning else's wives. Furthermore, one is never to trust such people which will then become a cause of destruction. We should not come to the conclusion that we should refrain from trusting our loyal consorts. In conclusion, never to be overrun by lust and get trapped within the shackles of someone else's spouse by which one loses both this and the afterlife.*



Photograph date 1922 CE of  
Bhai Kahn Singh Nabha  
(30 August 1861 – 24 November 1938)



A beautifully illuminated folio of a handwritten saroop of Sri Dasam Granth (undated) with the starting of Chandi Charitr Ukti Bilas.



Gurmat Sudhakar (*Sudhdkar* = the moon, i.e. the illuminator) is an anthology by Bhai Kahn Singh Nabha, of excerpts from old Sikh historical texts and manuals of stipulated conduct. The work, first published in 1899 CE, is divided into sixteen chapters. The opening chapter comprises verses from Guru Gobind Singh. Bhai Kahn Singh explains various terms used within the Bani of Chandi Charitr/Vaar and further narrates the importance of the Guru's composition.

### CHANDI CHARITR/VAAR IN GURMAT SUDHAKAR

ਕਈ ਅਗਯਾਨੀ -

“ਇਤਿ ਸ੍ਰੀ ਮਾਰਕੰਡੇਯ ਪੁਰਾਣੇ”

“ਸਤ ਸੈ ਕੀ ਕਥਾ ਯਹਿ ਪੂਰੀ ਭਈ ਹੈ”

“ਦੁਰਗਾ ਪਾਠ ਬਣਾਯਾ”

ਆਦਿਕ ਪਾਠ ਪੜ੍ਹ ਕੇ ਭੀ ਦੇਵੀ ਦੀ ਕਥਾ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਵੱਲੋਂ ਸਮਝਦੇ ਹਨ. ਓਹ ਏਹ ਨਹੀਂ ਜਾਣਦੇ ਕਿ ਵੀਰ ਰਸ ਦੇ ਪ੍ਰੇਮੀ, ਯੁੱਧ ਵਿਦਯਾ ਦੇ ਪ੍ਰਚਾਰਕ ਕਲਗੀਧਰ ਸ਼ਾਮੀ ਨੇ ਇਸ ਕਥਾ ਨੂੰ ਕੇਵਲ ਸਿੱਖਾਂ ਵਿੱਚ ਉਤਸ਼ਾਹ ਵਧਾਉਣ ਲਈ ਲਿਖਿਆ ਹੈ, ਔਰ ਸਾਨੂੰ ਉਪਦੇਸ਼ ਦਿੱਤਾ ਹੈ ਕਿ, ਹੇ ਭਾਰਤ ਨਿਵਾਸੀਓ! ਜਦ ਕਿ ਬੁਆਡੇ ਦੇਸ਼ ਦੀਆਂ ਮਹਾਂ ਵੀਰ ਇਸਤ੍ਰੀਆਂ ਨੇ ਐਸੇ ਪਰਾਕਮ ਦਿਖਾਏ ਹਨ, ਤਦ ਕੀ ਕਾਰਣ ਹੈ ਕਿ ਤੁਸੀਂ ਪੁਰੁਸ਼ ਹੋਣ ਪਰ ਭੀ ਬਲ ਅਤੇ ਪੁਰੁਸ਼ਾਰਥ ਹਾਰਕੇ ਦੀਨ ਦਸ਼ਾ ਧਾਰ ਰਹੇ ਹੋ?

Some ignorant upon seeing the sentences like:

“*Et Sri Markandey Puraney*” (*Sri Dasam Granth Sahib Ji Ang 75, 79, 83, 91, 95, 98*)

“*Sat Sai Ki Katha Yeh Puri Bheyi Hai*” (*Sri Dasam Granth Sahib Ji Ang 99*)

“*Durga Path Banaya*” (*Sri Dasam Granth Sahib Ji Ang 127*)

and many others start to believe that Guru Ji has written the narration of Devi. However, they fail to realise that the lover and propagator of valour and warfare, Sri Guru Gobind Singh Ji- the master with an aigrette has written them only to develop zeal within the Sikhs. Guru Ji teaches us that, dear residents of Bharat, even your warrior ladies have fought against tyrants and how is that now even the males are helpless and submissive?

- Gurmat Sudhakar by Kahn Singh Nabha, Pg. 120



# SIKH SCHOLARS (5)

## BHAI VIR SINGH

**B**hai Vir Singh (1882-1957) was a renowned Sikh poet, composer, writer, theologian who played a pivotal role in renewing Punjabi literary tradition. Besides, extensive literary contributions, he was also the co-founder of Punjab & Sind Bank. During his tenure, he had begun writing an exegesis of the Sri Guru Granth Sahib, which couldn't be completed as he had passed away. Today, the exegesis is available under the title, Santhiya Sri Guru Granth Sahib Ji in 7 volumes (*not complete*).

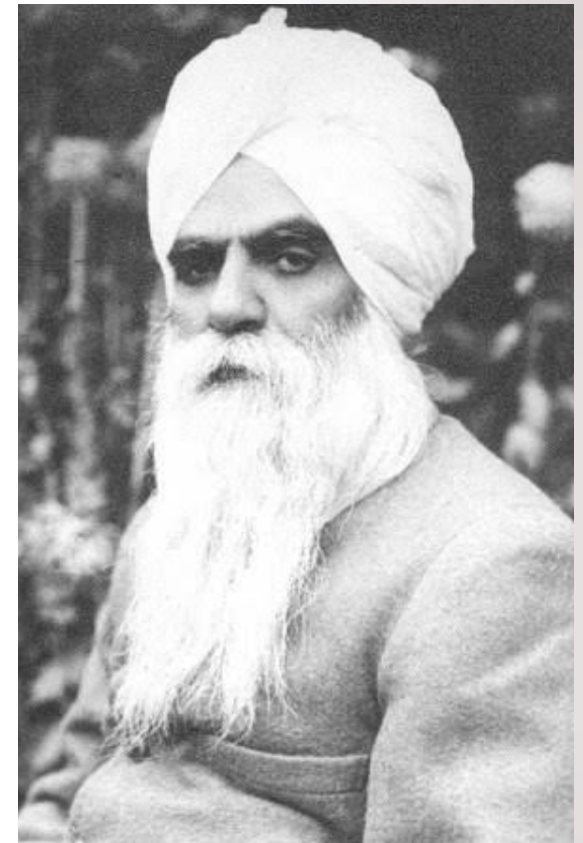
Bhai Vir Singh's detailed history of Guru Gobind Singh Ji known as Kalgidhar Chamatkar begins with the description of Hemkunt Sahib with references to Bachitar Natak (*see Chapter 1 Poorabaradh*).

Bhai Vir Singh commentary of Sri Gur Pertap Suraj Granth has many quotes from Sri Dasam Granth Sahib. Within the Rut 3 Chapter 12, Bhai Vir Singh Ji gives an elaborate footnote where he refutes the claim by certain quarters that Guru Gobind Singh Ji worshipped the goddess. He quotes extensively from Sri Dasam Granth Sahib to prove that Guru Ji was a worshipper of the One Almighty. Prior to commencement, he has clearly mentioned Dasam Granth as the Dasam Gurbani:

**ਦਸਮ ਗ੍ਰੰਥ: ਸਭ ਤੋਂ ਪਹਿਲਾਂ ਸਾਨੂੰ ਦਸਮ ਗੁਰਬਾਣੀ...**

*Dasam Granth: First we shall look within the Gurbani of Guru Gobind Singh...*

In conclusion, Bhai Vir Singh Ji believed the entire Sri Dasam Granth to be the creation of Sri Guru Gobind Singh Ji.

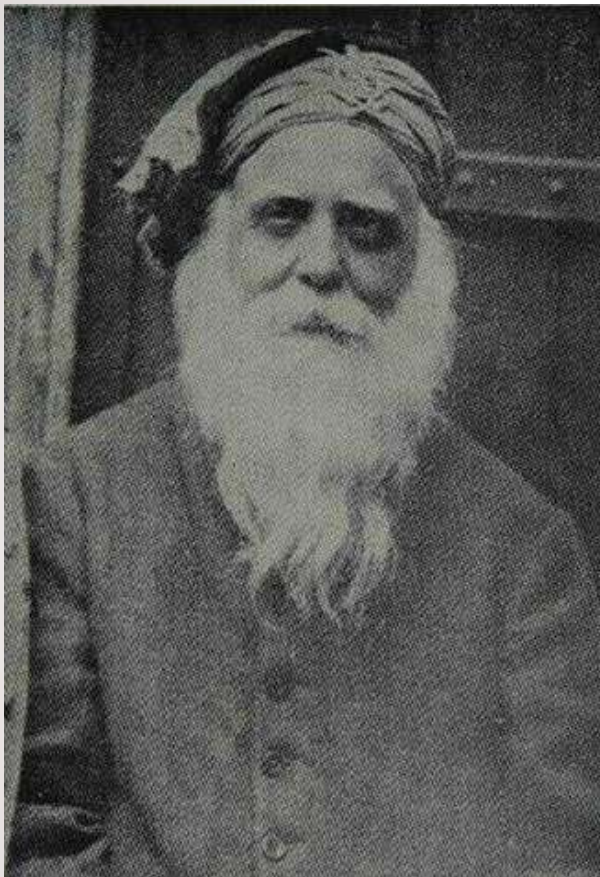


*Bhai Vir Singh*

*(5 December, 1872 - 10 June, 1957)*

# SIKH SCHOLARS (6)

## AKAALI KAUR SINGH



Akaali Kaur Singh  
(1886-1953)

**A**kaali Kaur Singh (1886-1953 CE) was a religious preacher and Sikh scholar. Kaur Singh studied Sikh scriptural texts, Sanskrit, Braj and Ayurveda under Bava Mahari Singh. In 1904, he became student of Giani Bagh Singh, a well-known scholar of Peshawar. In one of his article that was an answer to Shamsheer Singh Ashok's comments on Sri Dasam Granth Sahib, he writes on how absurdly the comments against Dasam Granth has been made:

ਸਰਦਾਰ ਸਾਹਿਬ ਜੀ ਨੂੰ ਇਹ ਭੁਲੇਖਾ ਹੋਰ ਕਥਾਵਾਂ ਤੇ ਬਚਿਤ੍ਰ ਨਾਟਕ ਵਿਚ ਉਸੇ ਤਰ੍ਹਾਂ ਲਗਾ ਹੈ ਜਿਸ ਤਰ੍ਹਾਂ ਸਹਜ ਸੁਭਾ ਅਗੇ ਕਿਸੀ ਹਿੰਦੂ ਲੇਖਕ ਨੂੰ ਆਦਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ 'ਵਾਸਦੇਵ', 'ਕ੍ਰਿਸ਼ਨ', 'ਕੇਸ਼ਵ', 'ਰਾਮ', ਆਦਿਕ ਨਾਮ ਨੂੰ ਪੜਕੇ ਨਿਸਚੇ ਹੋ ਗਿਆ ਕਿ ਗੁਰੂ ਜੀ ਤਾਂ ਹਿੰਦੂ ਅਉਤਾਰਾਂ ਦੇ ਉਪਾਸ਼ਕ ਸਨ ਯਾ ਕਿਸੀ ਈਸਾਈ ਨੂੰ ਅਦਿ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਵਿਚੋਂ 'ਬਿਨੁ ਭਜਨ ਈਸੈ' ਤੇ ਦਸਮ ਗ੍ਰੰਥ ਵਿਚੋਂ 'ਸ੍ਰੀ ਅਸਕੇਤ ਜਗਤ ਕੇ ਈਸਾ' ਪੜਕੇ ਨਿਸਚੇ ਹੋ ਗਿਆ ਕਿ ਗੁਰੂ ਸਾਹਿਬ ਪ੍ਰਭੂ ਈਸਾ (ਯਸੂ) ਮਸੀਹ ਦੇ ਉਪਾਸ਼ਕ ਸਨ ਯਾ ਜਿਸ ਤਰ੍ਹਾਂ ਕਿਸੀ ਦੇਵੀ ਪੂਜਕ ਨੂੰ ਦਸਮ ਗ੍ਰੰਥ ਪੜਕੇ 'ਭਗਉਤੀ' ਆਦਿ ਨਾਮਾਂ ਤੋਂ ਸਮਝ ਆ ਗਈ ਕੇ ਗੁਰੂ ਜੀ ਭੀ ਦੇਵੀ ਉਪਾਸ਼ਕ ਸਨ...

*Sardar Sahib (Shamsheer Singh) has confused other epics with Bachitar Natak the same way a naïve Hindu writer draws a conclusion that within Sri Guru Granth Sahib, the Sikh Gurus were the devotees of the incarnations because of the presence of words like, 'Vasdev', 'Krishan', 'Keshav', 'Ram', etc. Or a Christian feels that Gurus were the followers of Jesus based on the lines in Sri Guru Granth Sahib,*

*'ਬਿਨੁ ਭਜਨ ਈਸੈ' (Sri Guru Granth Sahib Ji, Raag Jaitsri, Ang 705)*

*or within Dasam Granth,*

*'ਸ੍ਰੀ ਅਸਕੇਤ ਜਗਤ ਕੇ ਈਸਾ' (Sri Dasam Granth Sahib Ji Ang 1386)*

*In the same way, it is just like a devotee of a goddess reads within Dasam Granth, the words such as 'Bhagauti', etc. and comes to the conclusion the Gurus were devotees of Devi.*



Akaali Kaur Singh made it clear that without a doubt that Bachitar Natak is the composition of Guru Gobind Singh:

ਉਹ ਕਿਹੜਾ ਕਵੀ ਰਾਮ-ਸਿਆਮ ਹੈ ਜਿਸ ਦਾ ਬੰਸ ‘ਸੋਢੀ’ ਸੀ? ਉਹ ਕਿਹੜਾ ਕਵੀ ਸੀ ਜਿਸ ਨੇ ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਪਰ ਤਪਸਿਆ ਕੀਤੀ ਤੇ ਜਿਸ ਦੇ ਪਿਤਾ ਮਾਤਾ ਨੇ ‘ਅਲਖ ਅਰਾਧਾ’ ਬਹੁ ਬਿਧ ਜੋਗ ਸਾਧਨਾ ਕਰਕੇ? ਉਹ ਕੇਹੜਾ ਕਵੀ ਸੀ ਜਿਸ ਨੂੰ ਅਕਾਲ ਪੁਰਖ ਨੇ ਫੁਰਮਾਇਆ ਕਿ ਮੈਂ ਤੈਨੂੰ ਆਪਨਾ ਸੁਤ ਨਿਵਾਜਿਆ ਹੈ ਤੇ ਪੰਥ ਪ੍ਰਚਾਰ ਕਰਨ ਨੂੰ ਸਾਜਿਆ ਹੈ ਤੇ ਉਸ ਕਵੀ ਦਾ ਕਿਹੜਾ ਪੰਥ ਹੈ ਜੋ ਕਵੀ ਤੋਂ ਚਲਿਆ? ਅਗੇ ਲਿਖੇ ਲਫਜ਼ਾਂ ਵਿਚ ਕਿਹੜੇ ਕਵੀ ਦੇ ਜਨਮ ਦਾ ਜਿਕਰ ਹੈ? ਕਿਸ ਕਵੀ ਦੇ ਪਿਤਾ ਨੇ ਕਿਥੋਂ ਪੂਰਬ ਨੂੰ ਤੇਆਰੇ ਕੀਤੇ ਤੇ ਕੇਹੜੇ ਕਵੀ ਦੇ ਪਿਤਾ ਨੇ ਤ੍ਰਿਬੇਨੀ ਤੇ ਪੁੰਨ ਦਾਨ ਕਰਦਿਆਂ ਕੁਝ ਦਿਨ ਗੁਜ਼ਾਰੇ ਤੇ ਫੇਰ ਪਟਨੇ ਸੈਹਰ ਪੁਜ ਗਿਆ? ਉਹ ਕੇਹੜਾ ਕਵੀ ਹੈ ਜਿਸ ਦਾ ਜਨਮ ਪਟਨੇ ਸੈਹਰ ਵਿਚ ਹੋਇਆ ਤੇ ਫੇਰ ਪੰਜਾਬ ਵੱਲ ਉਸ ਨੂੰ ਲੈ ਆਏ? ਕਿਸ ਸੇ ਕਰਮ ਧਰਮ ਵਿਚ ਆਉਣ ਤੇ ਹੀ ਉਨ੍ਹਾਂ ਦੇ ਪਿਤਾ ਜੀ ਦੇਵ ਲੋਕ ਚਲੇ ਗਏ । ਸੈਹਰ ਪਾਵਟਾ ਕਿਸ ਨੇ ਸੁਭਾਏਮਾਨ ਕੀਤਾ ਤੇ ਉਸ ਤੇ ਫਤਹ ਸਾਹ ਰਾਜਾ ਗੁਸੇ ਹੋ ਗਿਆ ਤੇ ਜੁਧ ਜੰਗ ਹੋਏ ਤੇ ਫਤਹ ਸਾਹ ਕਿਸ ਕਵੀ ਦੇ ਸਮੇਂ ਹੋਇਆ?

ਮੇਰਾ ਵਿਸ਼ਵਾਸ ਹੈ ਕਿ ਉਪਰੋਕਤ ਪ੍ਰਸ਼ਨਾਂ ਦੇ ਉੱਤਰ ਵਿਚ ਕੋਈ ਭੀ ਵਿਦਵਾਨ ਇਹ ਨਹੀਂ ਕਹਿ ਸਕਦਾ ਤੇ ਜੇ ਕਹੇ ਤਦ ਸਾਬਤ ਨਹੀਂ ਕਰ ਸਕਦਾ ਕਿ ਸਿਵਾਏ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੇ ਹੋਰ ਕੋਈ ਕਵੀ ਹੈ। ਜੇ ਆਪ ਦੀ ਜਾਚੇ ਹੈ ਤਦ ਤੁਸੀਂ ਹਠਾਰਨੈ ਕਰਕੇ ਨਹੀਂ ਪਰ ਖੋਜੀ ਬਨ ਕੇ ਸਾਬਤ ਕਰੋ, ਨਹੀਂ ਤਾਂ ਆਪਨੇ ਉਹ ਲਫਜ਼ ਵਾਪਸ ਲਵੋ ਜੋ ਇਸ ਭਾਵ ਦੇ ਵਰਤੇ ਹਨ ਕਿ ਬਚਿਤ੍ਰ ਨਾਟਕ ਗੁਰੂ ਜੀ ਦੀ ਰਚਨਾ ਨਹੀਂ ਰਾਮ-ਸਿਆਮ ਵਗੈਰਾ ਕਵੀਆਂ ਦੀ ਰਚਨਾ ਹੈ ।

*Who is the poet Ram-Shyam whose lineage is Sodhi? Who is the poet who performed devotion on Mount Hemkunt? Whose parents prayed before the incomprehensible (Almighty) by performing various sorts of devotion? Who was the poet that was commanded by Almighty to propagate the faith as his son? Furthermore, which faith was that? Whose description of birth (within Bachitar Natak), is being narrated? From which location did the poet's father started to travel to the east? Which father of the poet reached Tribeni (Prayagraj) and performed various sorts of donations and from there left towards Patna? Who was the poet whose birth was in Patna but was later brought up in Punjab? Which poet was it that while reaching the age of performing duties, the father left the physical body? Who developed the town of Paonta and onto whom did King Fateh Shah got furious and attacked? In which poet's era was Fateh Shah the king?*

*I am confident that the answers to the above question is none other than Sri Guru Gobind Singh Ji and even if someone says otherwise, he can never prove it. Do not speculate and be a scholar and give the answer in facts. If not, retract your statement that says Bachitar Natak is not the composition of Guru Gobind Singh and is of some poet.*

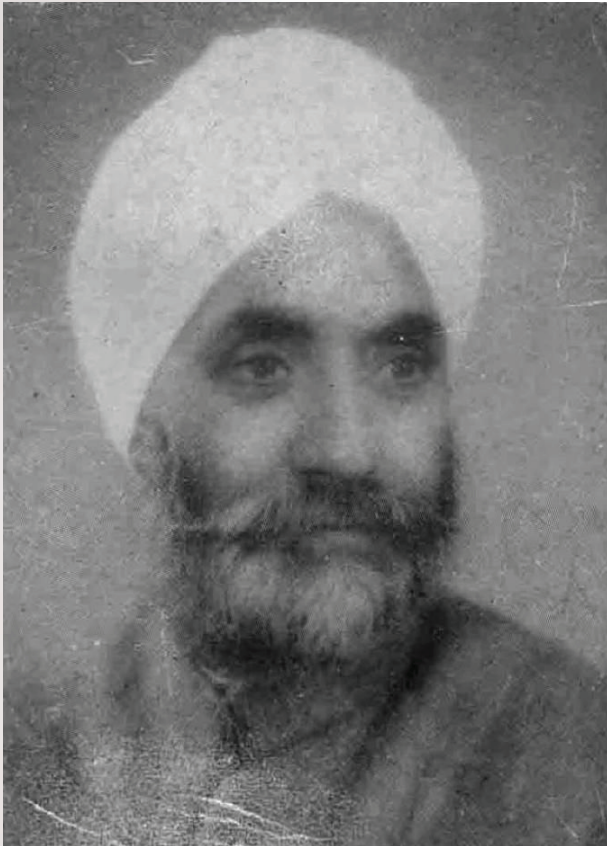
- Akaali Kaur Singh by Himmat Singh, Pg. 124-126, published by Punjab University Patiala.



A Painting of Guru Gobind Singh Ji titled "Desh Deen de Vaali" which translates to "The Saviour of Country & Faith" by Trilok Singh Artist. This painting depicts various scenes from the life of Guru Gobind Singh Ji which are described in Bachitar Natak.

# SIKH SCHOLARS (7)

## DR. GANDA SINGH



*Dr. Ganda Singh*

*(15 November 1900 – 27 November 1987)*

**D**r. Ganda Singh (1900-1987 CE) was an accomplished historian whose contribution to the research fraternity is immense. He travelled extensively, rummaging various public libraries, archives and private collections throughout India in quest of materials on Sikh history and it is evident from the number of research papers and books by him on topics that were never discussed previously. His finding on the manuscript of Sri Dasam Granth dated 1712 CE and other Sikh relics in Afghanistan were his key achievements.

The Punjab Government invested him with the Award for Literature on 31 March 1963. On 28 March 1964, the Shiromani Gurdwara Parbandhak Committee (SGPC) officially commended him. Furthermore, The Indian History Congress during its Silver Jubilee session held at Panaji (Goa) on 27 November 1987 honoured him as one of the five distinguished historians of India.

*[Continues on the next page]*



His paper was republished by the SGPC in their monthly magazine (Gurmat Perakash) on January 1997 CE which titled, "Guru Gobind Singh Ji Di Bani Vich Karam Yog".

## ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ ਕਰਮ-ਯੋਗ

ਡਾ: ਗੰਡਾ ਸਿੰਘ

References from many compositions from Sri Dasam Granth were referenced including Akaal Ustat, Bachitar Natak, Chaubis Avtar & Charitropakhyan.

At it's conclusion, Dr Ganda Singh writes:

ਇਹ ਹੈ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ ਕਰਮ-ਯੋਗ ਦੀ ਸਿਖਿਆ, ਜਿਸ ਨੇ ਨਿਤਾਣੇ ਅਤੇ ਨਿਰਸਾਹਸ ਦੇਸ ਵਿਚ ਇਕ ਨਵੀਂ ਰੂਹ ਫੂਕ ਦਿੱਤੀ ਸੀ, ਜਿਸ ਨੇ ਗਿੱਦੜਾਂ ਨੂੰ ਸ਼ੇਰ, ਗੀਦੀਆਂ ਨੂੰ ਸੂਰਬੀਰ ਜੋਧੇ ਅਤੇ ਗੁਲਾਮਾਂ ਤੋਂ ਭੀ ਨਿੱਘਰੇ ਹੋਏ ਲੋਕਾਂ ਨੂੰ ਸੁਤੰਤਰ ਰਾਜਪਤੀ ਬਣਾ ਦਿੱਤਾ ਸੀ। ਧੰਨ ਹੈ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੀ ਕਰਮ-ਯੋਗੀ ਬਾਣੀ ਅਤੇ ਕਰਮ-ਯੋਗੀ ਜੀਵਨ, ਜਿਸ ਉੱਤੇ ਦੇਸ ਅਤੇ ਸੰਸਾਰ ਜਿਤਨਾ ਭੀ ਮਾਣ ਕਰੇ ਬੋਝਾ ਹੈ।

*This is the message of Karam-Yog (saint-soldier) within the composition of Sri Guru Gobind Singh Ji who gave the country of the meek and coward a new soul. Which turned the jackals into tigers, the cowards into mighty warriors and slaves to sovereign kings. Great is Guru Gobind Singh Ji's Karam-Yog filled Bani and His life. Even if the whole nation and the world feels proud of such Bani and life, it will still fall short.*

- Gurmat Perakash by SGPC: January 1997, Pg. 37

ਗੁਰਮਤਿ ਪ੍ਰਕਾਸ਼

(੩੭)

ਜਨਵਰੀ ੧੯੯੭

ਬੀਰ ਬੰਗ ਸੀ ਬੁੰਦੇਲੇ ਪਾਪ ਪੁੰਜ ਕੇ ਮਲਤ ਹੈ॥  
ਗੋਖਾ ਗੁਨ ਗਾਵੈ ਚੀਨ ਮਚੀਨ ਕੇ ਸੀਸ ਨਯਾਵੈ  
ਤਿਬਤੀ ਧਿਆਇ ਦੇਖ ਦੇਹ ਕੇ ਦਲਤ ਹੈ॥੧੩॥੨੫੫॥

ਏਸੇ ਤਰ੍ਹਾਂ ਧਾਰਮਕ ਵਿਚਾਰਾਂ ਵਿਚ :

ਕੋਊ ਭਇਓ ਮੁੰਡੀਆ ਸੰਨਿਆਸੀ ਕੋਊ ਜੋਗੀ ਭਇਓ॥  
ਕੋਊ ਬ੍ਰਹਮਚਾਰੀ ਕੋਊ ਜਤੀ ਅਨਮਾਨਬੇ॥  
ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ  
ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੇ ਏਕੇ ਪਹਿਚਾਨਬੇ॥  
ਕਰਤਾ ਕਰੀਮ ਸੇਈ ਰਾਜਕ ਰਹੀਮ ਓਈ  
ਦੁਸਰੇ ਨ ਭੇਦ ਕੋਈ ਭੂਲ ਭ੍ਰਮ ਮਾਨਬੇ॥  
ਏਕ ਹੀ ਕੀ ਸੇਵ ਸਭ ਹੀ ਕੇ ਗੁਰਦੇਵ ਏਕ  
ਏਕ ਹੀ ਸਰੂਪ ਸਬੇ ਏਕੇ ਜੋਤ ਜਾਨਬੇ॥ ੧੫॥ ੮੫॥

ਇਵੇਂ ਹੀ -

ਦੇਹਰਾ ਮਸੀਤ ਸੇਈ ਪੂਜਾ ਐ ਨਿਵਾਜ ਓਈ  
ਮਾਨਸ ਸਬੇ ਏਕ ਪੇ ਅਨੇਕ ਕੇ ਭ੍ਰਮਾਉ ਹੈ॥  
ਦੇਵਤਾ ਅਦੇਵ ਜੱਛ ਗੰਧੂਬ ਤੁਰਕ ਹਿੰਦੂ  
ਨਿਆਰੇ ਨਿਆਰੇ ਦੇਸਨ ਕੇ ਭੋਜ ਕੇ ਪ੍ਰਭਾਉ ਹੈ॥  
ਏਕੇ ਨੈਨ ਏਕੇ ਕਾਨ ਏਕੇ ਦੇਹ ਏਕੇ ਬਾਨ  
ਖਾਕ ਬਾਦ ਆਤਸ ਐ ਆਬ ਕੇ ਰਲਾਉ ਹੈ॥  
ਅਲਹ ਅਭੇਖ ਸੇਈ ਪੁਰਾਨ ਐ ਕੁਰਾਨ ਓਈ  
ਏਕ ਹੀ ਸਰੂਪ ਸਬੇ ਏਕ ਹੀ ਬਨਾਉ ਹੈ॥ ੧੬॥੮੬॥

(ਅਕਾਲ ਉਸਤਤਿ)

ਇਹ ਹੈ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਬਾਣੀ ਵਿਚ ਕਰਮ-ਯੋਗ ਦੀ ਸਿਖਿਆ, ਜਿਸ ਨੇ ਨਿਤਾਣੇ ਅਤੇ ਨਿਰਸਾਹਸ ਦੇਸ ਵਿਚ ਇਕ ਨਵੀਂ ਰੂਹ ਫੂਕ ਦਿੱਤੀ ਸੀ, ਜਿਸ ਨੇ ਗਿੱਦੜਾਂ ਨੂੰ ਸ਼ੇਰ, ਗੀਦੀਆਂ ਨੂੰ ਸੂਰਬੀਰ ਜੋਧੇ ਅਤੇ ਗੁਲਾਮਾਂ ਤੋਂ ਭੀ ਨਿੱਘਰੇ ਹੋਏ ਲੋਕਾਂ ਨੂੰ ਸੁਤੰਤਰ ਰਾਜਪਤੀ ਬਣਾ ਦਿੱਤਾ ਸੀ। ਧੰਨ ਹੈ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੀ ਕਰਮ-ਯੋਗੀ ਬਾਣੀ ਅਤੇ ਕਰਮ-ਯੋਗੀ ਜੀਵਨ, ਜਿਸ ਉੱਤੇ ਦੇਸ ਅਤੇ ਸੰਸਾਰ ਜਿਤਨਾ ਭੀ ਮਾਣ ਕਰੇ ਬੋਝਾ ਹੈ।

ॐ

Excerpt of Page 37 of Dr. Ganda Singh's paper.

# SIKH SCHOLARS (8)

## SIRDAR KAPUR SINGH



Sirdar Kapur Singh, ICS  
(2 March 1909 – 13 August 1986)

**I**n the era of 1909 - 1986 CE, Sirdar Kapur Singh was an eminent Sikh philosopher, theologian, politician-parliamentarian, and a prolific writer of the twentieth century. As a distinguished linguist he had a mastery over English, Gurmukhi, Persian, Arabic and Sanskrit. He wrote a number of books and acknowledges Guru Gobind Singh Ji's composition within Sri Dasam Granth Sahib. There are usually many quotes from Sri Dasam Granth which are written within the footnotes.

### PARASARAPRASNA: THE BAISAKHI OF GURU GOBIND SINGH

In Dasam Granth (*Chandicharitra*, devijuki Ustat, 223-46) these aspects of the Primal Energy are indicated in detail. The active Female Principle, the procreative energy, the irresistible power of illicit love, the dynamism of sex, the flux of the phenomenal existence, the Time that evolves and the Time that dissolves, that power which creates, sustains and destroys, that which deludes and emancipates, that is the Sakti, and Guru Gobind Singh aptly describes this profound philosophical concept as :

In the beginning there was the incipient Time which was the Father of Creation, and from there emanated the infinitely powerful Light. Out of this All-Ground and Principle of Manifestation, grew Bhavani/Bhagauti, the matrix of Creation. (*Chaubis Avtar*)

- *Parasaraprasna: The Baisakhi of Guru Gobind Singh, Chapter 1*

[Continues on the next page]



The whole context of the text under discussion bears this interpretation out. The text occurs in the thirteenth chapter of the part of the Dasam Granth, called "**Bachitranatak**" the strange play. In this chapter, the Guru, after some cosmogonical reflections, gives a proto-historical account of the origin of the tribe, in which Guru Nanak and he himself were born, and then proceeds to record his auto-biography.

- Parasaraprasna: The Baisakhi of Guru Gobind Singh, Chapter 10

## SIKHISM: AN OECUMENICAL RELIGION

When Guru Tegh Bahadur was publicly beheaded in the Silvery Esplanade, the Chandni Chowk, of the Mughal Delhi on the eleventh of November, 1675, on his refusal to accept Islam to save His life, His son who then became the Tenth Nanak, Guru Gobind Singh, was only nine years' old. In his unfinished Autobiography, called, 'This life is Wonderful', Bachitranatak, He evaluated His father's martyrdom in the following words : "Tegh Bahadur broke the mortal vessel of his body by striking it at the head of the Emperor of Delhi and retreated to his 'Original Abode', the God. ..."

- Sikhism: An Oecumenical Religion, Phenomenality of Sikhism

## SIRDAR KAPUR SINGH'S HANDWRITING OF THE ANANDPUR RESOLUTION

193 On the basis of having all powers to and for itself except, Foreign Relations, Defence, Currency and general Communications to remain as subjects of the federal Indian government,

ਸਾਹਿਬ ਦਸਮ ਪਾਤਸ਼ਾਹ  
ਸਭ ਥਾਈ ਹੋਏ ਸਹਾਇ



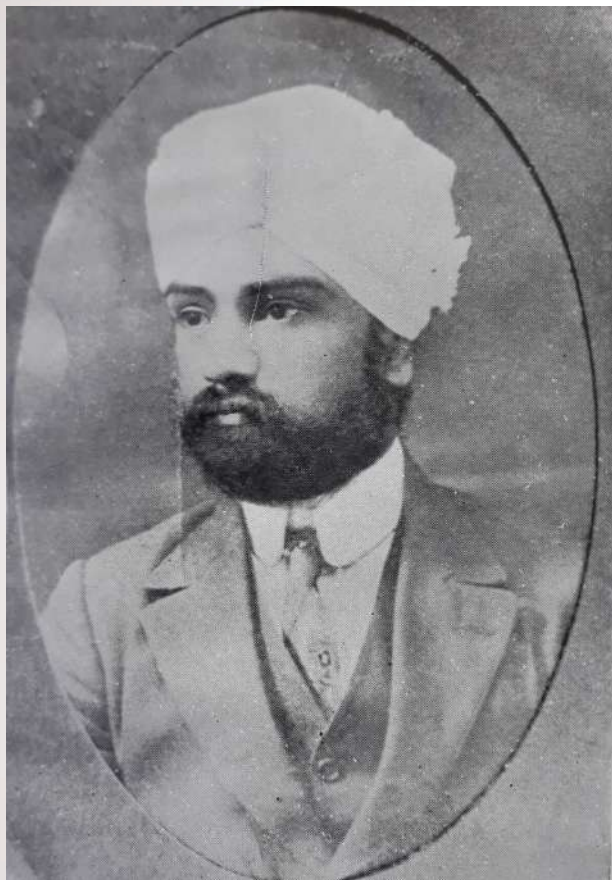
On the basis of having all powers to and for itself except, foreign relations, defence, currency and general communications to remain as subjects of the federal Indian government,

ਸਾਹਿਬ ਦਸਮ ਪਾਤਸ਼ਾਹ  
ਸਭ ਥਾਈ ਹੋਏ ਸਹਾਇ ।

(Sri Dasam Granth Sahib Ji Ang 119)

# SIKH SCHOLARS (9)

## DR. BALBIR SINGH DEHRADOON



A rare picture of Dr. Balbir Singh, Bhai Vir Singh's younger brother and friend of Prof. Puran Singh.

Source: Personal Collection of Prof. Puran Singh's researchers. (November 29, 2019)

**D**ate: 1965 CE

Dr. Balbir Singh PhD (London) was the younger brother of Bhai Vir Singh Ji. His simple yet thought provoking essays garnered a group of admirers. He wrote extensively within his essays on the composition of Guru Gobind Singh Ji and is one of the few modern scholars to have viewed the Anandpuri manuscript of Sri Dasam Granth. His essay of Sabal Sahitya dwells deep within the poetic language and message of Dasam Bani especially on the ones related Chandi and the incarnations.

ਗੁਰੂ ਜੀ ਨਿਜ ਲਿਖਤ ਉਸ ਗ੍ਰੰਥ ਵਿਚ ਸ਼ਾਮਲ ਹੈ, ਜਿਸ ਦਾ ਪ੍ਰਚਲਤ ਨਾਮ 'ਦਸਮ ਗ੍ਰੰਥ' ਹੈ। ਦਸਮ ਗ੍ਰੰਥ ਇਕ ਵਿਸ਼ਾਲ ਗ੍ਰੰਥ ਹੈ। ਜਿਸ ਵਿਚ ਜਾਪੁ ਸਾਹਿਬ, ਅਕਾਲ ਉਸਤਤ, ਬਚਿਤ੍ਰ ਨਾਟਕ, ਚੰਡੀ ਚਰਿਤ੍ਰ, ਚੰਡੀ ਦੀ ਵਾਰ, ਚੌਵੀ ਅਵਤਾਰ, ਗਿਆਨ ਪ੍ਰਬੋਧ, ਚਰਿਤ੍ਰ, ਜਫਰਨਾਮਾ, ਤੇ ਕੁਝ ਹੋਰ ਅਸਫੋਟਕ ਛੰਦ ਹਨ। ਪੰਜਾਬੀ, ਬ੍ਰਿਜ ਭਾਸ਼ਾ ਤੇ ਫਾਰਸੀ ਦੀ ਰਚਨਾ ਇਸ ਵਿਚ ਸ਼ਾਮਲ ਹੈ। ਇਹ ਰਚਨਾ ਭਾਵੇਂ ਕਈਆ ਦੇ ਖਿਆਲ ਵਿਚ ਸਾਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਆਪਣੀ ਨਹੀਂ ਕਹੀ ਜਾਂਦੀ, ਪਰ ਐਸੇ ਸਬੂਤ ਮਿਲ ਰਹੇ ਹਨ, ਜੋ ਹੁਣ ਇਸ ਸਮੱਗ੍ਰ ਗ੍ਰੰਥ ਨੂੰ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੀ ਰਚਨਾ ਮੰਨ ਲੈਣ ਵਲ ਪ੍ਰੇਰਦੇ ਹਨ।

*Sri Guru Gobind Singh Ji's compositions are compiled within a compendium called as 'Dasam Granth'. Dasam Granth is an enormous compendium which contains, Jaap Sahib, Akaal Ustat, Bachitar Natak, Chandi Charitr, Chandi Di Vaar, Chaubis Avtar, Gian Parbodh, Charitr, Zafarnama and more composition. The language of this Granth is Punjabi, Braj Bhasha and Farsi. However, some are of the opinion that this whole Granth may not be the work of Guru Gobind Singh but the evidences which are being made available suggest otherwise and it becomes evident that the whole Granth is the composition of Guru Sahib.*

- Sabal Sahitya, Dr Balbir Singh



## SIKH SCHOLARS (10)

### DR. TARAN SINGH

**D**r. Taran Singh (1922-1981 CE), was a renowned scholar and teacher of Sikh studies. He begun his career in 1948 as an inspector in the Food and Supplies Department of East Punjab. In 1950, he joined Ramgarhia College, Phagwara, as a lecturer in English. In 1952, he passed his M.A. (Punjabi) and joined the Khalsa College, Amritsar, as Professor of Divinity. He received his Ph.D. degree in 1959. From 1964-1966 he was the principal of Shahid Sikh Missionary College at Amritsar. In 1966 he joined Punjabi University, Patiala, as head of the Department of Sri Guru Granth Sahib Studies. He has written a number of books and amongst them is Dasam Granth Roop Te Ras where he writes his perspective of the, Dasam Granth:

‘ਦਸਮ ਗ੍ਰੰਥ’ ਗੈਰਤਮੰਦ, ਸ੍ਰੋਂ-ਸਤਿਕਾਰ ਵਾਲੇ ਜੀਵਨ ਦੀ ਪਰਿਭਾਸ਼ਾ ਹੈ; ‘ਦਸਮ ਗ੍ਰੰਥ’ ਇਹਨਾ ਜੀਵਨ ਉਦੇਸ਼ਾਂ ਤੀਕ ਪੁਜਣ ਲਈ ‘ਧਰਮ-ਜੁੱਧ’ ਦਾ ਚਾ ਹੈ; ਧਰਮ ਜੁੱਧ ਲਈ ‘ਸੰਤ ਸਿਪਾਹੀ’ ਦੇ ਆਚਰਨ ਦੀ ਲੋੜ ਹੈ, ‘ਦਸਮ ਗ੍ਰੰਥ’ ਉਸ ਮਹਾਨ ਆਚਰਨ ਦੀ ਵਿਆਖਿਆ ਹੈ; ‘ਸੰਤ’ ਪ੍ਰਭੂ-ਭਗਤੀ ਹੈ, ‘ਸਿਪਾਹੀ’ ਬੀਰ-ਰਸ ਹੈ, ‘ਦਸਮ ਗ੍ਰੰਥ’ ਇਹਨਾ ਦੋਹਾਂ ਪੱਖਾਂ ਲਈ ਉਤਸ਼ਾਹ ਦਿੰਦਾ ਹੈ; ਕੋਈ ਉਦੇਸ਼ ਬਿਨਾ ਕੁਰਬਾਨੀ ਪੂਰਾ ਨਹੀਂ ਹੁੰਦਾ, ‘ਦਸਮ ਗ੍ਰੰਥ’ ਨਿਸ਼ਕਾਮ ਕਰਮ ਲਈ ਵੰਗਾਰਦਾ ਹੈ; ਕਿਸੇ ਉਦੇਸ਼ ਦੀ ਪੂਰਤੀ ਲਈ ‘ਚੜ੍ਹਦੀ ਕਲਾ’ ਦੀ ਲੋੜ ਹੈ, ਨਿਰਾਸ਼ ਨ ਹੋਣਾ, ਸਤ ਦਾ ਵਿਸ਼ਵਾਸੀ ਹੋਕੇ ਜਿਤ ਦਾ ਵਿਸ਼ਵਾਸ ਰਖਣਾ, ‘ਦਸਮ ਗ੍ਰੰਥ’ ਚੜ੍ਹਦੀ ਕਲਾ ਦਾ ਪਰਤਖ ਦਰਸ਼ਨ ਹੈ । ਪਰ ਇਹ ਸਭ ਕੁਝ ਆਤਮਕ ਮੰਡਲ ਵਿਚੋਂ ਉਪਜਦਾ ਹੈ, ‘ਦਸਮ ਗ੍ਰੰਥ’ ਆਤਮਕ ਮੰਡਲ ਵਿਚ ਵਾਸਾ ਹੈ । ਇਹ ਸਭ ਕੁਝ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੀ ਪ੍ਰਤਿਭਾ ਵਿਚੋਂ ਰੂਪਮਾਨ ਹੋਇਆ ਹੈ ।

*Dasam Granth is the language of the honourable and dignified life. Dasam Granth invigorates one towards the 'battle of righteousness'. In order to start the battle of righteousness, one needs to have the conduct of a saint-soldier. Dasam Granth is the description of the dignified conduct. Sainthood is the devotion towards Almighty and soldier (Sipahi) is the valour. Dasam Granth provides encouragement towards both the Saint and Soldier. Without an aim, one can never sacrifice. Dasam Granth brings an aim of selflessness. For the success of any cause, high-spirit (Chardikala) is required. Chardikala is not becoming disheartened, having faith in the truth and believing in victory. Dasam Granth is the physical representation of Chardikala. But all of the above can only be appreciated in the higher spiritual levels. Dasam Granth's place is within these high spiritual realms. All of this is because Dasam Granth is the reflection of Guru Gobind Singh Ji.*

- Dasam Granth Roop Te Ras, Pg. 25



A rare picture of Dr. Taran Singh

Source: Punjabi Tribune, 2017 CE

# SIKH SCHOLARS (11)

## PRINCIPAL SATBIR SINGH



Principal Satbir Singh  
(1932 - 1994)

Source: Principal Satbir Singh  
- "The Saint Scholar"

**P** rincipal Satbir Singh (1932-1994) of Khalsa College, Karnal, was a prolific writer of popular books on Sikh history. He was responsible for the historical content of the paintings and the calendars. Professor Satbir Singh's tally of more than 70 titles, amongst it are works of minute research, textual commentary, history and narrative.

### KHALSE DE VASI

ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਨੇ ਜਾਪੁ ਸਾਹਿਬ ਉਚਾਰ ਕੇ ਸਾਡੇ ਉਤੇ ਇਕ ਵਾਰ ਹੀ ਕਿਤਨੇ ਉਪਕਾਰ ਕਰ ਦਿੱਤੇ ਹਨ ।

*Sri Guru Gobind Singh Ji Maharaj uttered Jaap Sahib which at once have benefited everyone beyond measure.*

- *Khalse De Vasi by Satbir Singh: Chapter 12, Pg. 121*

### SAU SUWAL

The "Dasam Granth" was all composed by Guru Gobind Singh. No doubt is to be raised about it. For internal and external alertness this Granth was written while at the same time a commandment was issued that Guru Granth Sahib is the only (eternal) Guru, "this is my own play".

- *Sau Suwal by Principal Satbir Singh: Question 40*



# SIKH SCHOLARS (12)

## DR. TIRLOCHAN SINGH

**D**r. Trilochan Singh (1919-1993 CE) was a renowned Sikh scholar and author of a number of books on the Sikh religion. Dr Singh also played an important role in the 'turban case' in the United Kingdom when he published a book, "The Turban and Sword of the Sikhs" which received special mention in the House of Lords, when the bill was finally presented. Dr Trilochan Singh also wrote against the mischievous writings of foreigners on the Sikh religion like Trumpp, McLeod, etc. and exposed their mala fide intentions.

His views of Sri Dasam Granth Sahib were that the entire Granth is the creation of Sri Guru Gobind Singh Ji. The following is his article published within the Sikh Review covering the misunderstanding over the poet names (Ram, Shyam) within Dasam Granth.

### SIKH REVIEW 1955 CE

While all other misunderstandings will become clear in their proper places, one misunderstanding created by the self-styled puritans called the *bhasurias* must be cleared here. They tried to prove that most of the Dasam Granth was written by the poets Ram and Shyam, names which occur in one or two compositions in the Dasam Granth. There is more than sufficient internal and external evidence in every composition to show that all the writings in the Dasam Granth were the works of Guru Gobind Singh. The names Ram and Shyam are used in some places as pen names. Thinking a little deeper, they were actually not pen names but poetic translations of Gururji's names. Gururji's name Gobind is an attributive name of God; so also are Ram and Shyam. In Sikh theology the three words Govind, Raam and Shyam mean the same thing as the following quotations from the Guru Granth Sahib Ji prove:

*[Continues on the next page]*



S. Trilochan Singh (Dr.)  
(1919-1993 CE)

ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਨੀਦ ਕਿਉ ਆਈ ॥ (Sri Guru Granth Sahib Ji, Raag Suhi M:5, Ang 745, Line 2)

*Forsaking the Beautiful Lord, how can they go to sleep?*

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ॥ (Sri Guru Granth Sahib Ji, Raag Kanara M:4, Ang 1312, Line 18)

*Govind, Govind, Govind - Almighty God, Almighty of the Universe is the Treasure of Virtue.*

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਜਪਿ ਮੁਖ ਊਜਲਾ ਪਰਧਾਨੁ ॥ (Sri Guru Granth Sahib Ji, Raag Kanara M:4, Ang 1313, Line 1)

*Meditating on God, chanting Govind, Govind, Govind, your face shall be radiant; you shall be famous and exalted.*

ਰਾਮ ਰਾਮ ਰਾਮ ਕੀਰਤਨੁ ਗਾਇ ॥ (Sri Guru Granth Sahib Ji, Raag Gond M:5, Ang 865, Line 2)

*Sing the Kirtan of the Praises of Almighty, with mind, body and speech.*

ਰਾਮ ਰਾਮ ਰਾਮ ਸਦਾ ਸਹਾਇ ॥ (Sri Guru Granth Sahib Ji, Raag Gond M:5, Ang 865, Line 4)

*Almighty, Raam, Raam, Raam, is always our help and support.*

In all the above quotations from Guru Granth Sahib Ji the words Raam, Shyam and Govind mean the same thing; and so also they do in Dasam Granth Ji where they stand for Guru Gobind Singh. That is why two or sometime all three of these names occur in the same composition.

This practice of writing a synonym for the proper noun in the Dasam Granth applies not only to his own name but to many other names also. In the Dasam Granth, Guru Gobind Singh writes '**Netra Trung**' (ਨੇਤ੍ਰ ਤੁੰਗ) for Naina Devi <sup>1</sup>, '**Satdrav**' (ਸਤਦ੍ਰਵ) for Satluj <sup>1</sup>, '**Dasampur**' (ਦਸਮ ਪੁਰ) for Anandpur <sup>2</sup>, '**Shah Sangram**' (ਸ਼ਾਹ ਸੰਗ੍ਰਾਮ) for Sango Shah <sup>3</sup>, and '**Madra-desh**' (ਮੱਦ੍ਰ ਦੇਸ) for the Punjab <sup>4</sup>.

Even in our own times Bhai Sahib Vir Singh's maternal uncle Pandit Hazara Singh wrote his name Hazur Hari while his father Dr. Charan Singh wrote his name Charan Hari. Sardar Dharma Anant Singh, in his book Plato and the True Enlightener of Soul, writes the name of Sant Attar Singh as Mrigindus Atrus.

So, Ram, Shyam and Govind are synonymous names of Guru Gobind Singh.

- Sikh Review 1955CE by Dr. Trilochan Singh

<sup>1</sup> Chaubis Avtaar(Ram): Conclusion, Sri Dasam Granth Ji Ang 254

<sup>2</sup> Chaubis Avtaar (Krishna): Beginning, Sri Dasam Granth Ji Ang 254

<sup>3</sup> Bachitar Natak: Chapter 8, Sri Dasam Granth Ji Ang 60-2

<sup>4</sup> Bachitar Natak: Chapter 7, Sri Dasam Granth Ji Ang 59



# SAINTS OF SOUTHEAST ASIA (1)

## BHAI MAHARAJ SINGH

**B**hai Maharaj Singh (1780-1856 CE) was a warrior, saint and a freedom fighter. Maharaj Singh was a pupil of Baba Bir Singh Ji Nauragabad wale. He was born as Nihal Singh and used to serve selflessly. Whilst serving food and drinks at the Dera, he used to say, "Lao Maharaj" which meant 'Take master'. Soon this became his trademark and people started to call him, Maharaj Singh.

As Lahore Darbar grew weaker due to internal fighting and the British influence was increasing due to the Dogras. Baba Bir Singh Ji's Dera became a center of revolt against the Dogras who had the protection of the British. Baba Bir Singh Ji was martyred at his camp when he refused to raise his arms against fellow Sikh soldiers who had opened fire at them. The bombarding blew Baba Ji who was sitting in the presence of Sri Guru Granth Sahib Ji, martyring him. Martyred along with Baba Ji were prominent figures of the Lahore Darbar like Prince Kashmira Singh and Attar Singh Sadhianwala. After the slaughter, Bhai Maharaj Singh Ji took on the struggle to free Punjab from the British. According to Henry Lawrence, Bhai Maharaj Singh, a Sikh priest of reputed sanctity, and of great influence, the first man who raised the standards of rebellion beyond the confines of Multan in 1848, and the only leader of note who did not lay down his arms to Sir Walter Gilberts at Rawalpindi.

Unfortunately, Sikh Raj was annexed by the British on 29<sup>th</sup> March 1849 CE and Maharaj Singh arrested in 28<sup>th</sup> December 1849 near Adampur by Henry Vansittart who was the Deputy Commissioner of Jalandhar.

*[Continues on the next page]*



*Bhai Maharaj Singh  
(1780-1856 CE)*

Upon the arrest, Maharaj Singh's belongings were confiscated and amongst them was a daily prayer book (Gutka) belonging to him. On the flyleaf of the Gutka, Vansittart wrote the following as shown in the excerpt of the British Library Catalogue:

The manuscript is undated, but a note attached to the fly-leaf reads:  
 'Holy Book of Bhai Maharaj Sing Gooroo  
 Captured by H Vansittart Esq CS Dy Commissioner Julandhar  
 Dec 28th 1849'  
 A further note by H Vansittart, son of the above and donor of the manuscript in 1926, adds the words 'Never to leave England' (see also Nos 33 and 34 below).

This Gutka was later donated to the British Library in 1926 with a note, 'Never to leave England' by his son. The accession number is MSS Panj. A 4.

MSS Panj. A 4. 507 ff (bound as two vols, vol 1, ff 1-250; vol 2, ff 251-507); size 11 x 15 cm; 8 lines on a page; Gurmukhī; 19th century.

[H Vansittart]



Bhai Maharaj Singh Ji always kept this Gutka with him even in battle. The folio shown in handwritten manuscript above is of Akaal Ustat Bani. The Gutka shown is currently with his Custodians in Amritsar.

Source: Bhai Maharaj Singh Ji & Gurdwara Sahib Silat Road (2015)

The above-mentioned Gutka contains a number of compositions from the Dasam Granth along with the Guru Granth Sahib:

**TABLE 5-4: DASAM BANI IN BHAI MAHARAJ SINGH'S GUTKA**

No.	Composition	Folio
1	<i>Chaupai Sahib which begins from Charitr 405 (Sri Asdhuj Jab..)</i>	39b
2	<i>Jaap Sahib</i>	367a
3	<i>Akaal Ustat</i>	391a
4	<i>Chandi Di Vaar</i>	466a

Bhai Maharaj Singh was later exiled to Singapore in 1850 along with Bhai Kharak Singh where he was subjected to arduous confinements and finally in 1857, he was martyred at the Outram Road Prison, Singapore. Till today, Bhai Sahib's Samadh is present at Silat Road Gurdwara.



# SAINTS OF SOUTHEAST ASIA (2)

## SANT SOHAN SINGH JI MALACCA

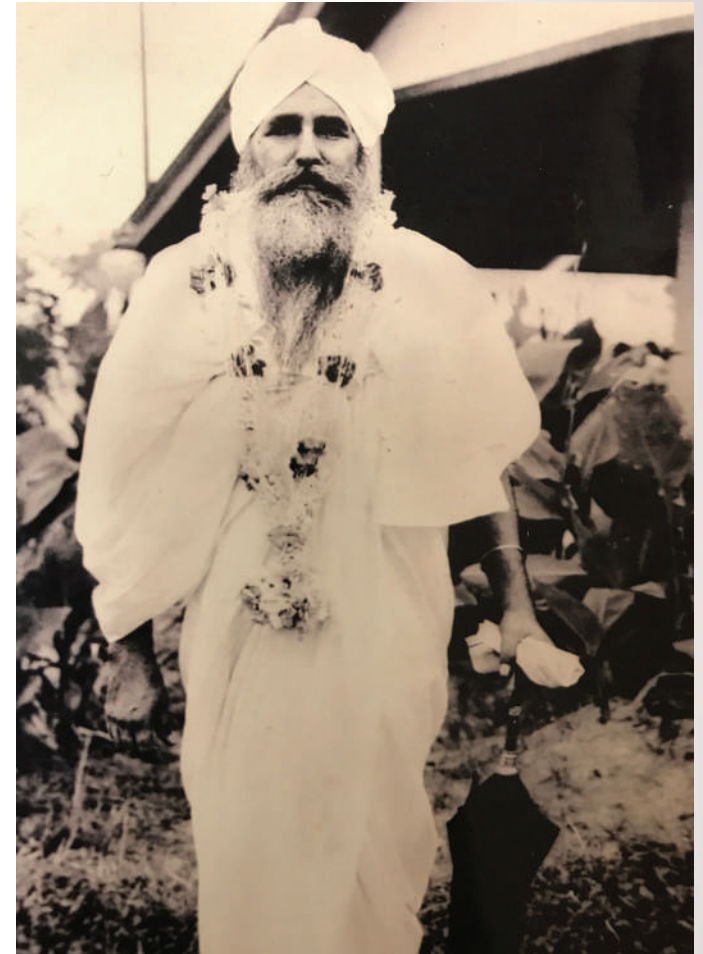
**S**ant Sohan Singh Ji (1902-1972 CE) is a famous Sikh saint of Malaysia. Till today, his yearly Barsi is held at Gurdwara Sahib Malacca where he had spent most of his time. Many drew inspiration from Sant Sohan Singh and he is a very respectable figure among the Sikhs of Malaysia and Singapore. He was born in the village of Phool, Patiala and was the youngest among 3 siblings. The excerpt below shows the interest of Sant Ji to acquire knowledge:

Sant Baba Sohan Singh Ji (Malacca) rigorously studied the meanings of books such as Bhavrasamrit, Sarkutavali, Vairag Shattak, Vicharmala, Vichar Sagar, Birti Prabhakar, Moksh Panth etc under the tutelage of Giani Channan Singh Ji. After coming to Malaya he became so engrossed in studying spiritual knowledge that whilst sitting, rising, going far & near, up to the point that even whilst walking alongside the ocean there was always a book in his hands.

*(Safal Jiwan Sant Sohan Singh Ji Malacca by S. Tara Singh , Pg. 66-7)*

Sant Ji also used to consult Gyani Gurbaksh Singh Tapah who was the Scholar of Sanskrit and the meanings of Sri Guru Granth Sahib Ji based on Taksal Samparda. During these years, the Gurmat education taught in Malaya was based on the syllabus taught in Taksal.

*[Continues on the next page]*



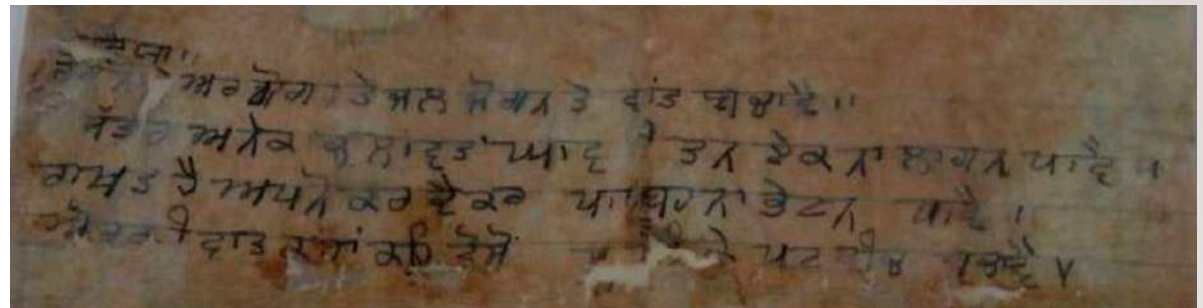
*Sant Sohan Singh  
(1902-1972 CE)*

A student who wanted to learn Gurbani were required to complete the pre-requisites comprising of Panj Granthi (containing selected Bani from Sri Guru Granth Sahib Ji), Bai Varaa (22 Ballads in Sri Guru Granth Sahib Ji), Bhagta Bani (The bani of 15 Bhagats in Sri Guru Granth Sahib Ji) and **Das Granthi** (The selected Bani from Sri Dasam Granth Sahib Ji). Sant Sohan Singh Ji believed in the compositions of Sri Guru Gobind Singh Ji and it can be seen from the following instances:

### HANDWRITTEN DASAM SHABAD OF SANT JI



A picture of Sant Sohan Singh Ji immersed in prayer with folded hands



ਰੋਗਨ ਤੇ ਅਰ ਸੋਗਨ ਤੇ ਜਲ ਜੋਗਨ ਤੇ ਬਹੁ ਭਾਂਤਿ ਬਚਾਵੈ ॥  
ਸੱਤ੍ਰ ਅਨੇਕ ਚਲਾਵਤ ਘਾਵ ਤਉ ਤਨ ਏਕੁ ਨ ਲਾਗਨ ਪਾਵੈ ॥  
ਰਾਖਤ ਹੈ ਅਪਨੋ ਕਰੁ ਦੈ ਕਰ ਪਾਪ ਸੰਬੁਹ ਨ ਭੇਟਨ ਪਾਵੈ ॥  
ਔਰ ਕੀ ਬਾਤ ਕਹਾ ਕਹ ਤੋ ਸੋਂ ਸੁ ਪੇਟ ਹੀ ਕੇ ਪਟ ਬੀਚ ਬਚਾਵੈ ॥੬॥੨੪੮॥

*He (Almighty) who saves variously and protects in many ways from all physical illness (Rogan), mental illness (Sogan) and lightning strike (Jal Jogan); Although an enemy uses various methods but with the grace of Almighty none can harm. Almighty protects by lending His own hand thus no sins can ever touch His devotee. What more can I (Guru Gobind Singh Ji) say to you? Almighty protects us even in the mother's womb.*

*(Sri Dasam Granth Sahib Ji Ang 34-5)*

Sant Sohan Singh Ji gave Shabad, "**Rogan Te Ar Sogan**" from the Akaal Ustat, to the people who were in distress. This amplifies the importance Sant Ji gave to the compositions of Sri Guru Gobind Singh Ji. Among the people who had receive this Shabad were, Paramjit Kaur Grewal w/o Sarban Singh Kuala Lipis, Harjit Singh KL (1963), Niranjan Singh Ipoh (1964), and Gurbachan Kaur D/O Kauda Singh Taiping

*- Sant Baba Sohan Singh Ji of Malacca: His Life and Times, Pg. 130 & 235*





# THE EDICTS HUKAMNAMAS





Wall Painting of Guru Gobind Singh Ji at  
Gobindgarh Fort, Amritsar



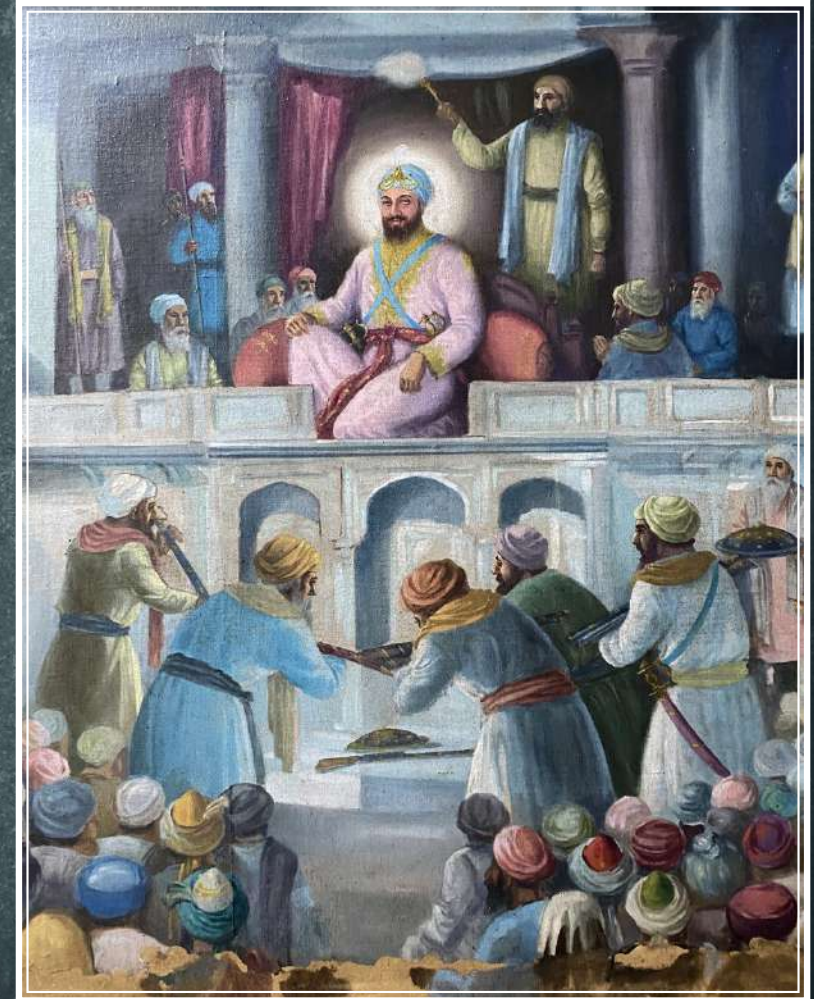
# HUKAMNAMA

## AN INTRODUCTION

**H**ukamnama (or 'edict' in English) is an order or proclamation issued by a person of authority like a king or a governor. No other person besides the one in power had the right to issue an edict. The history of Hukamnama within Sikhi goes back to the times of Sri Guru Arjan Dev Ji when the Aad Granth Sahib was completed in 1604 CE. The reading of a random Shabad within the Aad Granth Sahib was called as Hukamnama or the proclamation of the Guru. Guru Arjan Dev Ji made it possible for the Sikhs to ask their questions and clarify their doubts in prayer (Ardas) from the Aad Granth Sahib who would then answer all their questions in the form of a proclamation.

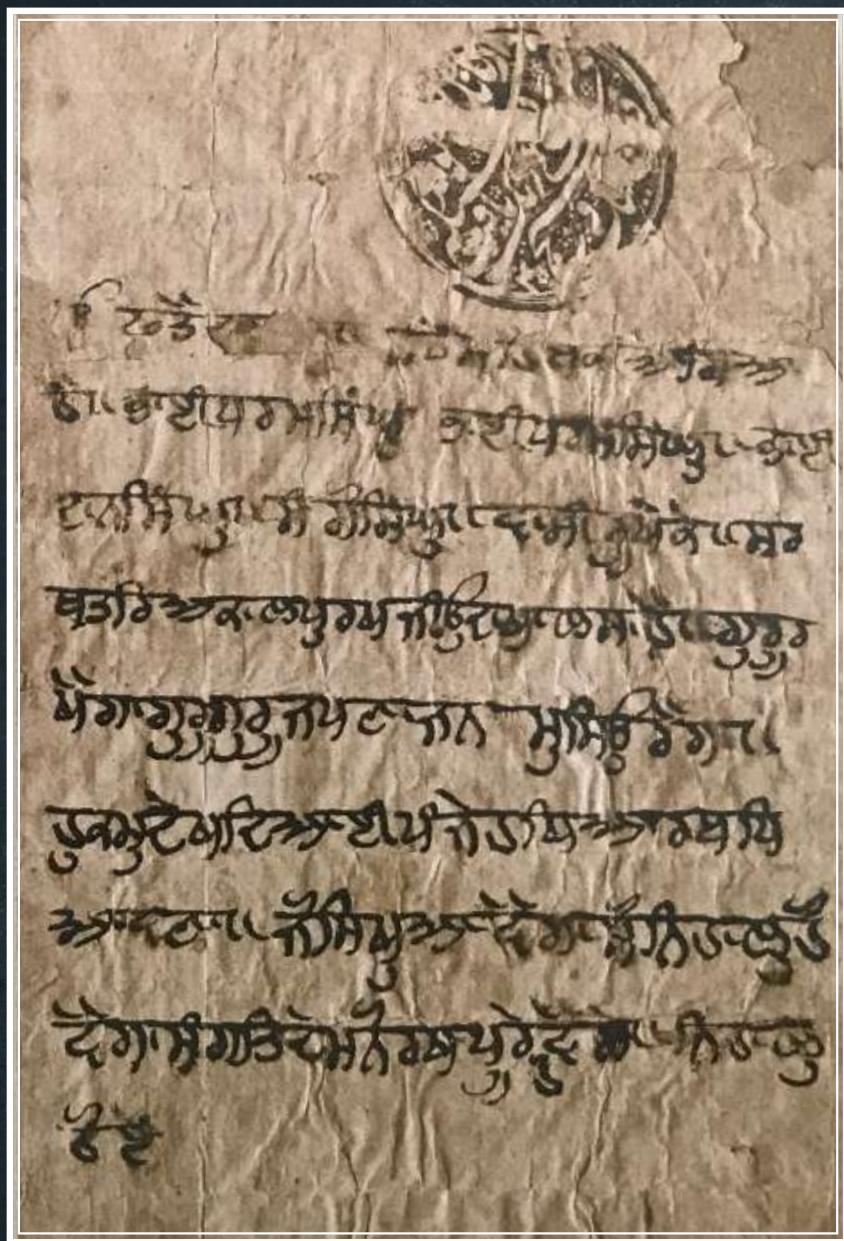
When the time of Sri Guru Hargobind Sahib Ji came, Guru Ji introduced symbols of sovereignty into the sainthood of the House of Guru Nanak. Guru Ji constructed a throne of the timeless (Akaal Takht) and from there issued orders to the Sikhs in the form of Hukamnamas. Few Hukamnamas written by Guru Ji still survive to this day and are preserved at Takht Sri Harmandir Ji Patna Sahib. Besides this, Guru Ji performed all those acts of sovereignty which were deemed illegal for a common man like riding a horse, wearing a Dumalla, adorning weapons, etc. The latter Gurus carried on these practices and their Hukamnamas are present to this day.

*[Continues on the next page]*



*Sikhs offering Shastar (Weapons) to Guru Hargobind Sahib Ji at throne of the timeless (Akaal Takht) . Painting from Bhai Mati Das Ji Museum, Delhi.*





Edict of Baba Banda Singh Ji Bahadur.  
Bhai Rupa Ji Collection.

Sri Guru Gobind Singh Ji in his benevolence uplifted the Khalsa to such a level that authority to issue Hukamnamas was given to the Khalsa. Five (5) male Amritdhari Sikhs who abide by the Rehit (code of conduct) prescribed by Guru Ji are considered the form of Guru Gobind Singh Ji. After 1708 CE, the authority to issue Hukamnama during the turbulent times was bestowed upon Mata Sahib Kaur Ji, Mata Sundar Kaur Ji, Baba Banda Singh Bahadur and some five (5) prominent Sikhs who were sent along Baba Ji by Guru Ji at Nanded. Along with that, the Takht (throne) of the Sikh faith had the authority to issue edicts on various issues.

Now, we shall look into some of the Hukamnamas that has been issued with regards to the Sri Dasam Granth and bring forward a notion that the SDG was and is accepted by the Panth.



# BHAI MANI SINGH Ji's LETTER

**B**hai Mani Singh accomplished the compilation of the Dasam Granth in 1713 CE, five years after Guru Gobind Singh Ji merged into His Formless Form. The correspondence between Bhai Mani Singh and Mata Sundar Kaur Ji (Mehal - Wife of Guru Gobind Singh Ji) about the bani of Chritropakhyan, Shastar Naam Mala, & Krishna Avtar can be found in this letter.

## Translation of the Letter

May the Almighty help us. Mani Singh makes his humble prostration at the feet of the holy venerable mother. Further news is that the climate of this place has aggravated my rheumatism and my health deteriorates fast. I will have to listen to the healing parable of the tertian fever. But my illness has caused no slackness in the performance of the holy service of the Hari Mandir (Sri Harmandir Sahib, Amritsar). The Khalsa no more hods away over the country and its power has waned. The Sikhs have migrated to the mountain retreats. The Malacchas (Mughal , Afgans) reign supreme in the country. There is no security for the (Sikh) children and women in any habitation. They are hunted out and killed. The opposing states have also joined hands with them. The Hindalis spy on the Sikhs. All (the Sikhs) have deserted the Chak (the earlier name of Amritsar). The Mutsaddis (priests) have also fled. So far the Timeless (Waheguru) protects me. Tomorrow is uncertain. What is ordained by the Sahib (Sri Guru Gobind Singh Ji) shall prevail. The adopted son of Binod Singh has passed away. Among the books I send per Jhanda Singh, contains 303 Chritra Upakhyan by the Sahib (Sri Guru Gobind Singh Ji).

[Continues on the next page]

ੴ ਅਕਾਲ ਸਤਿਗੁਰ ॥

ਪੂਜਾ ਪਾਤ ਜੀ ਜੀ ਦੇ ਚਾਨ ਪਰ ਮਨੀ ਸਿੰਘ ਕੀ ਤੂੰ  
ਪਹਿਲਾ ॥ ਧਰੇ ਸਾਨੁ ਚਾਨੁ ਕਿ ਇਹੁ ਨਾਹਿ ਸਾਨੁ ॥  
ਮਰੀਤੁ ਚਾਨੁ ਕਾ ਅਧਰੁ ਦਿਕਾ ਕੀ ਏਹੁ ਗੁਣਿ ॥ ਏਹੁ ਅਸਤੁ  
ਨਾਨੀ ਜਿਅੰਮਾ ਚਾਨੁ ਕੀ ਕਾ ਦੇ ਚਾਨੁ ਜਾਨੀ ॥ ਪਰ ਮੰਦਿਰ ਕੀ  
ਸੇਵਾ ਮੇ ਕੋਈ ॥ ਆਨਕ ਨਾਨੀ ॥ ਏਹੁ ਦਿਨਿ ਆਨਕ ॥ ਏਹੁ  
ਏਹੁ ਗੁਣਿ ॥ ਏਹੁ ਪਰਪਤੁ ਚਾਨੁ ਕੀ ਦਿਨਿ ਜਾਇ ਚਮੇ ॥  
ਮੰਦਿਰ ਕੀ ਚਾਨੁ ਮੇ ਦੇਵੀ ਤੋ ਆਸਤੀ ਮੇ ਆਨਕ ਜਾਇ ॥ ਤੁਹੀ  
ਮਾਨਾਤੁ ਨਾਨੀ ॥ ਮੁਛੁ ਮੁਛੁ ਕੀ ਆਰੇ ॥ ਗੁਰੂ ਦੇਵੀ ਕੀ  
ਤੋਹ ਦੇ ਸੰਗਿ ਮਿਲਿ ਗਏ ॥ ਗੁਰੂ ਦੇਵੀ ਦੇ ਮਿਲਿ ਕੀ ਮੁਖੀ  
ਕਰੇ ॥ ਸਾਨੀ ਚਕੁ ਏਹੁ ਗਏ ॥ ਮੁਤਸਦੀ ਭਾਗੁ ਗਏ ॥  
ਥਾਤੁ ਪਰ ਅਧੀ ਤੋ ਅਕਾਲ ਕੀ ਕਾ ॥ ਕਾਨਕੀ ਅਧਰ ਨਾਨੀ ॥  
ਸਾਨੁ ਦੇ ਚਾਨੁ ॥ ਅਧਰੁ ਏਹੁ ਦਿਨਿ ॥ ਸਿੰਘ ਦੇ ਪੁਤਰੇ ਦੇ ਚਾਨੁ  
ਸਤੁ ਏਹੁ ਗੁਣਿ ॥ ਏਹੁ ਪਰਪਤੁ ॥ ਜੇ ਏਹੁ ਸਿੰਘ ਜਾਇ ਚਾਨੀ ॥  
ਉਨ ਦਿਨਿ ਸਾਨੀ ਦੇ 303 ਚਰਿਤਰ ਉਪਖਿਆਨ ਦੀ ਪੋਥੀ  
ਜੇ ਤੇ ਮੇ ਸੀਨਾ ਸਿੰਘ ॥ ਆਨਕ ਦਿਨਿ ਦੇਵੀ ਜੀ ॥ ਨਾਮ ਮਾਨਕੀ  
ਪੋਥੀ ਦੀ ॥ ਆਨਕ ਅਧੀ ਮਿਲੀ ਨਾਨੀ ॥ ਕਾਨਕੀ ਚਾਨੁ  
ਚਾਨੁ ਤੇ ਮਿਲਾ ॥ ਉਤਰਾਧ ਨਾਨੀ ॥ ਜੇ ਮਿਲਾ ਅਧੀ ਚਾਨੁ ਦੇਵੀ ॥  
ਏਹੁ ਦਿਨਿ ਜੋਗਾ ॥ ਏਹੁ ਦਿਨਿ ਮੁਖੀ ਏਹੁ ਭਾਗੁ ਗਏ ॥  
ਸਾਨੁ ਚਾਨੁ ਕੀ ਕਾ ॥ ਏਹੁ ਪੂ ਜੋਗਾ ਸਾਨੁ ਜਾਇ ਕੀ ਧਰੀ  
ਕੇ ਆਨਕ ॥ ਏਹੁ ਗੁਣਿ ॥ ਏਹੁ ਪਰਪਤੁ ॥ ਏਹੁ ਜੋਗਾ ॥  
ਏਹੁ ਸਿੰਘ ਮੇ ਭਾਗੇ ॥ ਏਹੁ ਰਜਨੁ ਇਸੇ ਤੋਸਾ ਦੀ ॥  
ਏਹੁ ਆਨਕ ਦੀ ॥ ਏਹੁ ਜੇ ਉਹਿ ਜਾਇ ਗੋਲਾ ਮਸਤੀ ॥  
ਏਹੁ ਸਾਨੁ ਨਾਨੀ ਦੀ ॥ ਜੇ ਦੇਵੀ ਤਾਂ ਚਾਨੁ ਸਾਨਿ ਮੇ ਏਹੀ  
ਕਾਨਕੀ ਚਾਨੁ ॥ ਆਨਾਤੁ ਸਾਨੀ ਦੀ ਗੁਣਿ ॥ ਏਹੀ ਤਾਂ  
ਕਾਨਕ ਦੇ ਮਾਨੀ ॥ ਆਨਾਤੁ ॥ ਮਿਤੀ ਦੇ ਸਾਨੁ ॥ ੨੨ ॥  
ਏਹੁ ਮਨੀ ਸਿੰਘ ॥ ਗੁਰੂ ਚਕੁ ਦੀ ॥ ਜਾਨਾ ਪੋਥੀ  
ਮੇ ॥

Historical Letter of Bhai Mani Singh sent  
to Mata Sundar Kaur Ji.

ੴ ਅਕਾਲ ਸਹਾਏ ।

‘ਪੂਜ ਮਾਤਾ ਜੀ ਦੇ ਚਰਨਾ ਪਰ ਮਨੀ ਸਿੰਘ ਕੀ ਡੰਡੋਤ ਬੰਦਨਾ । ਬਹੁਰੇ ਸਮਾਚਾਰ ਵਾਚਨਾ ਕਿ ਇਧਰ ਆਉਨ ਪਰ ਸਾਡਾ ਸਰੀਰ ਵਾਯੂ ਕਾ ਅਧਿਕ ਬਿਕਾਰੀ ਹੋਇ ਗਇਆ ਹੈ । ਸੁਅਸਤ ਨਾਹੀ ਰਿਹਿਆ, ਤਾਪ ਕੀ ਕਥਾ ਦੋ ਬਾਰ ਸੁਨੀ ਪਰ ਮੰਦਿਰ ਕੀ ਸੇਵਾ ਮੇਂ ਕੋਈ ਆਲਕੁ ਨਾਹੀ । ਦੇਸ ਵਿਚਿ ਖਾਲਸੇ ਦਾ ਬਲੁ ਛੁਟਿ ਗਇਆ ਹੈ, ਸਿੰਘ ਪਰਬਤਾਂ ਬਬਾਨਾਂ ਵਿਚਿ ਜਾਇ ਬਸੈ ਹੈਨ । ਮਲੇਛਾਂ ਕੀ ਦੇਸ ਮੇਂ ਦੋਹੀ ਹੈ । ਬਸਤੀ ਮੇਂ ਬਾਲਕ, ਜੁਵਾ ਇਸਤਰੀ ਸਲਾਮਤੁ ਨਾਹੀ, ਮੁਛ ਮੁਛ ਕਰ ਮਾਰਦੇ ਹੈਨ । ਗੁਰੂ ਦਰੋਹੀ ਬੀ ਉਨ੍ਹਾਂ ਦੇ ਸੰਗ ਮਿਲਿ ਗਏ ਹੈਨ । ਹੰਦਾਲੀਏ ਮਿਲਿ ਕਰਿ ਮੁਕਬਰੀ ਕਰਦੇ ਹੈਨ, ਸਬੀ ਚਕੁ ਛੋੜ ਗਏ ਹੈਨ । ਮੁਤਸਦੀ ਭਾਗ ਗਏ ਹੈਨ ਸਾਡੇ ਪਰ ਅਬੀ ਤੋਂ ਅਕਾਲ ਕੀ ਰੱਛਾ ਹੈ । ਕੱਲ ਕੀ ਖਬਰ ਨਾਹੀ । ਸਾਹਿਬਾਂ ਦੇ ਹੁਕਮ ਅਟੱਲ ਹੈਨ । ਬਿਨੋਦ ਸਿੰਘ ਦੇ ਪੁਤਰੇਲੇ ਦਾ ਹੁਕਮ ਸਤੁ ਹੋਇ ਗਇਆ ਹੈ ।

ਪੋਥੀਆਂ ਜੋ ਝੰਡਾ ਸਿੰਘ ਹਾਥਿ ਭੇਜੀ ਬੀ, ਉਨ੍ਹਾਂ ਵਿਚਿ ਸਾਹਿਬਾਂ ਦੇ ੩੦੩ ਚਰਿਤਰ ਉਪਖਿਆਨ ਦੀ ਪੋਥੀ ਜੋ ਹੈ, ਜੋ ਸੀਂਹਾਂ ਸਿੰਘ ਨੂੰ ਮਹਲ ਵਿਚਿ ਦੇਨਾ ਜੀ । ਨਾਮ ਮਾਲਾ ਕੀ ਪੋਥੀ ਦੀ ਖਬਰੁ ਅਬੀ ਮਿਲੀ ਨਾਹੀ । ਕਰਿਸ਼ਨਾਵਤਾਰ ਪੂਰਬਾਰਧ ਤੋਂ ਮਿਲਾ, ਉਤਰਾਰਧ ਨਾਹੀ । ਜੋ ਮਿਲਾ ਅਸੀਂ ਭੇਜ ਦੇਵਾਂਗੇ ।

ਦੇਸ ਵਿਚ ਗੋਗਾ ਹੈ ਕਿ ਬੰਦਾ ਬੰਧਨ ਮੁਕਤਿ ਹੋਇ ਭਾਗ ਗਇਆ ਹੈ, ਸਾਹਿਬ ਬਾਹੁੜੀ ਕਰਨਗੇ । ਤੋਲਾ ੫ ਸੋਨਾ ਸਾਹਿਬਜ਼ਾਦੇ ਕੀ ਘਰਨੀ ਕੇ ਆਭੂਖਨ ਲਈ ਗੁਰੂ ਕਿਆਂ ਖੰਡੂਰ ਸੇ ਭੇਜਾ ਹੈ । ੧੭ ਰਜਤਪਨ ਭੀ ਝੰਡਾ ਸਿੰਘ ਸੇ ਭਰ ਪਾਨੇ । ਪੰਜ ਰਜਤਪਣ ਇਸੇ ਤੋਸਾ ਦੀਆ । ਇਸਨੂੰ ਬਦਰਕਾ ਬੀ ਹੈ । ਇਸ ਸੇ ਉਠਿ ਜਾਵੇਗੇ ।

ਮੁਤਸਦੀਓਂ ਨੇ ਹਿਸਾਬ ਨਾਹੀ ਦੀਆ । ਜੋ ਦੇਂਦੇ ਤਾਂ ਬੜੇ ਸ਼ਹਰ ਸੇ ਹੁੰਡੀ ਕਰਾਇ ਭੇਜਦੇ । ਅਸਾਡੇ ਸਰੀਰੁ ਦੀ ਰੱਛਿਆ ਰਹੀ ਤਾਂ ਕੁਆਰ ਦੇ ਮਹੀਨੇ ਆਵਾਂਗੇ । ਮਿਤੀ ਵੈਸਾਖ ੨੨, ਦਸਖਤ ਮਨੀ ਸਿੰਘ । ਗੁਰੂ ਚਕੁ ਬੁੰਗਾ । ਜੁਆਬ ਪੋਰੀ ਮੇਂ ॥

## Translation of the Letter (2)

Give this to Sihan Singh in the Mahal (Matia Mahal in the interior of Delhi city). So far there is no trace of the book “Naam Mala.” I found the first part of Krishan Avatar but not the second. I shall send it when available. There is a rumour in the country that Banda (Singh Bahadur) has made his good escape from the Emperor’s jail. May the Guru protect him. The Guru’s family (the descendents of the Guru) at Khandur have sent five tolas of gold as a gift for your son’s bride (an adopted son of Mata Ji, as all four Sahibzadhay had been martyred). Recover seventeen rupees from Jhanda Singh. I gave him five rupees to meet the expenses of the journey. These expenses will be incurred by him. The Mutsaddis have not yet settled accounts, otherwise I would have sent a draft from the city (presumably Lahore). If my health improves I shall come in the month of Katak.

Baisakh 22

Signed- Mani Singh,

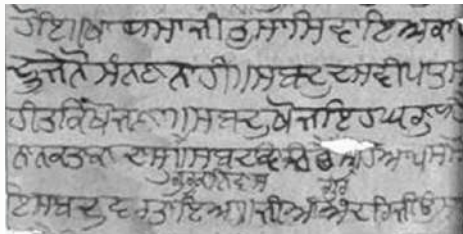
Guruchak, Bunga

P.S. Reply in bamboo stick. (as being confidential)



# BHAI KANH SINGH JI TREHAN'S LETTER

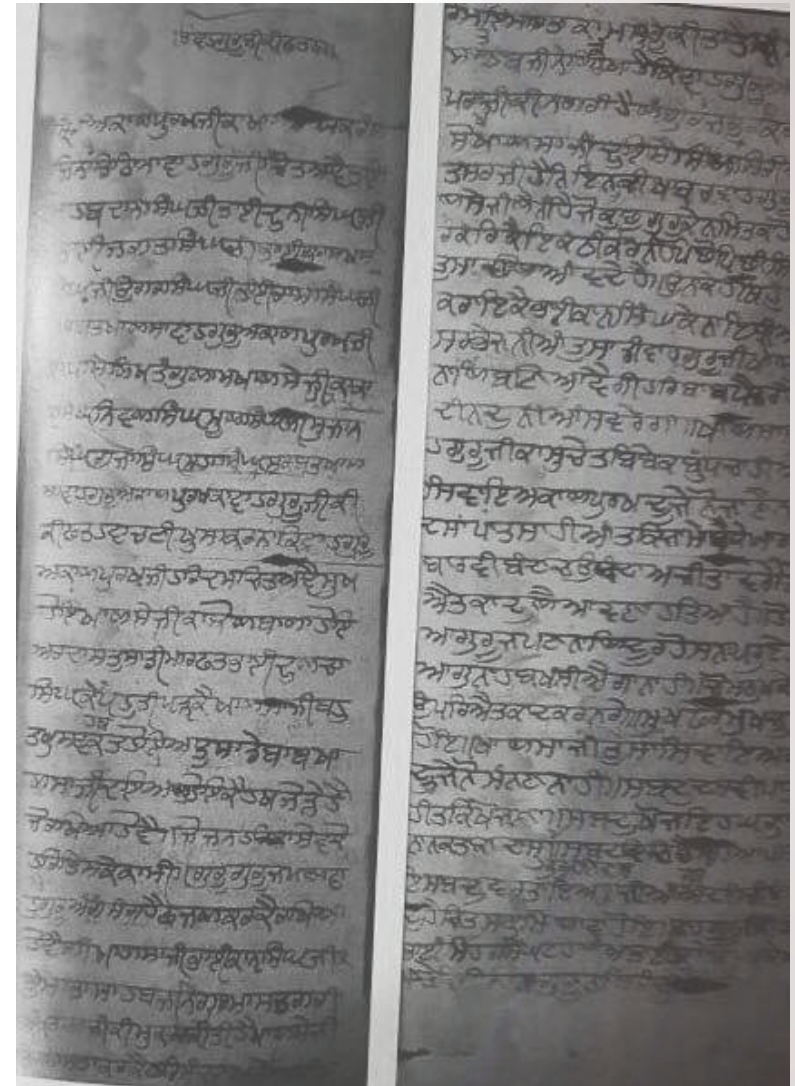
**B**hai Kanh Singh Ji Trehan wrote a letter that contains the reference to the importance of studying the Bani of the Ten Gurus. This Hukamnama (Letter) is addressed to Bhai Rupa Ji. The letter is currently in the possession of the custodians of Bhai Rupa. The abstract of the Hukamnama is shown and written, as follows:



ਖਾਲਸਾ ਜੀ ਤੁਸਾ ਸਿਵਾਇ ਅਕਾਲ ਦੂਜੇ ਨੋ ਮੰਨਣਾ ਨਾਹੀ ॥ ਸਬਦੁ ਦਸਵੀ ਪਾਤਸਾਹੀ ਤਕਿ  
ਖੋਜਨਾ ॥ ਸਬਦੁ ਖੋਜ ਇਹ ਘਰੁ ਲਹੈ ਨਾਨਕ ਤਾਕਾ ਦਾਸ ॥ ਗੁਰੂ ਕਾ ਨਿਵਾਸ ਸਬਦੁ ਵਿਚ ਹੈ ॥

*Khalsa Ji! You are not to worship anyone besides Akaal. You are to search and study the Gurbani till Guru Gobind Singhs', as Guru resides within His own Shabad.*

Bhai Kahn Singh was the son of Baba Binod Singh Ji, He along with his father were amongst the five chosen Sikhs by Sri Guru Gobind Singh Ji to accompany Baba Banda Singh Bahadur to Punjab. Reference to this letter is also given by Prof. Piara Singh Padam in his book, Prachin Punjabi Gad ( ਪ੍ਰਾਚੀਨ ਪੰਜਾਬੀ ਗੱਦ ) on page 59.

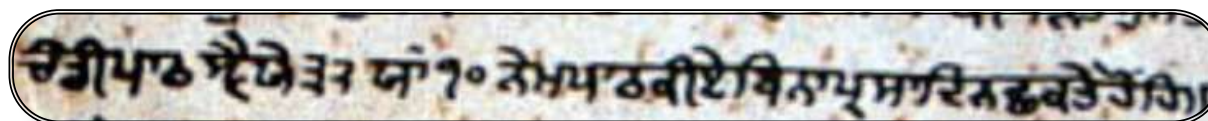


# EDICTS OF SRI AKAAL TAKHT

## 1877

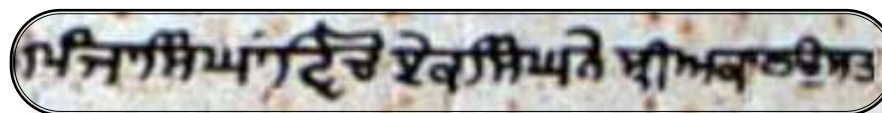
**T**his Hukamnama from Akaal Takht Sahib dates back to 1877 CE where it appears to be an answer to the questions raised by Sikhs on the Amrit Sanchar. Within it, we find many references to the compositions of Guru Gobind Singh Ji namely:

**Chandi Charitr & 33 Sevaiye**



- Line 6, 1877 Edict of Akaal Takht

**Akaal Ustat**



- Line 11, 1877 Edict of Akaal Takht

**Jaap Sahib & Chaupai Sahib**



- Line 14, 1877 Edict of Akaal Takht

From the above edict of the Akaal Takht it becomes apparent that various compositions of Guru Gobind Singh Ji were advocated by the Takht Sahib.







# EDICTS OF SRI AKAAL TAKHT

## 1977

**T**his edict was issued by Akaal Takht on one Bhag Singh who had published slanderous remarks regarding the Dasam Granth. The position of Akaal Takht has remained the same throughout that anyone who slanders the composition of Guru Gobind Singh Ji has been excommunicated. Likewise, is the following edict:

Date : 5-7-1977

Waheguru Ji Ki Fateh

The Sikh religion has some basic principles in which there is the *Ardas* - the Prayer – and the *Chaupai* (*Hamri Karo Hath De Rachha*) also. These are the pillars of Sikh Faith and these are related with the whole Sikh world in general. Giani Bhag Singh Ambala Cantt has published a book, *Dasam Granth Nirnai*, in which he has made his personal exceptions, and thus has committed a heinous sin by inflicting severe hit on the fundamental principles of the Sikh community. This he has done without consulting or taking into confidence the Shiromani Gurdwara Parbandhak Committee - the overall representative body of Sikhs, or the Sikh historians or the renowned intellectuals of Sikh Faith. Therefore, I, Jathedar designate of Sri Akal Takhat Sahib, hereby inform all the Sikh

congregations residing in India and abroad that so long Giani Bhag Singh does not present himself at Sri Akal Takhat Sahib to seek pardon of his heinous sin, no Sikh congregation shall have any deal with him, and he shall not be allowed to speak at any function of *gurpurab* or gatherings. All Sikh congregations must implement this in strict sense.

sd/-

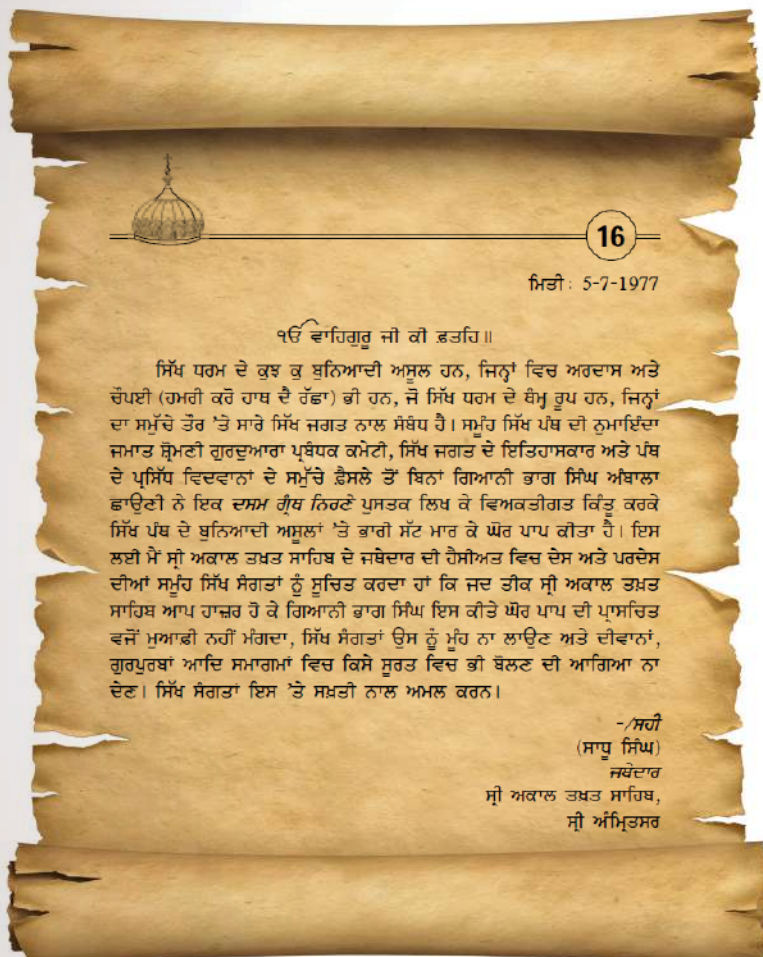
(Sadhu Singh)

Jathedar

Sri Akal Takhat Sahib,

Sri Amritsar.

Ref: Edicts of Sri Akaal Takhat  
Sahib by Roop Singh, Pg. 83



ਮਿਤੀ : 5-7-1977

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਸਿੱਖ ਧਰਮ ਦੇ ਕੁਝ ਕੁ ਬੁਨਿਆਦੀ ਅਸੂਲ ਹਨ, ਜਿਨ੍ਹਾਂ ਵਿਚ ਅਰਦਾਸ ਅਤੇ ਚੌਪਈ (ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੇ ਰੱਖਾ) ਭੀ ਹਨ, ਜੋ ਸਿੱਖ ਧਰਮ ਦੇ ਬੰਨ੍ਹ ਰੂਪ ਹਨ, ਜਿਨ੍ਹਾਂ ਦਾ ਸਮੁੱਚੇ ਤੌਰ 'ਤੇ ਸਾਰੇ ਸਿੱਖ ਜਗਤ ਨਾਲ ਸੰਬੰਧ ਹੈ। ਸਮੂਹਿ ਸਿੱਖ ਪੰਥ ਦੀ ਨੁਮਾਇੰਦਾ ਜਮਾਤ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ, ਸਿੱਖ ਜਗਤ ਦੇ ਇਤਿਹਾਸਕਾਰ ਅਤੇ ਪੰਥ ਦੇ ਪ੍ਰਸਿੱਧ ਵਿਦਵਾਨਾਂ ਦੇ ਸਮੁੱਚੇ ਫੈਸਲੇ ਤੋਂ ਬਿਨਾਂ ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਅੰਬਾਲਾ ਛਾਉਣੀ ਨੇ ਇਕ ਦਸਮ ਗ੍ਰੰਥ ਨਿਰਣੇ ਪੁਸਤਕ ਲਿਖ ਕੇ ਵਿਅਕਤੀਗਤ ਕਿੰਤੂ ਕਰਕੇ ਸਿੱਖ ਪੰਥ ਦੇ ਬੁਨਿਆਦੀ ਅਸੂਲਾਂ 'ਤੇ ਭਾਰੀ ਸੱਟ ਮਾਰ ਕੇ ਘੋਰ ਪਾਪ ਕੀਤਾ ਹੈ। ਇਸ ਲਈ ਮੈਂ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਜਥੇਦਾਰ ਦੀ ਹੋਸ਼ੀਅਤ ਵਿਚ ਦੇਸ ਅਤੇ ਪਰਦੇਸ ਦੀਆਂ ਸਮੂਹਿ ਸਿੱਖ ਸੰਗਤਾਂ ਨੂੰ ਸੂਚਿਤ ਕਰਦਾ ਹਾਂ ਕਿ ਜਦ ਤੀਕ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਆਪ ਹਾਜ਼ਰ ਹੋ ਕੇ ਗਿਆਨੀ ਭਾਗ ਸਿੰਘ ਇਸ ਕੀਤੇ ਘੋਰ ਪਾਪ ਦੀ ਪ੍ਰਾਸਚਿਤ ਵਜੋਂ ਮੁਆਫੀ ਨਹੀਂ ਮੰਗਦਾ, ਸਿੱਖ ਸੰਗਤਾਂ ਉਸ ਨੂੰ ਮੂੰਹ ਨਾ ਲਾਉਣ ਅਤੇ ਦੀਵਾਨਾਂ, ਗੁਰਪੁਰਬਾਂ ਆਦਿ ਸਮਾਗਮਾਂ ਵਿਚ ਕਿਸੇ ਸੂਰਤ ਵਿਚ ਭੀ ਬੋਲਣ ਦੀ ਆਗਿਆ ਨਾ ਦੇਣ। ਸਿੱਖ ਸੰਗਤਾਂ ਇਸ 'ਤੇ ਸਖਤੀ ਨਾਲ ਅਮਲ ਕਰਨ।

-/ਸਹੀ  
(ਸਾਧੂ ਸਿੰਘ)

ਜਥੇਦਾਰ

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ,

ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ

Ref: Hukumname Adesh Sandesh by Roop Singh, Pg. 77



# EDICTS OF SRI AKAAL TAKHT

## 1978

This is a Hukamnama issued by Akaal Takht in response to the 'Narakdharis' (dwellers of hell) and their killing of 13 Sikhs on 13<sup>th</sup> April 1978 where lines from Dasam Granth has been quoted. The edict is self-explanatory and the stanza quoted is as follows:

**ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥ ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥**

*To protect the saints and spread the true path. To destroy all of the evil tyrants at their root.*

*(Sri Dasam Granth Sahib Ji Ang 58)*

Dated: 10-6-1978

*Degh Tegh Fateh Nusrat Be Darang.  
Yafat Az Nanak Guru Gobind Singh.*

Welfare of the world over Khalsa humanity lies in submission to the Order of Sri Akal Takhat Sahib. The Timeless being is Almighty and Compassionate, and, by dint of His Will, the all-facilitator and benedictious Guru Nanak-Guru Gobind Singh has brought into light the Sikh Faith, and that is the divine repute of the Khalsa:

*Dharam Chalāwan Sant Ubāran.  
Dushṭ Sabhan Ko Mool Upāran.*

For some time, the so called movement named 'Nirankari Dilli' is going on in our country, and its head is Gurbachan Singh. His aim, no doubt, is to destroy faith and morality, but literally, he is making intense attacks upon the tenets, traditions and dignity of Sikh Faith and the Khalsa. By consequence of it, serious disturbances have taken place at many places in the country, and, at the last Vaisakhi on 13 April, 1978 in Amritsar, many Sikhs got wounded or killed for the sake of their Faith.

These enemies of the Sikh Faith call themselves 'Sant

Nirankari', and their leader Gurbachan Singh claims himself to be the Almighty-incarnate. They deem physical gratifications and comforts as the core objective of human-life. Defying the supreme tenet of 'Sabad Guru', they are promulgating the worship of a corporeal being, and oppose morality by saying that sin and virtue are just cooked-up things. Such a proclamation is a killing attack upon all the world-over religious and moral constitutions. The Sikh Panth cannot help dare such a challenge.

Under rights of the Seal of Sri Akal Takhat Sahib, this Order is related with every human being that this enemy gang of religion and humanity be counteracted in every possible way and its further expansion be checked in society all over the world. The Sikhs who have become part of this hypocrite and pretentious 'Nirankari institution', they and their leader Gurbachan Singh be discarded of any worldly relation pertaining to meetings or any social or marital relations.

This is an Ordinance ordained from Sri Akal Takhat Sahib. He who obeys shall feel blessed both at here and hereafter.

*Pūjā Akāl Purakh Kī.  
Parchā Shabad Kā.  
Darshan Khālse Kā.*



sd/-  
(Sadhu Singh)  
Jathedar  
Sri Akal Takhat Sahib,  
Sri Amritsar.

28 Jesth, Samvat Nanakshahi 509

Ref: Edicts of Sri Akal Takhat Sahib  
by Roop Singh, Pg. 84-5

ਸ੍ਰੀ ਅਕਾਲ ਜੀ ਸਹਾਇ ॥

**ਹੁਕਮਨਾਮਾ**

**ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ**

ਦੇਗ ਤੇਗ਼ ਫਤਹ ਨੁਸਰਤ ਬੇਦਰੰਗ ॥  
ਯਾਫਤ ਅਜ ਨਾਨਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥

ਸਰਬੰਤ ਪਾਲਸਾ ਜਿਸਦੇ ਹਰੇ ਦੇ ਮਾਧੀ ਭਾਈ ਦੀ ਲਿਖਿਆਤ ਸ੍ਰੀ ਗੁਰੂ ਅਕਾਲ ਪੁਰਖ ਦੇ ਹੁਕਮ ਨੂੰ ਸਦੀਕਾਰ ਕਰਨ ਵਿਚ ਹੈ। ਅਕਾਲ ਪੁਰਖ ਸਰਬ ਸ਼ਕਤੀਮਾਨ ਅਤੇ ਦਯਾ-ਨਿਧੀ ਹੈ, ਅਤੇ ਉਸ ਦੀ ਰਾਏ ਵਿਚ ਸ਼ਬਦ ਸੁਖ ਦਾਤਾ, ਜਗਤ ਭਰ ਦੇ ਮਨੁੱਖ ਮਾਰਕੁ ਲਈ ਕਲਿਆਣਕਾਰੀ ਗੁਰੂ ਸਾਨਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਦੁਆਰਾ ਸਿੱਖ ਮਤ ਦਾ ਪਰਕਾਰ ਹੋਇਆ ਹੈ, ਅਤੇ ਪਾਸਸੀ ਦਾ ਖਿਰਾਜ ਹੈ।

**ਧਰਮ ਚਲਾਵਨ ਸੰਤ ਉਬਾਰਨ ॥  
ਦੁਸਟ ਸਭਨ ਕੋ ਮੂਲ ਉਪਾਰਨ ॥**

ਇਹ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੀ ਸੋਚ ਅਧਿਕਾਰ ਹੋਵੇ ਇਹ ਹੁਕਮ ਹਰ ਸਿੱਖ ਮਾਧੀ ਭਾਈ ਅਤੇ ਹਰ ਇਕ ਪ੍ਰਾਣੀ ਸਾਡੇ ਲਈ ਹੈ। ਇਸ ਹੁਕਮ-ਬੁਝੇ ਅਤੇ ਮਨੁੱਖ ਮਾਰਕੁ ਲਈ ਹਾਨੀਕਾਰਕ ਹੋਣੇ ਦਾ ਹਰੇ ਯੋਗ ਜਗੀਕ ਨਾਲ ਵਿਰੋਧ ਹੋਵੇ ਜਾਵੇ, ਅਤੇ ਇਸ ਨੂੰ ਸਮਝਾ ਅਤੇ ਸੰਸਾਰ ਵਿਚ ਬਾਦ ਨਿਰਾਸ਼ ਨਾ ਦਿਖਾ ਜਾਵੇ। ਜੋ ਸਿੱਖ ਇਸ ਦੇਗੇ ਤੇ ਪਾਖੰਡੀ ਅਖੰਡੀ ਨਿਰੰਕਾਰੀ ਸਿਸਧਾ ਦਾ ਅੰਗ ਬਣੇ ਹੁਕਮ ਹਨ, ਉਹਨਾਂ ਅਤੇ ਉਹਨਾਂ ਦੇ ਆਗੂ ਗੁਰਬਚਨ ਸਿੰਘ ਨਾਲ ਪਾਲਸਾ ਪੰਥ, ਹਰ ਭਾਈ ਮਾਲ ਜੋਲ ਜੋਲ ਗਿਰਾਧ ਸਿੱਖ ਅਤੇ ਹੋਰ ਭਾਈ ਜੋ ਸਾਥ ਬੈਠੇ ਹਨ।

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੇ ਸੋਚ ਅਧਿਕਾਰ ਹੋਵੇ ਇਹ ਹੁਕਮ ਹਰ ਸਿੱਖ ਮਾਧੀ ਭਾਈ ਅਤੇ ਹਰ ਇਕ ਪ੍ਰਾਣੀ ਸਾਡੇ ਲਈ ਹੈ। ਇਸ ਹੁਕਮ-ਬੁਝੇ ਅਤੇ ਮਨੁੱਖ ਮਾਰਕੁ ਲਈ ਹਾਨੀਕਾਰਕ ਹੋਣੇ ਦਾ ਹਰੇ ਯੋਗ ਜਗੀਕ ਨਾਲ ਵਿਰੋਧ ਹੋਵੇ ਜਾਵੇ, ਅਤੇ ਇਸ ਨੂੰ ਸਮਝਾ ਅਤੇ ਸੰਸਾਰ ਵਿਚ ਬਾਦ ਨਿਰਾਸ਼ ਨਾ ਦਿਖਾ ਜਾਵੇ। ਜੋ ਸਿੱਖ ਇਸ ਦੇਗੇ ਤੇ ਪਾਖੰਡੀ ਅਖੰਡੀ ਨਿਰੰਕਾਰੀ ਸਿਸਧਾ ਦਾ ਅੰਗ ਬਣੇ ਹੁਕਮ ਹਨ, ਉਹਨਾਂ ਅਤੇ ਉਹਨਾਂ ਦੇ ਆਗੂ ਗੁਰਬਚਨ ਸਿੰਘ ਨਾਲ ਪਾਲਸਾ ਪੰਥ, ਹਰ ਭਾਈ ਮਾਲ ਜੋਲ ਜੋਲ ਗਿਰਾਧ ਸਿੱਖ ਅਤੇ ਹੋਰ ਭਾਈ ਜੋ ਸਾਥ ਬੈਠੇ ਹਨ।

ਇਹ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦਾ ਹੁਕਮਨਾਮਾ ਹੈ, ਜੋ ਸੰਗਤ, ਉਸ ਦਾ ਬੰਨ੍ਹ ਪ੍ਰਭੂ ਚੋਰੀ ਭਾਈ ਤਲਾ ਹੋਵੇਗਾ।

ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ॥

ਪ੍ਰਸਾਦ ਅਕਾਲ ਪੁਰਖ ਕੀ ॥  
ਪਰਚਾ ਸ਼ਬਦ ਕਾ ॥  
ਦਰਸਨ ਪਾਸਸੀ ਕਾ ॥

ਮਿਤੀ ੨੮ ਜੇਠ, ਸੰ: ਨਾਨਕਸ਼ਾਹੀ ੫੦੯  
੧੦ ਜੂਨ, ੧੯੭੮

ਜਥੇਦਾਰ  
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ, ਸ੍ਰੀ ਅਮ੍ਰਿਤਸਰ

# LETTER OF SRI AKAAL TAKHT

## 1980's

The following is a letter sent to Prof. Piara Singh Padam by the Jathedar of Akaal Takht, Singh Sahib Giani Kirpal Singh upon reading his book, Dasam Granth Darshan:

ਪੰਚਾਂ ਦੀ ਰਾਇ—

(1) ਅਣਜਾਣ ਤੇ ਅਧਪੜੇ ਲੋਕਾਂ ਦਸਮ ਗਰੰਥ ਨੂੰ ਵਾਧੂ ਵਾਦ ਵਿਵਾਦ ਦਾ ਵਿਸ਼ਾ ਬਣਾ ਲਿਆ ਹੈ ਜਦੋਂ ਕਿ ਦਸਮ ਪਾਤਸ਼ਾਹ ਦੀ ਇਹ ਬਲਵਾਨ ਰਚਨਾ ਇਤਿਹਾਸ, ਰਵਾਇਤ ਤੇ ਸੰਪ੍ਰਦਾਈ ਟਕਸਾਲਾਂ ਦੀ ਮੰਨਤ ਅਨੁਸਾਰ ਗੁਰੂ ਜੀ ਦੀ ਆਪਣੀ ਕਿਰਤ ਹੈ। ਪਦਮ ਜੀ ਸਿਖ ਪੰਥ ਦੇ ਉਘੇ ਵਿਦਵਾਨ ਹਨ। ਉਨ੍ਹਾਂ ਬੜੀ ਸਪਸ਼ਟਤਾ ਤੇ ਤਰਕ ਸ਼ਕਤੀ ਨਾਲ ਵਾਦੀਆਂ ਦੀਆਂ ਸ਼ੰਕਾਵਾਂ ਦਾ ਸਮਾਧਾਨ ਕੀਤਾ ਹੈ। ਆਪਣੇ ਪ੍ਰਚੀਨ ਬੀੜਾਂ ਦੇ ਪ੍ਰਮਾਣੀਕ ਹਵਾਲਿਆਂ ਨਾਲ ਜਿਥੇ ਸਾਰੀ ਚਰਚਾ ਕੀਤੀ ਹੈ, ਉਥੇ ਪਹਿਲੀ ਵਾਰ ਹਰ ਬਾਣੀ ਦਾ ਸੁਤੰਤਰ ਵਿਵੇਚਨ ਵੀ ਕੀਤਾ ਹੈ। ਮੈਂ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਖਾਲਸਾ ਪੰਥ, ਦਸਮੇਸ਼-ਬਾਣੀ ਦੀ ਸਪ੍ਰਿਟ ਨੂੰ ਅਪਣਾਵੇ ਤੇ ਕਮਾਵੇ ਤਾਂ ਹੀ ਉਹ 'ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ' ਵਰਗੇ ਸਿੰਘ-ਕਰੌਤਵ ਦੀ ਪਾਲਣਾ ਕਰ ਸਕਦਾ ਹੈ।

ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਕ੍ਰਿਪਾਲ ਸਿੰਘ  
ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

ਅਣਜਾਣ ਤੇ ਅਧਪੜੇ ਲੋਕਾਂ ਦਸਮ ਗਰੰਥ ਨੂੰ ਵਾਧੂ ਵਾਦ ਵਿਵਾਦ ਦਾ ਵਿਸ਼ਾ ਬਣਾ ਲਿਆ ਹੈ ਜਦੋਂ ਕਿ ਦਸਮ ਪਾਤਸ਼ਾਹ ਦੀ ਇਹ ਬਲਵਾਨ ਰਚਨਾ ਇਤਿਹਾਸ, ਰਵਾਇਤ ਤੇ ਸੰਪ੍ਰਦਾਈ ਟਕਸਾਲਾਂ ਦੀ ਮੰਨਤ ਅਨੁਸਾਰ ਗੁਰੂ ਜੀ ਦੀ ਆਪਣੀ ਕਿਰਤ ਹੈ। ਪਦਮ ਜੀ ਸਿਖ ਪੰਥ ਦੇ ਉਘੇ ਵਿਦਵਾਨ ਹਨ। ਉਨ੍ਹਾਂ ਬੜੀ ਸਪਸ਼ਟਤਾ ਤੇ ਤਰਕ ਸ਼ਕਤੀ ਨਾਲ ਵਾਦੀਆਂ ਦੀਆਂ ਸ਼ੰਕਾਵਾਂ ਦਾ ਸਮਾਧਾਨ ਕੀਤਾ ਹੈ। ਆਪਣੇ ਪ੍ਰਚੀਨ ਬੀੜਾਂ ਦੇ ਪ੍ਰਮਾਣੀਕ ਹਵਾਲਿਆਂ ਨਾਲ ਜਿਥੇ ਸਾਰੀ ਚਰਚਾ ਕੀਤੀ ਹੈ, ਉਥੇ ਪਹਿਲੀ ਵਾਰ ਹਰ ਬਾਣੀ ਦਾ ਸੁਤੰਤਰ ਵਿਵੇਚਨ ਵੀ ਕੀਤਾ ਹੈ। ਮੈਂ ਚਾਹੁੰਦਾ ਹਾਂ ਕਿ ਖਾਲਸਾ ਪੰਥ, ਦਸਮੇਸ਼-ਬਾਣੀ ਦੀ ਸਪ੍ਰਿਟ ਨੂੰ ਅਪਣਾਵੇ ਤੇ ਕਮਾਵੇ ਤਾਂ ਹੀ ਉਹ 'ਗਰਬ ਗੰਜਨ ਦੁਸਟ ਭੰਜਨ' ਵਰਗੇ ਸਿੰਘ-ਕਰੌਤਵ ਦੀ ਪਾਲਣਾ ਕਰ ਸਕਦਾ ਹੈ।

Ignorant and half-baked individuals have placed Dasam Granth into superfluous arguments. It is very clear that this composition of the Tenth Master has been accepted by the history, tradition and the Taksals. All believe it to be the work of Guru Ji. Padam Ji is a renowned scholar within the Sikh Panth. He has very clearly, evidently and logically given the answers to the doubters. Where he has given references to our ancient text and excerpts, he has also for the first time done a thorough investigation to every composition contained within. It is my wish that the Khalsa Panth adopts the spirit contained within Dasam Bani so that the 'destroy the ego and annihilate the enemy' character is seen within.

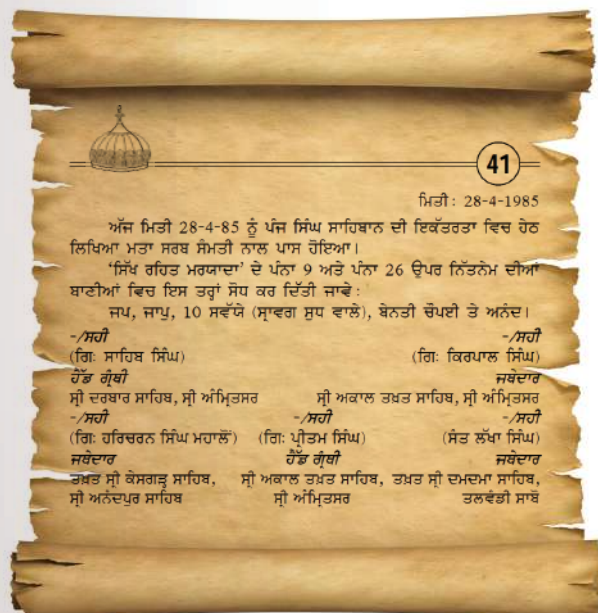
<sup>1</sup> Jaap Sahib- Sri Dasam Granth Sahib: Ang 4



# EDICTS OF SRI AKAAL TAKHT

## 1985

In 1985, Akaal Takht had a meeting and a resolution was passed that the Sikh Rehit Maryada by SGPC is to be amended to incorporate the five (5) Nitnem Bani. Again in 2009, the Jathedar of Akaal Takht released a letter again supporting the change. Do note, that three (3) Banis are from Sri Dasam Granth.



Ref: Hukumname Adesh  
Sandesh by Roop Singh, Pg. 108

Dated: 28-4-1985  
To-day on 28-4-85, in the meeting of Five Singh Sahibaan, the Resolution written below was passed unanimously.

On page 9 and page 26 of *Sikh Rehat Maryada* – the Code of Conduct, amendment in the *Nitnem Banis* be made as such :  
“Japu, Jaap, 10 Sawayye (of *Sravag Sudh*), *Benti Chaupai* and *Anand*.

sd/-  
(Giani Sahib Singh)  
*Head Granthi*  
Sri Darbar Sahib,  
Sri Amritsar.

sd/-  
(Giani Haricharan Singh Mahalon)  
*Jathedar*  
Takhat Sri Kesgarh Sahib,  
Sri Anandpur Sahib.

sd/-  
(Giani Pritam Singh)  
*Head Granthi*  
Sri Akal Takhat Sahib,  
Sri Amritsar.

sd/-  
(Giani Kirpal Singh)  
*Jathedar*  
Sri Akal Takhat Sahib,  
Sri Amritsar.

sd/-  
(Sant Lakha Singh)  
*Jathedar*  
Takhat Sri Damdama Sahib,  
Talwandi Sabo.

Ref: Edicts of Sri Akaal Takht  
Sahib by Roop Singh, Pg. 117



ਨੰਬਰ: 3/09/3388

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥



### ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

ਮਿਤੀ: 22-4-2009

ਅੱਜ ਮਿਤੀ 22 ਫੱਗਣ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 540 (5 ਮਾਰਚ 2009) ਨੂੰ  
ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ ਵਿਖੇ ਪੰਜ ਸਿੱਖ ਸਾਹਿਬਾਨ ਦੀ ਇਕੱਤਰਤਾ ਵਿੱਚ ਪ੍ਰਵਾਨ ਕੀਤਾ

#### ਮਤਾ ਨੰਬਰ 7

ਪੰਜ ਸਿੱਖ ਸਾਹਿਬਾਨ ਨੇ ਆਪਣੀ ਇਕੱਤਰਤਾ ਮਿਤੀ 28-4-85 ਵਿੱਚ ਸਰਬਸੰਮਤੀ ਨਾਲ ਪ੍ਰਵਾਨ ਕੀਤਾ ਗਿਆ ਸੀ ਕਿ ਸਿੱਖ ਰਹਿਤ ਮਰਯਾਦਾ ਦੇ ਪੰਨਾ 9 ਅਤੇ ਪੰਨਾ 26 ਉਪਰ ਨਿਤਨੇਮ ਦੀਆਂ ਬਾਣੀਆਂ ਬਾਰੇ ਇਸ ਤਰ੍ਹਾਂ ਸੋਧ ਕਰ ਦਿੱਤੀ ਜਾਵੇ।

ਜਪੁ, ਜਾਪ, 10 ਸਵੱਯੇ (ਸ੍ਰਾਵਗ ਸੁਧ ਵਾਲੇ) ਬੇਨਤੀ ਚੌਪਈ ਤੇ ਅਨੰਦ।

“ਪੰਜ ਸਿੱਖ ਸਾਹਿਬਾਨ ਦੀ ਅੱਜ ਮਿਤੀ 5-3-2009 ਦੀ ਇਕੱਤਰਤਾ ਵਿੱਚ ਮੁੜ ਸਰਬ ਸੰਮਤੀ ਨਾਲ ਪ੍ਰਵਾਨ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਉਕਤ ਅਨੁਸਾਰ ਨਿਤਨੇਮ ਦੀਆਂ ਬਾਣੀਆਂ ਬਾਰੇ ਮਤਾ ਸ਼੍ਰੋਮਣੀ ਕਮੇਟੀ ਦੇ ਜਨਰਲ ਹਾਊਸ ਵਿੱਚ ਪ੍ਰਵਾਨ ਕੀਤਾ ਜਾਵੇ।

ਮਨਦੇਵ ਸਿੰਘ  
(ਗੁਰਬਚਨ ਸਿੰਘ)  
ਜਥੇਦਾਰ

ਉਤਾਰਾ :-

- 1- ਪ੍ਰਧਾਨ ਸਾਹਿਬ, ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।
- 2- ਸਕੱਤਰ ਸਾਹਿਬ, ਸ਼੍ਰੋਮਣੀ ਗੁ: ਪ੍ਰ: ਕਮੇਟੀ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

ਫੋਨ/ਫੈਕਸ ਦਫ਼ਤਰ : 91-183-2540820, ਪੀ ਐਸ : 91-183-2553957, 58, 59 ਐਕਸਟੈਨਸ਼ਨ : ਦਫ਼ਤਰ 434

2009 Edict supporting the change

# EDICTS OF SRI AKAAL TAKHT

## 1988

Within this edict, the Akaal Takht instructs the Sikhs and SGPC to recommence the reading of Rehras Sahib as per the earlier original version (Taksali Rehras)<sup>1</sup> which contained the full Chaupai Sahib and selected stanzas from throughout Dasam Granth.



ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ  
Sri Akaal Takhat Sahib, Sri Amritsar (Pb.) India.  
Ph: 553957-58-59 Fax: 553915

ਮਿਤੀ: 29-3-1988

ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਜੀ ਦੀ ਦਰਸ਼ਨੀ ਫਿਦ੍ਰਿਬੀ ਵਿਖੇ ਪੰਜ ਜਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਇਕ ਅਤਿ ਜਰੂਰੀ ਇਕੱਤਰਤਾ ਹੋਈ, ਜਿਸ ਵਿਚ ਹੇਠ ਲਿਖਿਆ ਗੁਰਮਤਿਆਂ ਉੱਤੇ ਲੰਮੀ ਵਿਚਾਰ ਤੋਂ ਬਾਅਦ ਪ੍ਰਵਾਨਗੀ ਦਿੱਤੀ ਗਈ:

- (1) ਪੁਰਾਤਨ ਪੰਜ ਗ੍ਰੰਥੀ ਵਿਚ ਜੋ ਛਾਈ ਮਨੀ ਸਿੰਘ ਜੀ ਵਾਲੀ ਸੰਪੂਰਨ ਰਹਿਰਾਸ ਸਾਹਿਬ ਹੈ, ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਵਿਖੇ ਪੜ੍ਹੀ ਜਾਵੇ।
- (2) ਰਹਿਰਾਸ ਸਾਹਿਬ ਜੀ ਦੇ ਡੋਗ ਤੋਂ ਬਾਅਦ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਮੁਖਵਾਕ ਲਿਆ ਜਾਵੇ।
- (3) ਮੂਲ ਮੰਤਰ ਸਾਹਿਬ ਜੀ ਦਾ ਮੰਗਲ "ਨਾਨਕ ਹੋਸੀ ਤੀ ਸਚੁ" ਤਕ ਉਚਾਰਨ ਕੀਤਾ ਜਾਵੇ।

ਨੋਟ: ਉਪਰੋਕਤ ਗੁਰਮਤਿਆਂ ਨੂੰ ਲਾਗੂ ਕਰਨ ਵਾਸਤੇ ਸ਼੍ਰੋਮਣੀ ਗੁਰਦੁਆਰਾ ਪ੍ਰਬੰਧਕ ਕਮੇਟੀ ਨੂੰ ਹਦਾਇਤ ਕੀਤੀ ਜਾਦੀ ਹੈ।<sup>22</sup>

-/ਸਹੀ  
ਹੈਂਡ ਗ੍ਰੰਥੀ  
ਸ੍ਰੀ ਦਰਬਾਰ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ



-/ਸਹੀ  
ਹੈਂਡ ਗ੍ਰੰਥੀ  
ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ, ਮ:ਮ ਦਫ਼ਤਰ ਚਿਦੀਨਦ ਦਕਰਹਮਤਖ਼ਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ

-/ਦਫ਼ਤਰ  
ਗਰਦਿਬ  
ਦਫ਼ਤਰ ਛਠ ਜਿਵ ਦਕਰਹਮ

-/ਸਹੀ  
ਜਥੇਦਾਰ  
ਸ੍ਰੀ ਅਕਾਲ ਤਖ਼ਤ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ  
-/ਸਹੀ  
ਜਥੇਦਾਰ  
ਤਲਵੰਡੀ ਸਾਬੋ

Dated: 29-3-1988

A most important meeting of the Five Singh Sahibaan was held at Darshani Deodi of Sri Darbar Sahib Sri Amritsar, in which, after a long discussion over the following religious resolutions, approval was given:

- (1) The complete Rehras Sahib in the old Panj Granthi of Bhai Mani Singh be read in Sri Harimandar Sahib, Sri Amritsar.
- (2) After conclusion of the Rehras, the *Mukhvaak* be read out from Sri guru Granth Sahib.
- (3) The auspicious *Mool Mantar* be read upto *Nānak hosī bhī sach*.

Note : Shiromani Gurdwara Parbandhak Committee is directed to implement the above resolutions.

sd/-  
Head Granthi  
Sri Darbar Sahib,  
Sri Amritsar.

sd/-  
Jathedar  
Sri Akaal Takhat Sahib,  
Sri Amritsar.

sd/-  
Head Granthi  
Sri Akaal Takhat Sahib,  
Sri Amritsar.

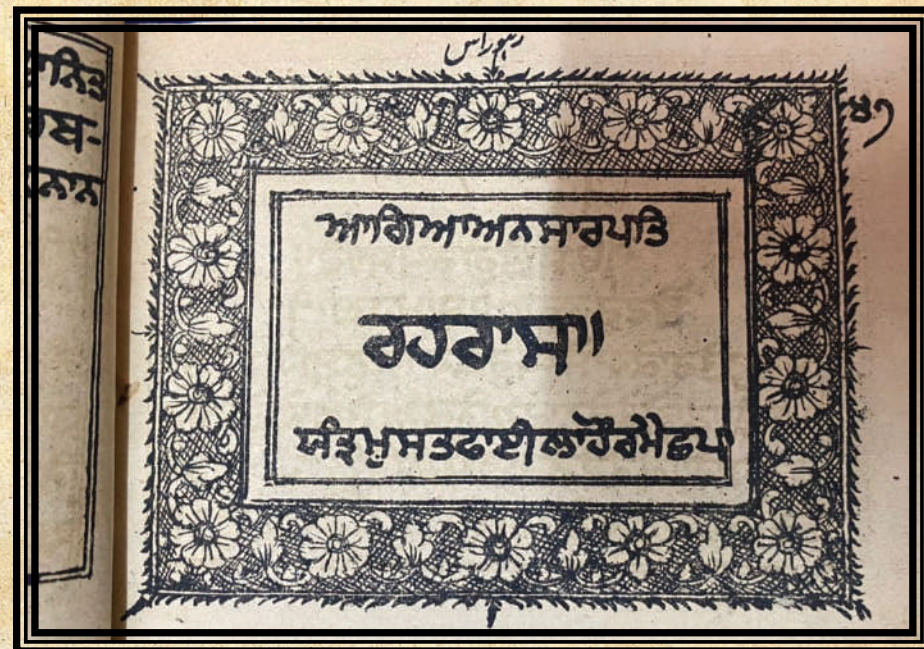
sd/-  
Jathedar  
Takhat Sri Damdama Sahib,  
Talwandi Sabo.

sd/-  
Jathedar  
Takhat Sri Kesgarh Sahib  
Sri Anandpur Sahib

<sup>1</sup> This complete Rehras is found in all historic Gutkas including Bhai Mani Singh, Bhai Param Singh, Bhai Jeet Singh, etc.

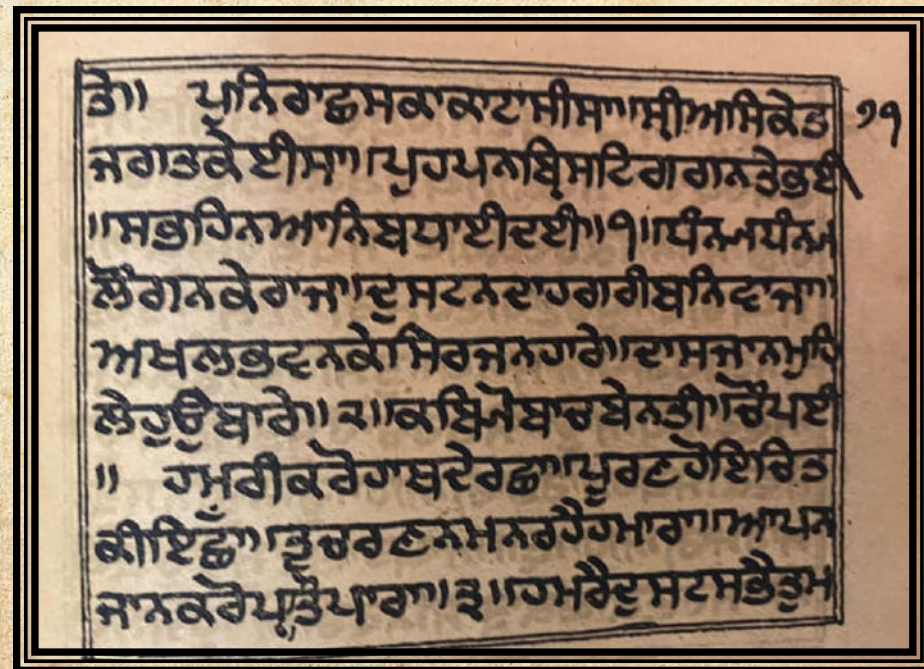


Decorated opening folio (Folio 47) of Rehras Sahib from an old manuscript of Panj Granthi, dated Nanakshahi 421 (1890 CE).



Folio 71 of Rehras Sahib with full Chaupai Sahib as per the original version. The starting verse of the full Chaupai Sahib is seen right above:

ਪੁਨਿ ਰਾਛਸ ਕਾ ਕਾਟਾ ਸੀਸਾ ॥  
ਸ੍ਰੀ ਅਸਿਕੇਤੁ ਜਗਤ ਕੇ ਈਸਾ ॥





# LETTER OF SRI AKAAL TAKHT

## 2008



(Top) Joginder Vedanti's illegitimate "Edict"

(Right) Hukamnama issued on 19th November 2003.

Ref: Edicts of Sri Akaal Takht Sahib by  
Roop Singh, Pg. 256-7

No.

Dated: 19-11-2003

### DIRECTIVE

Approved in the meeting of Five Singh Sahibaan held today on 19 November, 2003 at Sri Akaal Takht Sahib, Sri Amritsar:

Panth has Five Takhts as follows:

- Sri Akaal Takht Sahib, Sri Amritsar.
- Takht Sri Harimandar Sahib, Sri Patna Sahib.
- Takht Sri Kashgarh Sahib, Sri Anandpur Sahib.
- Takht Sri Damdama Sahib, Talwandi Sabo.
- Takht Sachkhand Sri Hazur Sahib, Nanded.

In conformation with the Sikh traditions, Jathedars of four Takhts are authorized to take decisions with regard to religious,

social and cultural matters at local level. But the issues related with Sikh Panth, as a whole, and the world-level matters have to be discussed and decided under authority of the Five Singh Sahibaan sitting at Sri Akaal Takht Sahib. If a Jathedar of some Takht Sahib is not able to attend the meeting, then the Jathedar of Sri Akaal Takht Sahib can make one of the Singh Sahibaans from Sachkhand Sri Harimandar Sahib join the meeting.

sd/-  
(Tarlochan Singh)  
Jathedar  
Takht Sri Kesgarh Sahib,  
Sri Anandpur Sahib (Ropar).

sd/-  
(Joginder Singh)  
Jathedar  
Sri Akaal Takht Sahib,  
Sri Amritsar.

sd/-  
(Balwant Singh)  
Jathedar  
Takht Sri Damdama Sahib,  
Talwandi Sabo (Bathinda).

sd/-  
(Ikbal Singh)  
Jathedar  
Takht Sri Harimandar Ji,  
Sri Patna Sahib (Bihar).

sd/-  
(Rattan Singh)  
Jathedar  
Takht Sachkhand, Sri Hazur Sahib,  
Abchal Nagar, Nanded (Maharashtra)

Joginder Singh Vedanti in the final days of his tenure as the Jathedar of Akaal Takht have released a letter under the letterhead of Akaal Takht on the matter of Dasam Granth. The letter (dated 6<sup>th</sup> June 2008) is not the edict of the Takht as it does not abide by the earlier Hukamnama issued on 19<sup>th</sup> November 2003 where he was a signatory too. A Hukamnama of issues related with Sikh Panth has to be decided under the authority of Five (5) Singh Sahib from the Five (5) Takht or Four (4) Takht and One (1) from Harmandir Sahib.

Thus, the letter released by Joginder Vedanti is not legitimate. Furthermore, Joginder Vedanti is infamous for the rushed introduction of the flawed Nanakshahi Calendar and his publication of Gurbilas Patshahi 6 were he had altered the entire original text (which was ultimately pulled out of publication and banned).



# EDICTS OF SRI AKAAL TAKHT

## 2009

**P**rof. Darshan an ex-Jathedar who went rogue is now notorious for his anti-Sikh view. Currently staying on foreign land, he has spewed hatred and fights throughout the globe. He was once a fervent advocate of Dasam Bani but went rogue under mysterious circumstances. He has been excommunicated by the Akaal Takht and can no longer preach. On 2009, he spoke ill of the compositions of Guru Gobind Singh Ji by which he was excommunicated.

No. AT/09/3490

Dated: 17-11-2009

### DIRECTIVE

Approved in the meeting of Five Singh Sahibaan held on 4 Maghar, Samvat Nanakshahi 541 (17-11-2009) at Sri Akal Takhat Sahib.

Because of the ignoble and indecorous comments made by Prof. Darshan Singh in honour of Sri Guru Gobind Singh Ji at Gurdwara Sahib Rochester, New York (USA), the Sikh Sangats in India and abroad have felt heart-rending afflictions. Having sent information at Sri Akal Takhat Sahib through written letters, telephone calls and CDs containing the proof of comments, the Sikh Sangats have requisitioned action against you. Prof. Darshan Singh. As such, for purpose of giving clarification in regard with the objectionable comments you have made in concern with Sri Guru Gobind Singh Ji, you are asked to be present in person at Sri Akal Takhat Sahib, Sri Amritsar on 22 Maghar, Samvat Nanakshahi 541 i.e. 5-12-2009 at 12.00 noon. Meanwhile, the entire Sikh Sangats in India and abroad, the Gurdwara Parbandhak committees and Sabha societies are directed that until Prof. Darshan Singh submits his clarification in concern with the blasphemously truthless proclamations made by him regarding the tenth Master, a blanket ban is imposed upon any of his activities like lecturing or doing Katha or Kirtan from any of the religious stage.

sd/-

(Gurbachan Singh)

Jathedar

Sri Akal Takhat Sahib,  
Sri Amritsar.

Ref: Edicts of Sri Akaal Takhat  
Sahib by Roop Singh, Pg. 279



## ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ

Sri Akal Takhat Sahib, Sri Amritsar (Pb.) India

ੴ ਸਾਹਿਬੁ ਜੀ ਕੀ ਫਤਹੁ ॥

ਨੰਬਰ: 3/09/3538

**ਆਦੇਸ਼**

ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ 'ਤੇ ਹੁਕਮ-ਪੰਚ ਦੇ ਪ੍ਰਤੀਨਿਧ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਇਕੱਠਤਾ ਪ੍ਰੋਫੈਸਰ ਦਰਸ਼ਨ ਸਿੰਘ ਜੀ ਸਾਬਕਾ ਜਥੇਦਾਰ, ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਸਾਹਿਬੋ-ਕਮਾਲ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਸਾਹਿਬ, ਗੁਰਦੁਆਰਾ ਸਾਹਿਬ ਰੋਚੇਸਟਰ, ਨਿਊਯਾਰਕ (ਯੂ.ਐਸ.ਏ.) ਵਿਖੇ ਕੀਤੀਆਂ ਗਈਆਂ ਨਿੰਦਾਯੋਗ ਟਿੱਪਣੀਆਂ ਬਾਰੇ ਸਪੱਸ਼ਟੀਕਰਨ ਲੈਣ ਸਬੰਧੀ ਕੀਤੀ ਗਈ। ਪ੍ਰੋਫੈਸਰ ਦਰਸ਼ਨ ਸਿੰਘ ਨੂੰ ਅੱਜ 22 ਮੱਘਰ, ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ, 541 ਮੁਤਾਬਿਕ 5 ਦਸੰਬਰ, 2009 ਨੂੰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ 'ਤੇ ਨਿੱਜੀ ਰੂਪ 'ਚ ਹਾਜ਼ਰ ਹੋ ਕੇ ਸਪੱਸ਼ਟੀਕਰਨ ਦੇਣ ਲਈ ਜਥੇਦਾਰ, ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਲੋਂ ਭਾਵੀਤ ਕੀਤੀ ਗਈ ਸੀ। ਪੰਜ ਸਿੰਘ ਸਾਹਿਬ ਇੰਝੇ ਸਮੇਂ 'ਤੇ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਵਿਖੇ ਹਾਜ਼ਰ ਹੋ ਕੇ ਇੱਜ਼ਤਾਯੋਗ ਕਰਦੇ ਹੋਏ ਪਰ ਅਧਿਕਾਰੀ ਪ੍ਰੋਫੈਸਰ ਦਰਸ਼ਨ ਸਿੰਘ ਨੇ ਨਿੱਜੀ ਹਫ਼ਤੇ-ਹੱਥਕ ਤੇ ਖੁਦਗਲੀ ਚਾ ਪ੍ਰਗਟਾ ਕਰਕੇ ਪੰਜ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੇ ਪੱਖ ਨਹੀਂ ਰੱਖਿਆ ਜੋ ਕਿ ਗੁਰੂ-ਪੰਥ ਦੇ ਸਰਵਉੱਚ ਅਸਥਾਨ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਦੀ ਮਾਣ-ਮਨਜਾਦਾ ਤੇ ਸਿੱਧਾਂਤ ਦੀ ਘੋਰ ਉਲੰਘਣਾ ਹੈ। ਇਸ ਕਾਰਨ ਗੁਰੂ-ਨਿਰੰਕਾਰ ਪ੍ਰਭੂ ਦਰਸ਼ਨ ਸਿੰਘ ਹਾਥੀ ਨੂੰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਤੋਂ ਤਨਖਾਹੀਆਂ ਬਰਾਦਰ ਚਿੰਤਾ ਜਾਂਦਾ ਹੈ। ਜਦੋਂ ਤੱਕ ਪ੍ਰੋਫੈਸਰ ਦਰਸ਼ਨ ਸਿੰਘ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ 'ਤੇ ਨਿੱਜੀ ਰੂਪ ਵਿੱਚ ਹਾਜ਼ਰ ਹੋ ਕੇ ਤਨਖਾਹ ਨਹੀਂ ਲਗਾਵਾ ਲੈਂਦਾ ਉਸ ਸਮੇਂ ਤੱਕ ਇਸ ਨੂੰ ਕਿਸੇ ਧਾਰਮਿਕ ਸਮਾਗਮ, ਗੁਰਦੁਆਰੇ, ਸਭਾ-ਸੁਸਾਇਟੀ 'ਚ ਸਮਾ ਅਤੇ ਸਹਿਯੋਗ ਨਾ ਦਿੱਤਾ ਜਾਵੇ। 7 ਜਨਵਰੀ, 2010 ਤੱਕ ਜੇਕਰ ਪ੍ਰੋਫੈਸਰ ਦਰਸ਼ਨ ਸਿੰਘ ਗੁਰੂ-ਪੰਥ ਦੇ ਹੁਕਮ ਨੂੰ ਸਵੀਕਾਰਦਿਆਂ ਨਿੱਜੀ ਰੂਪ ਵਿੱਚ ਪੱਖ ਹੋ ਕੇ ਤਨਖਾਹ ਨਹੀਂ ਲਗਾਵਾ ਲੈਂਦਾ ਤਾਂ ਪੰਥਕ ਕਵਾਇਤਾਂ ਅਨੁਸਾਰ ਸ਼ਖ਼ਤ ਕਾਦਵਾਈ ਕੀਤੀ ਜਾਵੇਗੀ। ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ 'ਤੇ ਨਿੰਦਾਯੋਗ ਟਿੱਪਣੀਆਂ ਕਰਨ ਵਾਲੇ ਸਿੱਖਾਂ ਨੂੰ ਆਦੇਸ਼ ਦਿੱਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ਗੁਰੂ-ਪੰਥ ਵਲੋਂ ਹੋਏ ਇਸ ਆਦੇਸ਼ ਦੀ ਸਮਤੀ ਨਾਲ ਪਾਲਣਾ ਕਰਨੀ ਜਾਵੇ।

(ਟਿਕਸ਼ਾਲ ਸਿੰਘ)  
ਜਥੇਦਾਰ ਤਖਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ,  
ਪੁਰਾਣਾ ਸਾਹਿਬ (ਬਿਹਾਰ)

(ਤਰਲੋਚਨ ਸਿੰਘ)  
ਜਥੇਦਾਰ  
ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ।

(ਗੁਰਬਚਨ ਸਿੰਘ)  
ਜਥੇਦਾਰ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ।

(ਬਲਵੰਤ ਸਿੰਘ)  
ਜਥੇਦਾਰ  
ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ,  
ਤਲਵੰਡੀ ਸਾਬੋ (ਬਲਿੰਡਾ)।

(ਗੁਰਚਰਨ ਸਿੰਘ)  
ਜਥੇਦਾਰ ਸ੍ਰੀ ਹਰਚਰਨ ਸਾਹਿਬ,  
ਹੈਡ ਗ੍ਰੰਥੀ,  
ਨਾਦੋੜ (ਮਹਾਂਸ਼ਵਰ)।

ੴ ਸਾਹਿਬੁ ਜੀ ਕੀ ਫਤਹੁ ॥

ਫੋਨ/ਫੈਕਸ ਦਫਤਰ : 91-183-2540820, ਪੀ.ਐੱਸ.ਐੱਸ. : 91-183-2553957, 58, 59 ਮੈਕਸਟੈਨਸਨ : ਦਫਤਰ 434

# EDICTS

## TAKHT SRI HARMANDIR, PATNA SAHIB



ਮਤਾ ਨੰ: ੪੨੪/੨੦੧੬/੨੨ ਦੁਕਮ ਨਾਮਾ ਮਿਤੀ: 22-07-2016

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਵੈਰਾਮੀ,  
2 ਫਲੋਰ, ਵਿਸਮਾ ਟਾਟ ਖਾਲਸਾ,  
ਨੰ. 24, ਜਲਨ ਰਾਜਾ ਅਲਾਂਗ,  
50480, ਕੁਆਲਾ ਲੁਮਪੁਰ,  
ਮਲੇਸ਼ੀਆ।  
ਮਾਨਯੋਗ ਪ੍ਰਬੰਧਕ ਸਾਹਿਬਾਨ ਜੀਓ,  
ਦਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ। ਦਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ।।  
ਵਿਸਾ: ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦੀ ਕਥਾ ਤੇ ਕੀਰਤਨ ਬਾਰੇ।  
ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਦੀ ਮਹਾਨ ਬਖਸ਼ਿਸ਼ ਸਦਕਾ ਸਾਨੂੰ ਬੜਾ ਮਾਣ ਹੈ ਕਿ ਸਿੱਖ ਯੋਮ ਖੋਲ ਖੋਲ ਗੁਰੂ ਸਾਹਿਬਾਨਾਂ  
ਵੱਲੋਂ ਉਚਾਰਨ ਕੀਤੀ ਬਾਣੀ ਮੋਜੂਦ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੋਂ ਇਲਾਵਾ ਦਸਮ ਪਿਤਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ  
ਸਿੰਘ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਰੂਪ ਵਿੱਚ ਸਾਡੇ ਕੋਲ ਮੋਜੂਦ ਹੈ।  
ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਰਚਨਾ ਹੈ। ਇਹ ਬਾਣੀ ਗੁਰੂ ਸਾਹਿਬ ਜੀ  
ਨੇ ਆਪਣੇ ਗੁਰੂ ਕਾਲ ਸਮੇਂ ਹੀ ਸੰਪੂਰਨ ਕੀਤੀ ਹੈ। ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਪੰਥ ਪ੍ਰਚਾਰਿਤ ਹੈ।  
ਸਿੱਖ ਰਹਿਤ ਮਹਿਰਾਦਾ ਅਨੁਸਾਰ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਕੀਰਤਨ ਤੇ ਕਥਾ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ  
ਸਾਹਿਬ ਜੀ ਦੀ ਹਰਰੀ ਵਿੱਚ ਕੀਤੀ ਜਾ ਸਕਦੀ ਹੈ। ਪਰਾਤਨ ਸਮੇਂ ਤੋਂ ਹੀ ਇਸ ਦਾ ਕੀਰਤਨ ਤੇ ਕਥਾ ਗੁਰੂ  
ਘਰਾਂ ਵਿੱਚ ਹੋਈ ਆਈ ਹੈ ਅਤੇ ਅੱਜ ਵੀ ਪੰਜਾ ਤਖਤਾਂ ਅਤੇ ਹੋਰ ਗੁਰੂ ਘਰਾਂ ਵਿੱਚ ਇਸ ਦਾ ਕੀਰਤਨ ਤੇ ਕਥਾ  
ਹੋ ਰਹੀ ਹੈ।  
ਜਦੋਂ ਤੋਂ ਇਸ ਬਾਣੀ ਨੂੰ ਇਕੱਠਾ ਕਰਕੇ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਰੂਪ ਦਿੱਤਾ ਗਿਆ ਹੈ, ਉਸ ਸਮੇਂ ਤੋਂ  
ਤਖਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ ਪਟਨਾ ਸਾਹਿਬ ਵਿਖੇ ਇਸ ਦਾ ਪ੍ਰਕਾਸ਼ ਵੀ ਕੀਤਾ ਜਾਂਦਾ ਹੈ। ਇਹ ਸਾਰੇ ਪੰਥ ਦਾ ਫੈਸਲਾ  
ਹੈ ਕਿ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਕਥਾ ਕੀਰਤਨ ਗੁਰੂ ਘਰਾਂ ਵਿਖੇ ਹੋ ਸਕਦਾ ਹੈ। ਕਿਸੇ ਵੀ  
ਮੱਸਥਾ ਨੂੰ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਉਪਰ ਕਿੰਤੂ ਪ੍ਰਤ ਕਰਨ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ। ਇਹ  
ਸਾਰੇ ਪੰਥ ਦਾ ਫੈਸਲਾ ਹੈ ਕਿਸੇ ਇਕ ਦਾ ਨਹੀਂ।

ਪੰਜ ਪਿਆਰੇ ਸਿੰਘ ਸਾਹਿਬਾਨ, ਤਖਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ ਪਟਨਾ ਸਾਹਿਬ

ਗੁਰਿੰਦਰ ਸਿੰਘ  
(ਗੁਰਿੰਦਰ ਸਿੰਘ)  
ਹੋਡ ਗ੍ਰੰਥੀ



ਇਕਬਾਲ ਸਿੰਘ ਖਾਲਸਾ  
(ਇਕਬਾਲ ਸਿੰਘ ਖਾਲਸਾ)  
ਜਥੇਦਾਰ

ਬਲਦੇਵ ਸਿੰਘ  
(ਬਲਦੇਵ ਸਿੰਘ)  
ਸੀ. ਮੀਡ ਗ੍ਰੰਥੀ

ਦਲਿਪ ਸਿੰਘ  
(ਦਲਿਪ ਸਿੰਘ)  
ਮੀਡ ਗ੍ਰੰਥੀ

ਗੁਰਦਿਆਲ ਸਿੰਘ  
(ਗੁਰਦਿਆਲ ਸਿੰਘ)  
ਗ੍ਰੰਥੀ

No: GIS/H/2016/25

HUKAMNAMA

Date: 22-07-2016

Sri Guru Granth Sahib Ji Academy

2nd Floor, Wisma Tatt Khalsa,

No.24, Jalan Raja Alang,

50480, Kuala Lumpur,

Malaysia

Respectable officials,

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Re: Performing of Kirtan and Katha of Sri Dasam Granth Sahib

It is with the benevolence of the Gurus that we have the honour of being blessed with the original utterances of the Gurus themselves. Besides Sri Guru Granth Sahib Ji, we have the compositions of Sri Guru Gobind Singh Sahib Ji in the form of Sri Dasam Granth Sahib Ji.

Sri Dasam Granth Sahib is the Bani of Guru Gobind Singh Ji. This Bani was completed during the lifetime of Guru. The compositions contained within Sri Dasam Granth Sahib are accepted. According to the Sikh Rehit Maryada, it is permissible for the Kirtan and Katha of Sri Dasam Granth Sahib in the presence of Sri Guru Granth Sahib Ji. Since the olden days, such practices has been going on and even today it's Kirtan and Katha is being performed at the 5 Takhts and various other Gurdwaras.

From the time, the compositions of Sri Guru Gobind Singh Ji were compiled in the form of Sri Dasam Granth Sahib; parallel Perkash has since been being done at Takht Sri Harimandir Patna Sahib. It is the decision of the entire Panth that the Kirtan and Katha of Sri Dasam Granth Sahib are permissible in the Gurdwaras. No organistaion has the right to raise doubts and question the authority of Sri Dasam Granth Sahib. This is the decision of the entire Panth and not one person.

Five (5) Singh Sahibs of Takht Sri Harimandir Patna Sahib

sd/-

(Rajinder Singh)

Head Granthi

sd/-

(Baldev Singh)

S. Assistant Granthi

sd/-

(Dalip Singh)

Assistant Granthi

sd/-

(Iqbal Singh Khalsa)

Jathedar

sd/-

(Gurdial Singh)

Granthi

**T**akht Sri Harmandir Ji Patna Sahib is the 2<sup>nd</sup> Takht of the Sikhs. It was established by Sri Guru Tegh Bahadur Sahib Ji. Like Akaal Takht, the other four (4) Takhts have the privilege of writting Hukamnamas.

The following is a edict which is a reply to our letter on the query on the kirtan and katha of Sri Dasam Granth in the presence of Sri Guru Granth Sahib Ji.



This edict of Takht Sri Harmandir Ji Patna Sahib was released on the 350<sup>th</sup> Perakash Gurburab of Sri Guru Gobind Singh Ji. Within this edict, we find that the supreme authority of the Sikhs reiterates their stand that the entire Sri Guru Granth Sahib and the entire Sri Dasam Granth Sahib Ji is the composition of the Gurus, Gurbani,

No: TPS/H/45/2016

HUKAMNAMA

Date: 05-01-2017


Today, 5<sup>th</sup> January corresponding to Poh Sudi 7, Nanakshahi Sammat 548, year 2017, there was a meeting of the five (5) Singh Sahibs at Takhat Sri Harmandir Ji Patna Sahib Ji.

Today is Sahib-e-Kamaal, Granter of Amrit, Khalsa's Rehit Maryada, Sikhi Principals, all capable, benevolent, Sarbans Dani Dasmesh Pita Sri Guru Gobind Singh Ji Maharaj Ji's 350<sup>th</sup> Perakash Utsav which corresponds to Poh Sudi 7. It is here that Guru Ji took His manifestation:

Tehi Perakash Hamara Bhayo Patna Shehar Bikhai Bhav Layo |

For the past some time, the detractors of the House of the Guru has from time to time written materials to create doubt on Sri Guru Granth Sahib Ji, Sri Guru Gobind Singh Ji's own composition in the form of Sri Dasam Granth Sahib Ji, Amrit Sanchar, the five (5) Banis of Amrit, Sikh history and our practices. Whilst writing those materials, they use inappropriate language continuously just so to create doubt. Today at this gathering, we are releasing a Hukamnama from Takhat Sri Harmandir Ji, Patna Ji that the entire Sri Guru Granth Sahib Ji from Ik Oangkaar till Athara Das Bees, Complete Sri Dasam Granth Sahib Ji, Conduct of the Amrit Sanchar, Five (5) Banis, Sikh History and Practices from the times of the Gurus. No person has any right to doubt, question, speak ill and create any material that may create doubts. No one has the authority to plan such complot. it is from the time of Misl, the Perakash of Sri Dasam Granth Sahib Ji has been performed beside Sri Guru Granth Sahib Ji.

...Continues



ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥  
॥ ਅਕਾਲ ਸਹਾਇ ॥ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਪ੍ਰਕਾਸ਼ ਅਸਥਾਨ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ॥ ਪਟਨਾ ਗੁਰੂ ਕਾ ਘਰ ਹੈ ॥ (ਹੁਕਮਨਾਮਾ ਪਾ: ੯)

## ਤਖ਼ਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ ਪਟਨਾ ਸਾਹਿਬ

### TAKHAT SRI HARIMANDIR JI, PATNA SAHIB

ਪਟਨਾ - ੮੦੦ ੦੦੮, ਬਿਹਾਰ (ਭਾਰਤ) Patna - 800 008, Bihar (India)  
ਸੰਪਾਦਿਤ: 9334317774, ਦਫ਼ਤਰ: 0612-2641821 ਫੈਕਸ: 0612-2643814

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ਮਤਾ ਨੰ: ਤਪਸ/੪/੪੫/੨੦੧੬

ਹੁਕਮ ਨਾਮਾ

ਮਿਤੀ 5-01-2017

ਅੱਜ ਮਿਤੀ 5 ਜਨਵਰੀ, ਦਿਨ ਵੀਰਵਾਰ ਪੋਹ ਸੁਦੀ ਸੱਤਮੀ ਸੰਮਤ ਨਾਨਕਸ਼ਾਹੀ 548 ਸੰਨ 2017 ਨੂੰ ਤਖ਼ਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ ਪਟਨਾ ਸਾਹਿਬ ਜੀ ਵਿਖੇ ਪੰਜ ਪਿਆਰੇ ਸਿੰਘ ਸਾਹਿਬਾਨ ਦੀ ਵਿਸ਼ੇਸ਼ ਇਕੱਤਰਤਾ ਹੋਈ।

ਸਾਹਿਬੇ-ਕਮਾਲ, ਅੰਮ੍ਰਿਤ-ਕੇ-ਦਾਤੇ, ਖਾਲਸੇ ਨੂੰ ਰਹਿਤ ਮਰਯਾਦਾ, ਪੰਥਕ ਸਿੱਖੀ ਸਿਧਾਂਤ, ਸਰਬ ਸ਼ਕਤੀਆਂ ਬਖਸ਼ਣਹਾਰ, ਸਰਬੰਸ ਦਾਨੀ ਦਸਮੇਸ਼ ਪਿਤਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਜੀ ਦਾ ਪਾਵਨ 350ਵਾਂ ਅਵਤਾਰ ਧਾਰਨ-ਪ੍ਰਕਾਸ਼ ਉਤਸਵ ਗੁਰਪੁਰਬ ਪੋਹ ਸੁਦੀ ਸੱਤਮੀ 5 ਜਨਵਰੀ 2017 ਖਾਲਸਾ ਪੰਥ ਦੇ ਮੂਲ (ਸ਼ੁੱਢ) ਅਸਥਾਨ ਜਿਥੇ ਦਸਵੇਂ ਗੁਰੂ ਨਾਨਕ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਨੇ ਅਵਤਾਰ ਧਾਰਿਆ ਆਪਣਾ ਆਪ ਪ੍ਰਗਟ ਕੀਤਾ -

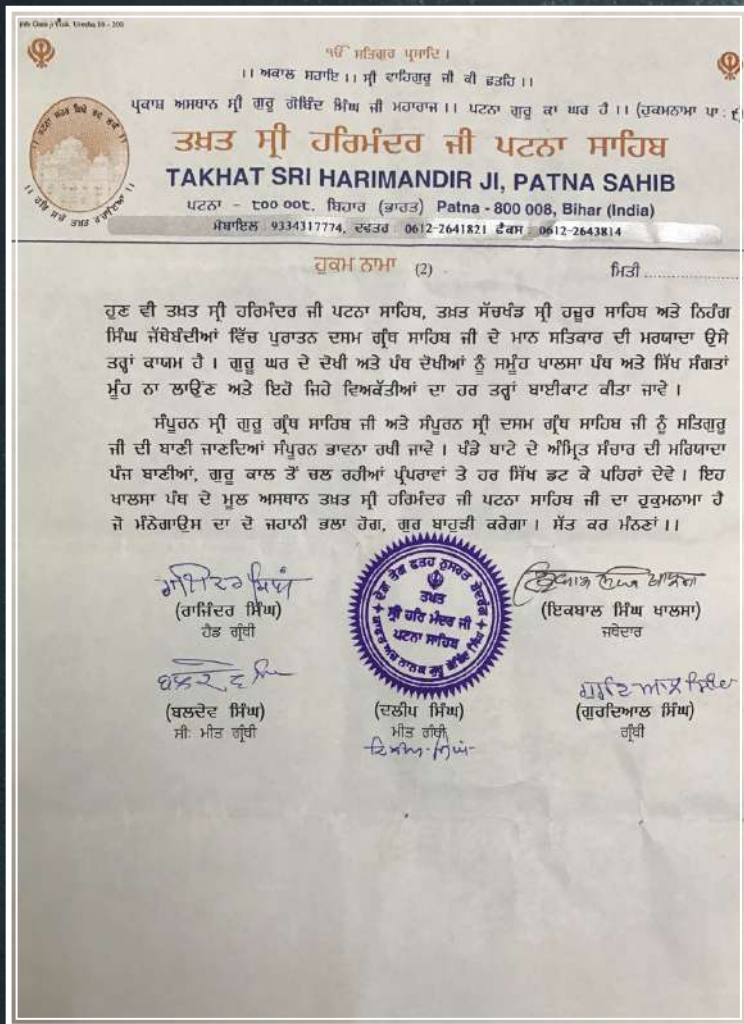
“ਤਰੀ ਪ੍ਰਕਾਸ਼ ਹਮਾਰਾ ਭਯੋ ਪਟਨਾ ਸ਼ਹਿਰ ਬਿਖੇ ਭਵ ਲਯੋ”

ਪਿਛਲੇ ਕੁਝ ਸਮੇਂ ਤੋਂ ਗੁਰੂ ਘਰ ਦੇ ਦੇਖੀ ਅਤੇ ਪੰਥ ਦੇਖੀਆਂ ਵਲੋਂ ਸਮੇਂ ਸਮੇਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਤੇ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਜੀ ਦੀ ਸ੍ਰੀ ਮੁਖਵਾਕ ਬਾਣੀ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਤੇ ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ ਦੀ ਮਹਿਯਾਦਾ ਅਤੇ ਅੰਮ੍ਰਿਤ ਦੀਆਂ ਪੰਜ ਬਾਣੀਆਂ ਜਪੁਜੀ ਸਾਹਿਬ, ਜਪਾ ਸਾਹਿਬ, ਸਵੈਯੇ, ਚੌਪਈ ਸਾਹਿਬ, ਅਨੰਦ ਸਾਹਿਬ ਅਤੇ ਗੁਰਇਤਿਹਾਸ, ਸਿੱਖ ਇਤਿਹਾਸ ਅਤੇ ਖਾਲਸਾ ਪੰਥ ਦੀਆਂ ਗੁਰੂ ਕਾਲ ਤੋਂ ਚੱਲ ਰਹੀਆਂ ਪ੍ਰੰਪਰਾਵਾਂ ਇਹਨਾਂ ਸਭ ਨੂੰ ਨਿਸ਼ਾਨਾ ਬਣਾ ਕੇ ਲਿਖਤੀ ਰੂਪ ਵਿੱਚ ਵੀ ਅਤੇ ਪ੍ਰਚਾਰ ਰਾਹੀਂ ਵੀ ਸ਼ੱਕ ਪੈਦਾ ਕਰਕੇ ਨੁਕਸਾਨੀ ਕਰਦਿਆਂ ਘਟੀਆ ਕਿਸਮ ਦੀ ਸਬਦਾਵਲੀ ਦੁਆਰਾ ਦੁਬਿਧਾ ਪਾਉਣ ਲਈ ਲਗਾਤਾਰ ਕੋਝੇ ਯਤਨ ਅਤੇ ਸਾਜਿਸ਼ਾਂ ਕੀਤੀਆਂ ਜਾ ਰਹੀਆਂ ਹਨ। ਅੱਜ ਸਾਰੇ ਸੰਸਾਰ ਦੇ ਗੁਰ ਸਿਖਾਂ ਖਾਲਸਾ ਪੰਥ ਦੇ ਇਸ ਭਾਰੀ ਇਕੱਤਰ ਵਿੱਚ ਤਖ਼ਤ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਜੀ ਪਟਨਾ ਸਾਹਿਬ ਜੀ ਵਲੋਂ ਹੁਕਮਨਾਮਾ ਜਾਰੀ ਕੀਤਾ ਜਾਂਦਾ ਹੈ ਕਿ ੴ ਤੋਂ ਲੈ ਕੇ ਅਨਾਰਧ ਦਸ ਬੀਸ਼। ਤਕ ਸੰਪੂਰਨ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ, ਸੰਪੂਰਨ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਤੇ ਅੰਮ੍ਰਿਤ ਸੰਚਾਰ ਦੀ ਮਹਿਯਾਦਾ, ਪੰਜ ਬਾਣੀਆਂ, ਗੁਰ ਇਤਿਹਾਸ, ਸਿੱਖ ਇਤਿਹਾਸ, ਗੁਰੂ ਕਾਲ ਤੋਂ ਚੱਲ ਰਹੀਆਂ ਪ੍ਰੰਪਰਾਵਾਂ, ਉਤੇ ਕਿਸੇ ਵਿਅਕਤੀ ਨੂੰ ਕਿਸੇ ਵੀ ਤਰ੍ਹਾਂ ਦੀ ਸੰਕਾਂ, ਨੁਕਸਾਨੀ, ਘਟੀਆ ਕਿਸਮ ਦੀ ਸਬਦਾਵਲੀ ਅਤੇ ਦੁਬਿਧਾ ਪਾਉਣ ਅਤੇ ਲਿਖਤੀ ਜਾਂ ਪ੍ਰਚਾਰ ਰਾਹੀਂ ਇਹੋ ਜਿਹੀਆਂ ਸਾਜਿਸ਼ਾਂ ਕਰਨ ਦਾ ਕੋਈ ਅਧਿਕਾਰ ਨਹੀਂ ਹੈ। ਮਿਸਲਾਂ ਦੇ ਸਮੇਂ ਤੋਂ ਹੀ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਮਹਾਰਾਜ ਦੇ ਨਾਲ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੁੰਦਾ ਆ ਰਿਹਾ ਹੈ।

.....ਚਲਦਾ

Part 1: Edict of Akaal Takht on the 350<sup>th</sup> Perakash Diharra of Guru Gobind Singh Ji





Even till today, the (dual) Perkash is performed at Takhat Sri Harmandir Ji, Patna Sahib, Takhat Sachkhand Sri Hazur Sahib an within the fraternity of the Nihungs since the olden days with full respect and decorum. The entire Khalsa Panth and the Sikh Sanggat should not keep any relation with the foes of the Guru's house and the Panth. Such individuals are to be boycotted.

Full faith should be placed that the entire Sri Guru Granth Sahib Ji and the entire Sri Dasam Granth Sahib Ji is the Bani of the Satguru. Sikhs should stand firm on the code of conduct of the Amrit Sanchar, Five (5) Banis and other practices that have been coming since the times of the Gurus. This is the Hukamnama of Takhat Sri Harmandir Ji, Patna Sahib Ji which is the place of the origin of the Khalsa. Whoever who accepts, shall be exalted and Guru shall provide him/her in abundance. Consider this the truth.

sd/-  
(Rajinder Singh)  
Head Granthi

sd/-  
(Baldev Singh)  
S. Assistant Granthi

sd/-  
(Dalip Singh)  
Assistant Granthi

sd/-  
(Iqbal Singh Khalsa)  
Jathedar

sd/-  
(Gurdial Singh)  
Granthi

Part 2: Edict of Akaal Takht on the 350<sup>th</sup> Perkash Diharra of Guru Gobind Singh Ji



# EDICTS

## TAKHT SRI HARMANDIR, PATNA SAHIB

HUKAMNAMA

Date: 10-04-2008

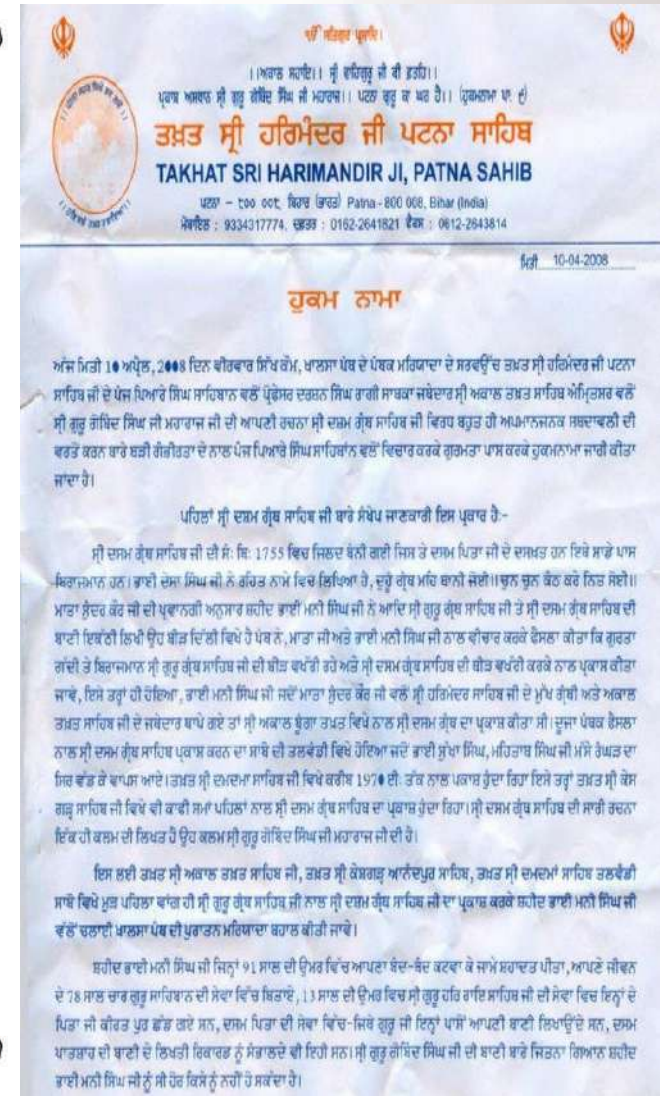
Today, Thursday 10th April 2008, there was a meeting done amongst the Five Singh Sahiban of Takhat Sri Harimandir Ji, Patna Sahib where the matter of Professor Darshan Sinh Ragi Ex-Jathedar of Sri Akaal Takhat Sahib Amritsar's speech where he spoke very rudely on the Sri Guru Gobind Singh Ji's own composition Sri Dasam Granth Sahib was discussed. After heavy discussion amongst ourselves, we are passing this Hukamnama:

First some brief history of Sri Dasam Granth Sahib Ji is as follows:

In the Bikarmi year 1755 (1698 CE), Sri Dasam Granth Sahib was bounded and it was blessed with the signatures of the Tenth Master, which is with us here. Bhai Desa Singh Ji has written with the Rehitnama (code of conduct) that: Duhoo Granth Meh Bani Joi || Chun Chun Kanth Kre Nit Soei || With the permission from Mata Sahib Kaur Ji, Shaheed Bhai Mani Singh Ji compiled the Bani of Sri Guru Granth Sahib and Sri Dasam Granth Sahib Ji which is till today present at Delhi. Mata Ji decided with Bhai Mani Singh Ji that the compendium of Sri Guru Granth Sahib Ji is to remain separate from Sri Dasam Granth Sahib but are to be placed together (Perkash). Thus it went like that. When Mata Ji sent Bhai Mani Singh Ji to Harmandir Sahib as its Head Granthi and Akaal Takhat's Jathedar, the Perkash of Sri Dasam Granth Sahib was performed at Akaal Takhat. The second decision to have the dual Perkash was at Sabo Ki Talwandi Damdama Sahib when Bhai Sukha Singh and Bhai Mehtab Singh brought Massa Rangar's decapitated head back. The dual Perkash continued at Damdama Sahib till 1970 CE. Similarly, Takht Keshgarh Sahib had the dual Perkash till some time back. The entire Sri Dasam Granth Sahib is the work of a single person and that is Sri Guru Gobind Singh Ji Maharaj.

Which is why, Takhat Sri Akaal Takhat, Takhat Sri Keshgarh Sahib and Takhat Sri Damdama Sahib Talvandi Sabo should reinstate the Perkash of Sri Dasam Granth Sahib along Sri Guru Granth Sahib Ji. By doing so, we will be upholding the Puratan Maryada started by Shaheed Bhai Mani Singh Ji.

Shaheed Bhai Mani Singh Ji accepted martyrdom at the age of 91 years by having his joint-by-joint chopped. He spent 78 years of his life in the company of the Gurus. At the age of 13 years old, he was sent by his father to be in the service of Sri Guru Har Rai Sahib Ji at Kiratpur Sahib. In the times of Sri Guru Gobind Singh Ji, Bhai Sahib was given the duty to write the composition uttered by Guru Ji and to keep record of the writings of Guru Ji. No one else would have that much knowledge on the compositions of Sri Guru Gobind Singh than Shaheed Bhai Mani Singh Ji.



# EDICTS

## TAKHT SRI KESHGARH SAHIB

ੴ ਸਤਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥ ੴ

**ਸ਼੍ਰੀਮਤ ਸਾਹਿਬ ਗਿਆਨੀ ਮੱਲ ਸਿੰਘ**  
ਜਥੇਦਾਰ

ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ  
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ (ਰੋਪੜ)  
ਫੋਨ : 01887-232100  
ਫੈਕਸ : 01887-232523  
ਮੋਬਾਇਲ : 94175-42974  
email : singhsahibgianimala@gmail.com

ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ  
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ (ਰੋਪੜ)  
TAKHT SRI KESGARH SAHIB  
SRI ANANDPUR SAHIB (ROPAR)

ਨੰਬਰ.....

ਮਿਤੀ 29-7-16

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਏਡਮੀ,  
2 ਫਲੋਰ, ਵਿਸਮਾ ਤੱਤ ਖਾਲਸਾ, ਨੰ. 24, ਜਲਨ ਰਾਜਾ ਅਲਾਂਗ,  
50480, ਕੁਆਲਾ ਲੁਮਪੁਰ, ਮਲੇਸ਼ੀਆ।  
ਸਤਿਕਾਰਯੋਗ ਪ੍ਰਬੰਧਕ ਸਾਹਿਬਾਨ ਜੀਓ,

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

ਗੁਰੂ ਸਾਹਿਬਾਨ ਜੀ ਦੀਆਂ ਮਹਾਨ ਬਖਸ਼ਿਸ਼ਾਂ ਸਦਕਾ ਸਾਨੂੰ ਬੜਾ ਮਾਣ ਹੈ ਕਿ ਸਿੱਖ ਕੌਮ ਪਾਸ ਫੁੱਲੂ ਸਾਹਿਬਾਨਾਂ ਵੱਲੋਂ ਉਚਾਰਨ ਕੀਤੀ ਬਾਣੀ ਮੰਜੂਦਾ ਹੈ। ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਤੋਂ ਇਲਾਵਾ ਦਸਮੇਸ਼ ਪਿਤਾ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਬਾਣੀ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਰੂਪ ਵਿੱਚ ਸਾਡੇ ਕੋਲ ਮੌਜੂਦ ਹੈ। ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀ ਬਾਣੀ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਰਚਨਾ ਹੈ। ਇਹ ਬਾਣੀ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਨੇ ਆਪਣੇ ਗੁਰੂ ਕਾਲ ਸਮੇਂ ਹੀ ਸੰਪੂਰਨ ਕੀਤੀ ਹੈ।

ਸਾਹਿਬ-ਏ-ਕਮਾਲ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਨੇ ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ, ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ ਵਿਖੇ 1699 ਈ ਵਿਸਾਖੀ ਵਾਲੇ ਦਿਨ ਖਾਲਸਾ ਪੰਥ ਦੀ ਸਾਜਨਾ ਕਰਨ ਲਈ ਪੰਜ ਬਾਣੀਆਂ ਉਚਾਰਣ ਕਰਕੇ ਅੰਮ੍ਰਿਤ ਦੀ ਵਾਤ ਬਖਸ਼ਿਸ਼ ਕੀਤੀ :

ਜਪੁਜੀ ਐ ਜਾਪੁ ਜੀ ਕਉ ਵਸਤੁ ਸਵੈਕੇ ਪੁਨ ਚੌਪਈ ਅਲਾਇ ਕੇ॥  
ਅਨੰਦ ਉਚਾਰ ਅਰਦਾਸ ਕਰਕੇ ਸੁਧਾਰ ਅੰਮ੍ਰਿਤ ਤਿਆਰ ਗੁਰ ਐਸ ਰਿਖ ਕੀਨੇ ਨੈ॥

ਇਸ ਤਰ੍ਹਾਂ ਅੰਮ੍ਰਿਤ ਤਿਆਰ ਕਰਨ ਸਮੇਂ ਪੰਜ ਬਾਣੀਆਂ ਜਪੁਜੀ ਸਾਹਿਬ, ਅਨੰਦ ਸਾਹਿਬ ਸੰਪੂਰਨ ਹੋਣ ਸਮੇਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀਆਂ ਬਾਣੀਆਂ ਹਨ ਅਤੇ ਜਾਪੁ ਜੀ, ਸਵੈਕੇ, ਚੌਪਈ ਸਾਹਿਬ ਅਤੇ ਅਰਦਾਸ ਇਹ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਦੀਆਂ ਬਾਣੀਆਂ ਹਨ। ਇਸ ਤਰ੍ਹਾਂ ਖਾਲਸਾ ਜੀ ਗੁਰੂ ਸਾਹਿਬ ਜੀ ਨੇ ਖਾਲਸੇ ਦੀ ਸਾਜਨਾ ਅੰਮ੍ਰਿਤ ਵਿੱਚੋਂ ਕੀਤੀ। ਅੰਮ੍ਰਿਤ ਇਨ੍ਹਾਂ ਪਵਿੱਤਰ ਬਾਣੀਆਂ ਨਾਲ ਤਿਆਰ ਕੀਤਾ। ਇਸ ਤਰ੍ਹਾਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਤੇ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਖਾਲਸਾ ਪੰਥ ਦੇ ਮਿਸ਼ਨਰ ਹਨ। ਇਸ ਲਈ ਜਿੱਥੇ ਖਾਲਸਾ ਪੰਥ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀਆਂ ਬਾਣੀਆਂ ਦਾ ਕਥਾ ਕੀਰਤਨ ਕਰਦਾ ਹੈ, ਉਥੇ ਨਾਲ ਹੀ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀਆਂ ਵੱਖ ਵੱਖ ਹੋਰ ਬਾਣੀਆਂ ਦਾ ਕੀਰਤਨ ਅਤੇ ਕਥਾ ਕਰਨ ਦੀ ਵੀ ਲੋੜ ਹੈ।

ਗੁਰੂ ਪੰਥ ਦਾ ਦਾਸ,  
(ਸਿੰਘ ਸਾਹਿਬ ਗਿਆਨੀ ਮੱਲ ਸਿੰਘ),  
ਜਥੇਦਾਰ,  
ਤਖਤ ਸ੍ਰੀ ਕੇਸਗੜ੍ਹ ਸਾਹਿਬ,  
ਸ੍ਰੀ ਅਨੰਦਪੁਰ ਸਾਹਿਬ।

No:

Date: 29-07-2016

Sri Guru Granth Sahib Ji Academy  
2nd Floor, Wisma Tatt Khalsa, No.24, Jalan Raja Alang,  
50480, Kuala Lumpur, Malaysia

Respectable officials,

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Re: Performing of Kirtan and Katha of Sri Dasam Granth Sahib

It is with the benevolence of the Gurus that we have the honour of being blessed with the original utterances of the Gurus themselves. Besides Sri Guru Granth Sahib Ji, we the compositions of Sri Guru Gobind Singh Sahib Ji in the form of Sri Dasam Granth Sahib Ji. Sri Dasam Granth Sahib is the Bani of Guru Gobind Singh Ji. This Bani was completed during the lifetime of Guru Ji.

Sahib-e-Kamaal Sri Guru Gobind Singh Ji Maharaj on the Vaisakhi of year 1699 CE at Takht Sri Keshgarh Sahib, manifested the Khalsa Panth. At that time He uttered the five (5) Bania and blessed us with Amrit:

Japuji Au Jap Ji Ko Daso Sevaiye Pun Chaupai Alayi Kai |  
Anand Uchar Ardas Karkai Sudhar Amrit Tiyyar Gur Aes Bidh Kino Hai |

Like this during the Amrit ceremony five (5) Banis were read. Japji Sahib and Anand Sahib from Sri Guru Granth Sahib Ji. Jaap Ji, Sevaiye, Chaupai Sahib and Ardas are from Sri Dasam Granth Sahib. Thus, Guru Ji prepared the Amrit. Amrit was made from the recitation of these compositions. This is how, Sri Guru Granth Sahib Ji and Sri Dasam Granth Sahib Ji are the supreme authority of the Panth. How the Panth does the Kirtan and Katha of Sri Guru Granth Sahib Ji, the same can be applied to the various compositions of Sri Dasam Granth Sahib.

Servant of the Guru and the Panth

sd/-  
(Singh Sahib Giani Mal Singh)  
Jathedar  
Takht Sri Keshgarh Sahib,  
Sri Anandpur Sahib

**T**akht Sri Keshgarh Sahib is the place where Guru Gobind Singh Ji in the year 1699 CE, performed the first Amrit Sanchar and manifested the Khalsa.

This edict from Takht Sahib was in response to Academy's query on the Kirtan and Katha of Sri Dasam Granth Sahib where it was banned by the Malaysian Gurdwara Council. The letter in very clear words say that the entire Sri Dasam Granth Sahib is the composition of Sri Guru Gobind Singh Ji and the reading or singing of any Dasam Bani is allowed.



# EDICTS (1)

## TAKHT SRI DAMDAMA SAHIB

**D**asam Gur Gira Perakashak Granth in a book made by Giani Sahib Singh Ji in response to the slanderous remarks made against Sri Dasam Granth. In the front pages of this book, we find this edict from Damdama Sahib dated 1908 CE where the Takht Sahib in very clear words support the book and shuns the slanderers of Dasam Bani.

The seal of Darbar Damdama Sahib

Ik Oangkaar Satgur Parsad

This is the letter from the Sri Darbar Damdama Sahib Gur Kanshi Takhat written in the presence of all the caretakers, saints and Khalsas within the sanctuary of Sri Guru Ji. Sri Waheguru Ji Ka Khalsa Sri Waheguru Ji Ki Fateh. We wish to inform the entire Khalsa that Giani Sahib Singh Ji has written a book, Dasam Gur Gira Perakashak which was heard by the entire Sanggat of Sri Darbar Damdama Sahib and accepted by all. By the printing of this book, it would bring benefits to the Khalsa Ji and bring shame to the slanderers of Gurbani.

*Nanakshahi Sammat 439 month of Magh day 15*

ਮੇਹਰ ਦਰਬਾਰ  
ਦਮਦਮਾ  
ਸਾਹਿਬ ਜੀ

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ ॥

ਲਿਖਤੁਮ ਸ੍ਰੀ ਦਰਬਾਰ ਦਮਦਮਾ ਸਾਹਿਬ ਗੁਰ ਕਾਂਸ਼ੀ ਤਖਤ ਹਜ਼ੂਰ ਸ੍ਰਬੱਤ ਮਹੰਤ ਸੰਤ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਆਗੇ ਸ੍ਰੀਮਾਨ ਸ੍ਰੀ ਗੁਰੂ ਜੀ ਕੀ ਸੰਗਤ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀਕਾ ਖਾਲਸਾ ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀਕੀ ਵੱਡੇ ਜੀ ॥ ਸਰਬ ਖਾਲਸੇ ਜੀ ਕੋ ਪ੍ਰਗਟ ਹੋਵੇ ਕਿ ਜੋ ਦਸਮ ਗੁਰਗਿਰਾ ਪ੍ਰਕਾਸ਼ਕ ਗ੍ਰੰਥ ਗਿਰਾਨੀ ਸਾਹਿਬ ਸਿੰਘ ਜੀ ਨੇ ਰਚਨਾ ਕੀਤਾ ਹੈ, ਜੋ ਸਰਬ ਸ੍ਰੀ ਦਰਬਾਰ ਦਮਦਮਾ ਸਾਹਿਬ ਜੀ ਕੀ ਸੰਗਤ ਨੇ ਸੁਣਕਰ ਪ੍ਰਵਾਣ ਕੀਤਾ ਹੈ, ਜੋ ਇਸ ਗ੍ਰੰਥ ਦੇ ਛਾਪਨੇ ਸੇ ਖਾਲਸੇ ਜੀ ਕੋ ਲਾਭ ਪਹੁੰਚੇ, ਅਤੇ ਏਹ ਗ੍ਰੰਥ ਗੁਰਬਾਣੀ ਦੇ ਨਿੰਦਕਾਂ ਕੋ ਲਜਿਆਦਾਇਕ ਹੈ ॥

ਸੰਃ ਨਾਃ ੪੩੯ ਮਾਘ ਪੂਰਨਮਾਸ ੧੫ ॥

- ੧-ਮਹੰਤ ਕੇਸਰ ਸਿੰਘ ਗ੍ਰੰਥੀ ਦਰਬਾਰ ਦਮਦਮਾ ਸਾਹਿਬ ਜੀ
- ੨-ਮਹੰਤ ਹਰੀ ਸਿੰਘ ਜੀ ਗੁਰਦੁਆਰਾ ਲਿਖਣਸਰ
- ੩-ਮਹੰਤ ਸੁੰਦ੍ਰ ਸਿੰਘ ਜੀ ਦਰਬਾਰ ਦਮਦਮਾ ਸਾਹਿਬ ਜੀ
- ੪-ਮਹੰਤ ਭਗਤ ਸਿੰਘ ਜੀ ਦਮਃ ਸਃ
- ੫-ਮਹੰਤ ਚੈਲਾ ਸਿੰਘ ਜੀ ਦਮਃ ਸਃ
- ੬-ਮਹੰਤ ਗੁਰ ਬਖਸ਼ ਸਿੰਘ ਜੀ ਦਃ
- ੭-ਮਹੰਤ ਬੰਡਾ ਸਿੰਘ ਜੀ ਦਃ
- ੮-ਮਹੰਤ ਹਰੀ ਸਿੰਘ ਜੀ ਦਃ
- ੯-ਮਹੰਤ ਬੀਰ ਸਿੰਘ ਜੀ ਦਃ
- ੧੦-ਮਹੰਤ ਕਿਸ਼ਨ ਸਿੰਘ ਗ੍ਰੰਥੀ ਦਃ
- ੧੧-ਗ੍ਰੰਥੀ ਰਾਮ ਸਿੰਘ ਜੀ ਦਃ
- ੧੨-ਮਹੰਤ ਸੰਜਣ ਸਿੰਘ ਜੀ ਗੁਰਦੁਆਰਾ ਜੰਡਸਰ
- ੧੩-ਮਹੰਤ ਅਮਰ ਸਿੰਘ ਜੀ ਦਃ
- ੧੪-ਮਹੰਤ ਭੋਲਾ ਸਿੰਘ ਜੀ ਦਃ
- ੧੫-ਮਹੰਤ ਸੁੰਦ੍ਰ ਸਿੰਘ ਸੁਖ ਲਧੀ
- ੧੬-ਅਰਜਨ ਸਿੰਘ ਸੰਗੀਤ ਦਾਰ ਸੁਃ
- ੧੭-ਨਿਹਾਲ ਸਿੰਘ ਵੈਦ ਸੁਖਃ
- ੧੮-ਮਹੰਤ ਜੀਵਣ ਸਿੰਘ ਸ਼ੇਖੂ
- ੧੯-ਭਾਈ ਬੀਰ ਸਿੰਘ ਸ਼ੇਖੂ
- ੨੦-ਜਥੇ ਦਾਰ ਜੀਵਣ ਸਿੰਘ ਜੀ ਨਿਹੰਗ ਸਿੰਘ ਪਥਰਾਲਾ,
- ੨੧-ਮਹੰਤ ਵਾਧਾਵਾ ਸਿੰਘ ਜੀ ਲੋਹਰਾ

- ੨੨-ਮਹੰਤ ਮੰਗਲ ਸਿੰਘ ਜੀ ਦੋਧਰ
- ੨੩-ਮਹੰਤ ਦੁਲਾ ਸਿੰਘ ਜੀ ਦੋਧਰ
- ੨੪-ਮਹੰਤ ਭਦਨ ਸਿੰਘ ਜੀ ਹਰੀ ਗੜ੍ਹ
- ੨੫-ਮਹੰਤ ਬਿਰਯਾਮ ਸਿੰਘਜੀ ਚਨਾਰ ਥਲ
- ੨੬-ਭਾਈ ਰਣ ਸਿੰਘ ਖਮਾਣੇ
- ੨੭-ਮਹੰਤ ਸੁਚਾ ਸਿੰਘ ਜੀ ਗੁਰੂ ਸਰ
- ੨੮-ਮਹੰਤ ਬਾਰਾ ਸਿੰਘ ਜੀ ਗਿਲਜੇ ਵਾਲੇ
- ੨੯-ਮਹੰਤ ਸੁੰਦ੍ਰ ਸਿੰਘ ਜੀ ਰਪਾਲਾ
- ੩੦-ਸੁੰਦ੍ਰ ਸਿੰਘ ਜੀ ਜੰਡਿਆਲਾ
- ੩੧-ਸੰਤ ਜੰਤੋਖ ਦਾਸ ਜੀ ਬਟ ਤੀਰਥ
- ੩੨-ਮਹੰਤ ਮਾਣਕ ਦਾਸ ਜੀ ਵਰੇ
- ੩੩-ਮਹੰਤ ਅਮਰ ਸਿੰਘ ਜੀ ਬੰਡੂ ਕੇ
- ੩੪-ਸਰਦਾਰ ਅਤੂ ਸਿੰਘ ਜੀ ਸਿਰਚਨਾ ਵਾਦ
- ੩੫-ਸੰਤ ਸੁਖ ਰਾਮ ਸਿੰਘ ਸਮਾਲ ਸਰ
- ੩੬-ਗਿਰਾਨੀ ਬਿਬੇਕਾ ਸਿੰਘ ਜੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ
- ੩੭-ਗਿਰਾਨੀ ਸਰੂਪ ਸਿੰਘ ਜੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ
- ੩੮-ਗਿਰਾਨੀ ਗੁਲਾਬ ਸਿੰਘ ਜੀ ਘੋਲੀਆ
- ੩੯-ਗਿਰਾਨੀ ਜੋਭਾ ਸਿੰਘ ਜੀ ਮਾਣੇਕੇ
- ੪੦-ਗ੍ਰੰਥੀ ਗ੍ਰੰਥ ਸਿੰਘ ਜੀ ਭਟੀ ਆਲ
- ੪੧-ਸੰਤ ਸਾਹਿਬ ਸਿੰਘ ਜੀ ਬਿਰਕਤ
- ੪੨-ਸੰਤ ਮਲ ਸਿੰਘ ਜੀ ਬਿਰਕਤ
- ੪੩-ਸੰਤ ਮਾਨ ਸਿੰਘ ਜੀ ਬਿਰਕਤ
- ੪੪-ਸੰਤ ਟੋਹਲ ਸਿੰਘ ਜੀ ਲੰਮੀਆ
- ੪੫-ਮਹੰਤ ਲਾਲ ਸਿੰਘ ਜੀ ਨਿਮਲ ਅਖਾੜਾ ਪੰਚਾਇਤੀ
- ੪੬-ਰਾਮ ਸਿੰਘ ਜੀ ਡਾਕਟਰ
- ੪੭-ਮਹੰਤ ਹੀਰਾ ਸਿੰਘ ਜੀ ਪੰਚਾਇਤੀ ਅਖਾੜਾ ਨਿਮਲੇ
- ੪੮-ਮਹੰਤ ਹੀਰਾ ਸਿੰਘ ਲੋਸੀਬਲੀ ਵਾਲੇ
- ੪੯-ਜਥੇ ਦਾਰ ਸਰਮੁਖ ਸਿੰਘ ਸੰਗ੍ਰਾਨਾ ਸਃ
- ੫੦-ਸੁਤੇ ਪ੍ਰਕਾਸ਼ ਸਾਧੂ ਪਾਕ ਪਟਣ ਭੇਰੇਦਾਰ
- ੫੧-ਪੰਡਿਤ ਮਾਨ ਸਿੰਘ ਜੀ ਕਾਂਚੀ
- ੫੨-ਪੰਡਿਤ ਰਾਮਬੀਰ ਸਿੰਘ ਜੀ ਕਾਂਚੀ
- ੫੩-ਪੰਡਿਤ ਰਾਮ ਸਿੰਘ ਜੀ ਹਰੀ ਕੇ ਬਡੇ
- ੫੪-ਮਹੰਤ ਗੁਰਮੁਖਿ ਸਿੰਘ ਜੀ ਹਰੀ ਕੇ ਬਡੇ
- ੫੫-ਭਾਈ ਹੀਰਾ ਸਿੰਘ ਜੀ ਡਾਪਿਆਂ ਵਾਲੀ
- ੫੬-ਰਾਕੀ ਏਭਡ ਸਿੰਘ ਜੀ ਪੁਲਹੀ

Ref: Dasam Gur Gira Perakash

# EDICTS (2)

## TAKHT SRI DAMDAMA SAHIB



ਸਤਿਕਾਰਯੋਗ ਪ੍ਰਬੰਧਕ ਸਾਹਿਬਾਨ ਸ੍ਰੀਉ, ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ।।  
ਆਪ ਜੀ ਵਲੋਂ ਮਿਲੀ ਪੜ੍ਹਕਾ ਅਨੁਸਾਰ ਜਾਣਕਾਰੀ ਪ੍ਰਾਪਤ ਹੋਈ ਹੈ ਕਿ "ਮਲੇਸ਼ੀਅਨ ਗੁਰਦੁਆਰਾ ਕੌਂਸਲ" ਨਾਮ-ਨਿਗਤ ਪੜ੍ਹੇਥੀ ਵਲੋਂ, ਦਸ਼ਮੇਸ਼ ਪਿਤਾ, ਸਾਹਿਬ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਮਹਾਰਾਜ ਜੀ ਦੀ ਉਚਾਰਨ ਕੀਤੀ ਸ੍ਰੀ ਦਸਮ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਪਾਠਨ ਬਾਣੀ ਦੀ ਬਹੁਤ ਟਿੱਛਾ ਕੀਤੀ ਜਾ ਰਹੀ ਹੈ।  
ਪਾਠਨ ਬਾਣੀ ਦੀ ਟਿੱਛਾ, ਦਸ਼ਮੇਸ਼ ਪਿਤਾ ਜੀ ਦੀ ਟਿੱਛਾ ਹੈ, ਏ ਪਹਿਲਾਂ ਤੋਂ ਹੀ ਟਿੱਛਕ ਲੋਕ ਕਰਦੇ ਆਏ ਹਨ। ਕੋਈ ਬੀਸ਼ ਕਰਦੇ ਰਹੇ ਬਾਣੀ ਉਚਾਰਨ ਕਰਨ ਵਿਚ ਅਤੇ ਕੋਈ ਟਿੱਛਾ ਕਰਦੇ ਰਹੇ।  
ਸਤਿਗੁਰੂ ਜੀ ਗੰਗੇ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੁਤਿਆਰ ਕੂਤੇ ਝੜਿ ਪੜੀਐ।।  
ਇਹਨਾਂ ਟਿੱਛਕ ਲੋਕਾਂ ਦੀ ਬਿਨਾ ਪਰਵਾਹ ਕੀਤੇ ਦਸ਼ਮੇਸ਼ ਜੀ ਵਲੋਂ ਉਚਾਰਨ ਕੀਤੀ ਬਾਣੀ ਦਾ ਪਾਠ, ਕਥਾ ਅਤੇ ਕੀਰਤਨ ਦੇ ਪ੍ਰਭਾਵ ਚੜ੍ਹਦੀ ਕਲਾ ਸਹਿਤ ਚਲਾਏ ਜਾਣ ਦਾ ਆਪ ਜੀ ਨੂੰ ਆਦੇਸ਼ ਕੀਤਾ ਜਾਂਦਾ ਹੈ।  
ਖਾਲਸਾ ਪੰਥ ਦੇ ਕੇਂਦਰੀ ਅਸਥਾਨ ਸਚਖੰਡ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ ਜੀ ਅਤੇ ਖਾਲਸਾਈ ਆਨ-ਸ਼ਾਨ ਦੇ ਰਖਵਾਲੇ "ਪੰਨ ਤਖਤ ਸਾਹਿਬਾਨ" ਵਿਖੇ ਜੀ ਦਸ਼ਮੇਸ਼ ਜੀ ਦੀ ਪਾਠਨ ਗੁਰਬਾਣੀ ਦੇ ਪਾਠ ਅਤੇ ਕੀਰਤਨ ਹੁੰਦੇ ਹਨ ਅਤੇ ਸਦਾ ਹੁੰਦੇ ਰਹਿਣਗੇ।  
ਜੇ ਕੋਈ "ਮਲੇਸ਼ ਕੌਂਸਲ" ਦਸ਼ਮੇਸ਼ ਜੀ ਦੀ ਟਿੱਛਾ ਕਰਦੀ ਹੈ ਤਾਂ ਇਸ ਦਾ ਖਾਲਸਾ ਪੰਥ ਉਪਰ ਕੋਈ ਜੀ ਅਸਰ ਨਹੀਂ ਪਵੇਗਾ।  
ਜੇ ਟਿੱਛਾ ਕਰੇ ਸਤਿਗੁਰੂ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੇ।।  
ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ।।  
ਏ ਗੁਰਬਾਣੀ ਆਦੇਸ਼ ਟਿੱਛਕਾਂ ਉਪਰ ਲਾਗੂ ਹੋਵੇਗਾ।  
ਗੁਰਬਾਣੀ ਸਾਫ਼ ਗੁਰੂ ਹੈ, ਸੁਰਪਾ ਰੱਖਣੀ, ਸਤਿਗੁਰੂ ਜੀ ਸਾਡੇ ਲੋਕ-ਪ੍ਰਭੋਕ ਵਿਚ ਰਖਵਾਲੇ ਹਨ ਜੇ ਮੰਨੇਗਾ ਸੇ ਲਿਹਾਲ ਹੋਵੇਗਾ।

ਗੁਰੂ ਪੰਥ ਦਾ ਦਸ  
ਗੁਰਮੁਖ ਸਿੰਘ  
(ਸਿੰਘ ਸਾਹਿਬ ਭਾਈ ਗੁਰਮੁਖ ਸਿੰਘ ਜੀ)  
ਸੇਤ ਗੰਗੀ  
ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਜੀ  
ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਸਾਹਿਬ ਜੀ।  
ਸਥੇਦਾਰ  
ਤਖਤ ਸ੍ਰੀ ਦਮਦਮਾ ਸਾਹਿਬ ਜੀ  
ਤਲਵੰਡੀ ਸਾਬੋ।

ਰਿਹਾਇਸ਼ - ਦਫਤਰ :- ਕੋਈ ਟੀ. ੧, ਨਵਦੀਪ, ਮਾਤਾ ਸੁੰਦਰ ਕੌਰ ਜੀ, ਲੰਗਰ ਹਾਲ, ਤਲਵੰਡੀ ਸਾਬੋ, ਜਿਲਾ ਬਠਿੰਡਾ (ਪੰਜਾਬ)

ਫੋ :- 098140-21013, 098140-20313

E-mail : singhsahibbarif@gmail.com http://www.singhsahibbarif.com

No.: Special

Tarikh: 21 Sawan 548 (05-08-2016)

To: Sri Guru Granth Sahib Ji Academy  
2nd Floor, Wisma Tatt Khalsa,  
No. 24 Jalan Raja Alang,  
50480 Kuala Lumpur, Malaysia

Respected managing personals,  
Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

We are made known through your letter that an organisation namely, **Malaysian Gurdwara Council** has been slandering the Pure Bani of Sri Dasam Granth Sahib Ji composed by Dashmesh Pita, Sri Guru Gobind Singh Ji.

Slandering the Pure Bani is equivalent to the slandering Sri Guru Gobind Singh Ji Himself and slanderers have been attempting from the beginning. Some tried to composed their own Bani to challenge Gurbani and some kept slandering.

**ਸਤਿਗੁਰੂ ਕੀ ਗੈਸੇ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੁਤਿਆਰ ਕੂਤੇ ਝੜਿ ਪੜੀਐ ॥**

Takht Sri Damdama Sahib hereby orders you to continue to utter, preach and sing the Bani of Sri Guru Gobind Singh Ji in high spirits without worrying about anything.

The Bani of Guru Gobind Singh Ji has always been read and will continue to be read at the headquarter of Khalsa Panth, Sachkhand Sri Harmandir Sahib and all the 5 Takhts.

It will not affect the Khalsa Panth in any way if a "**Malesh Council**" slanders Gurbani.

**ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰੂ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੇ ॥**

**ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ ॥**

The Slanderers shall be subjected to the above command of Gurbani.

Gurbani is our Guru, have faith, Satguru Ji is our protector in this world and beyond; Those who believe will be blessed.

The servant of Khalsa Panth

sd/-

(Singh Sahib Bhai Gurmukh Singh Ji)

Head Granthi Jathedar,  
Sri Akaal Takhat Sahib Ji Takhat Sri Damdama Sahib Ji  
Sri Amritsar Sahib Ji Talwandi Sabo

**T**akht Sri Damdama Sahib is one of the five supreme authorities of the Sikh faith. This edict from Takht Sahib was in response to Academy's query on the Kirtan and Katha of Sri Dasam Granth Sahib where it was banned by the Malaysian Gurdwara Council.

The edict in very clear words calls the detractors of Dasam Granth as slanderous and one who are desirous of filth. Here, it is reiterated that the entire Sri Dasam Granth is the composition of Sri Guru Gobind Singh Ji and the reading or singing of any Dasam Bani is allowed.



# EDICTS

## TAKHT SACHKAND SRI HAZUR SAHIB

**T**akht Sachkand Sri Hazur Sahib is one of the five supreme authorities of the Sikh faith. It is here that Guru Gobind Singh Ji had passed on the Guruship to Sri Guru Granth Sahib Ji.

This edict from Takht Sahib was in response to Academy's query on the Kirtan and Katha of Sri Dasam Granth Sahib where it was banned by the Malaysian Gurdwara Council. The edict reiterates that the entire Sri Dasam Granth is the composition of Sri Guru Gobind Singh Ji and the reading or singing of any Dasam Bani is allowed.

No: 2238/16-17

Date: 27-07-2016

Sri Guru Granth Sahib Ji Academy  
2nd Floor, Wisma Tatt Khalsa,  
No.24, Jalan Raja Alang,  
50480, Kuala Lumpur,  
Malaysia

All the respectable officials,

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

Re: Performing of Kirtan and Katha of Sri Dasam Granth Sahib

According to the prevalent practice of the Sikh faith, the Kirtan and Katha of Sri Dasam Granth Sahib can be performed in the presence of Sri Guru Granth Sahib Ji. Sri Dasam Granth Sahib is the Bani of Guru Gobind Singh Ji. Since the olden days, compositions of Dasam Granth has been read at Harmandir Sahib, Amritsar, the five (5) Takhts and at various other historical Gurdwaras. Within Takht Sri Hazur Sahib, parallel Perakash of Sri Dasam Granth Sahib Ji is done. Katha of this Bani is also performed.

No individual or organization is allowed to oppose it. We reiterate that the Kirtan and Katha of Sri Dasam Granth Sahib is accepted by the Panth. This is for the attention of the entire Sanggat.

Servant of the Guru and the Panth

sd/-  
(Kulwant Singh)  
Jathedar

sd/-  
(Jotinder Singh)  
Assistant Jathedar

sd/-  
(Kashmir Singh)  
Acting Assistant Jathedar

sd/-  
(Giani Avtar Singh)  
Acting Assistant Granthi

sd/-  
(Ram Singh)  
Dhupia



No. 2238/16-17

Date: 27.7.16

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਕੈਡਮੀ,  
2 ਫਲੋਰ, ਵਿਸਮਾ ਤੱਤ ਖਾਲਸਾ,  
ਨੰ.24, ਜਲਨ ਰਾਜਾ ਅਲਾਂਗ,  
50480 ਕੁਆਲਾ ਲੰਪੁਰ  
ਮਲੇਸ਼ੀਆ  
ਮਾਨਯੋਗ ਸਮੂਹ ਪ੍ਰਬੰਧਕ ਸਾਹਿਬਾਨ ਜੀਓ,

ਵਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ  
ਵਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ



ਪ੍ਰਕੇਸ਼ਨ:-ਸ੍ਰੀ ਦਸਮਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਕੀਰਤਨ ਅਤੇ ਕਥਾ ਬਾਰੇ।

ਸਿੱਖ ਧਰਮ ਵਿਚ ਚਲੀ ਆ ਰਹੀ ਪੁਰਾਤਨ ਹਵਾਇਤ ਅਨੁਸਾਰ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਸ੍ਰੀ ਦਸਮਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਕੀਰਤਨ ਤੇ ਕਥਾ ਹੋ ਸਕਦੀ ਹੈ। ਸ੍ਰੀ ਦਸਮਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਜੀ ਦੀ ਬਾਣੀ ਹੈ। ਅਤੇ ਪੁਰਾਤਨ ਸਮੇਂ ਤੋਂ ਹੀ ਇਸ ਬਾਣੀ ਦਾ ਕੀਰਤਨ ਸ੍ਰੀ ਹਰਿਮੰਦਰ ਸਾਹਿਬ, ਅੰਮ੍ਰਿਤਸਰ ਅਤੇ ਸਮੂਹ ਤਖਤਾਂ ਤੇ ਅਤੇ ਹੋਰ ਵੀ ਕਈ ਇਤਹਾਸਿਕ ਗੁਰੂ ਧਾਮਾਂ ਵਿਚ ਹੁੰਦਾ ਆ ਰਿਹਾ ਹੈ। ਤਖਤ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਜ਼ੂਰ ਸਾਹਿਬ ਵਿਚ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੀ ਹਜ਼ੂਰੀ ਵਿਚ ਸ੍ਰੀ ਦਸਮਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੁੰਦਾ ਹੈ। ਇਸ ਬਾਣੀ ਦੀ ਕਥਾ ਵੀ ਹੁੰਦੀ ਹੈ।

ਕਿਸੇ ਵਿਅਕਤੀ ਜਾਂ ਸੰਸਥਾ ਦੁਆਰਾ ਇਸਦਾ ਵਿਰੋਧ ਕਰਨਾ ਨਿਰਤਰਕ ਹੈ। ਸ੍ਰੀ ਦਸਮਗ੍ਰੰਥ ਦੀ ਬਾਣੀ ਦਾ ਕੀਰਤਨ ਤੇ ਕਥਾ ਕਰਨਾ ਪੰਥ ਪ੍ਰਵਾਣਿਤ ਹੈ। ਸਮੂਹ ਸੰਗਤ ਨੂੰ ਵਿਦਿਤ ਹੋਵੇ।

ਗੁਰੂ ਪੰਥ ਦੇ ਦਸ਼,

ਕੁਲਵੰਤ ਸਿੰਘ  
ਜੱਥੇਦਾਰ

ਜੋਤਿੰਦਰ ਸਿੰਘ  
ਮੀਤ ਜੱਥੇਦਾਰ

ਕਸ਼ਮੀਰ ਸਿੰਘ  
ਕਾ ਹੋਤ ਗ੍ਰੰਥੀ

ਗਿਆਨਤਾਰ ਸਿੰਘ  
ਕਾ ਮੀਤ ਗ੍ਰੰਥੀ

ਰਾਮ ਸਿੰਘ  
ਰੁਪੀਆ

ਗੁਰਦੁਆਰਾ ਤਖਤ ਸੱਚਖੰਡ ਸ੍ਰੀ ਹਜ਼ੂਰ ਅਬਿਚਲਨਗਰ ਸਾਹਿਬ, ਨਾਂਦੇੜ (ਮਹਾਰਾਸ਼ਟ੍ਰ)

# LETTER

## SRI MUKATSAR SAHIB

**D**asam Gur Gira Perakashak Granth in a book made by Giani Sahib Singh Ji in response to the slanderous remarks made against Sri Dasam Granth. In the front pages of this book, we find this edict from Damdama Sahib dated 1908 CE where the historical Gurdwara gives full support to this book. Showing that majority of Sikhs then, had faith in the Dasam Bani.

The special seal of  
Tambu Sahib Ji

The seal of Wadda  
Darbar Mukatsar Ji

Ik Oangkaar Satgur Parsad

This is the letter from the Sri Darbar Mukatsar Ji and to the entire Sanggat, Waheguru Ji Ki Fateh.

We wish to inform the entire Khalsa that Giani Sahib Singh Ji has written a book, Dasam Gur Gira Perakashak, which has been accepted by the entire Sanggat of Sri Darbar Mukatsar. If this book gets printed, it will be beneficial to the Khalsa.

Nanakshahi Sammat 439 month of Magh day 6

ਕਰਤਾ

ਪੰਥ ਸੇਵਕ ਸਾਹਿਬਸਿੰਘ ਗਿਆਨੀ

Ref: Dasam Gur Gira Perakash



ੴ ਸਤਿ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਲਿਖਤੁਮ ਸ੍ਰੀ ਦਰਬਾਰ ਮੁਕਤਸਰ ਜੀ ਜੋਗ ਸ੍ਰਬ ਗੁਰੂ ਕੀ ਸੰਗਤ ਵਾਹਿਗੁਰੂ ਜੀਕੀ ਫਤੇ ਹੋ ਜੀ

ਸਰਬ ਖਾਲਸੇ ਜੀਕੇ ਪ੍ਰਗਟ ਹੋਵੇ ਕਿ ਜੋ ਦਸਮ ਗੁਰ ਗਿਰਾ ਪ੍ਰਕਾਸ਼ਕ ਗ੍ਰੰਥ ਗਿਆਨੀ ਸਾਹਬ ਸਿੰਘ ਜੀਨੇ ਤਿਆਰ ਕੀਤਾ ਹੈ। ਤਿਸਕੇ ਸ੍ਰਬ ਸ੍ਰੀ ਦਰਬਾਰ ਮੁਕਤਸਰ ਜੀਕੀ ਸੰਗਤ ਨੇ ਪ੍ਰਵਾਨ ਕੀਤਾ ਹੈ, ਜੋ ਜੇਕਰ ਏਹ ਗ੍ਰੰਥ ਛਪ ਜਾਇ ਤੋ ਖਾਲਸੇ ਜੀ ਕੋ ਲਾਭਦਾਇਕ ਹੈ ॥ ਸੰਨ ੧੯੦੮ ਮਾਘ ਪੁਰਸਿਦਾ ੬ ॥

੫੭-ਗਿਆਨੀ ਪੰਜਾਬ ਸਿੰਘ ਜੀ ਜੋ ਇਸ ਗ੍ਰੰਥ ਦੇ ਪ੍ਰਗਟ ਕਰਨੇ ਦੇ ਪ੍ਰੇਰਕ ਹਨ ਦਰਬਾਰ ਮੁਕਤਸਰ

੫੮-ਮਹੰਤ ਲਾਲ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੫੯-ਮਹੰਤ ਪ੍ਰੀਤਮ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੬੦-ਮਹੰਤ ਰਾਮ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੬੧-ਮਹੰਤ ਜਵਾਹਰ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ ਬਡਾ ਡੇਰਾ

੬੨-ਗ੍ਰੰਥੀ ਸੋਭਾ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੬੩-ਪ੍ਰਜਾਰੀ ਭਗਤ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੬੪-ਗਿਆਨੀ ਨਰੈਣ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੬੫-ਨੰਬਰਦਾਰ ਉਸਤਾਦ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੬੬-ਪ੍ਰਜਾਰੀ ਬਿਸਨ ਸਿੰਘ ਜੀ ਮੁਕਤਸਰ

੬੭-ਹੋਰਾ ਸਿੰਘ ਨਿਹੰਗ ਸਿੰਘ ਮੁਕਤਸਰ ਨੌਣਾ ਸਿੰਘ ਦਾ ਬੰਗਾ

੬੮-ਬਾਵਾ ਟੋਕਸਿੰਘ ਬੇਲੀ ਮੁਕਤਸਰ

੬੯-ਮਹੰਤ ਫੋਲਾਸਿੰਘ ਜੀ ਕੋਟ ਕਪੂਰਾ

੭੦-ਮਹੰਤ ਬਿਰਯਾਮ ਸਿੰਘ ਜੀ ਗੁਰੂ ਚਕ ਬਡੇ

੭੧-ਸੰਤ ਹਿੰਦਾ ਸਾਹਿਬ ਉਦਾਸੀ ਫਤੇ ਕੋਟ

੭੨-ਸੰਤ ਨਾਮਸਿੰਘ ਜੀ ਵਾਸਕੋ ਅਨੂਪ ਸਿੰਘ ਜੀ ਦਰਾਜ ਗੁਰੂ

੭੩-ਮਹੰਤ ਨਰੈਣ ਸਿੰਘ ਜੀ ਖੀਵਾ ਗੁਰੂ

੭੪-ਮਹੰਤ ਅਘੜ ਸਿੰਘ ਜੀ ਗੁਰੂ ਧਮਧਾਨ ਸੰਨ

੭੫-ਮਹੰਤ ਈਸ਼ਸਿੰਘ ਜੀ ਗੁਰੂ ਸਰਸਾ

੭੬-ਮਹੰਤ ਸੰਪੂਰਨ ਸਿੰਘ ਜੀ ਗੁਰੂ ਮੋੜ

੭੭-ਗ੍ਰੰਥੀ ਕਰਤਾਰ ਸਿੰਘ ਜੀ, ਰਾਮ ਨਗਰ

੭੮-ਕਿਸਨ ਸਿੰਘ ਨੰਬਰਦਾਰ ਖਿਆਲਾ

੭੯-ਭਾਈ ਅਨੂਪ ਸਿੰਘ ਜੀ, ਸੁਨਾਮ

੮੦-ਗਿਆਨੀ ਬਿਸਨ ਸਿੰਘ ਜੀ ਗੁਰੂ ਮੋਤੀਬਾਗ ਪਟਿਆਲਾ

੮੧-ਗਿਆਨੀ ਸੇਵਾਸਿੰਘ ਜੀ ਦਫ਼ ਸੰਨ

੮੨-ਸਰਦਾਰ ਚੂਢੇ ਸਿੰਘ ਜੀ ਦਫ਼ਤਰੀ, ਪਟਿਆਲਾ

੮੩-ਅੰਬੇਗ ਸਿੰਘ ਨਿਹੰਗ ਸਿੰਘ ਜੀ

੮੪-ਮਹੰਤ ਦੀਪ ਸਿੰਘ ਜੀ ਗੁਰੂ ਵਰ

੮੫-ਗ੍ਰੰਥੀ ਫਤੇ ਸਿੰਘ ਜੀ ਪੁਰਾਤਮੀ, ਪਟਿਆਲਾ, ਬੁਰਜ ਬਾਬਾ ਆਲਾ ਸਿੰਘ ਜੀ

੮੬-ਗ੍ਰੰਥੀ ਬਿਪ੍ਰਗਰ ਸਿੰਘ ਜੀ ਪੰਨ

੮੭-ਗ੍ਰੰਥੀ ਗੁਰ ਬਖਸ਼ ਸਿੰਘ ਜੀ ਪੰਨ

੮੮-ਗ੍ਰੰਥੀ ਬਖਸ਼ ਸਿੰਘ ਜੀ ਪੰਨ

੮੯-ਗ੍ਰੰਥੀ ਨਾਹਰ ਸਿੰਘ ਜੀ ਪੰਨ

੯੦-ਗ੍ਰੰਥੀ ਅਨੂਪ ਸਿੰਘ ਜੀ ਪੰਨ

੯੧-ਗ੍ਰੰਥੀ ਕੇਸਰਾ ਸਿੰਘ ਜੀ ਪੰਨ

੯੨-ਗ੍ਰੰਥੀ ਪਾਖ ਸਿੰਘ ਜੀ ਪੰਨ

੯੩-ਗ੍ਰੰਥੀ ਕਰਤਾਰ ਸਿੰਘ ਜੀ ਪੰਨ

੯੪-ਗ੍ਰੰਥੀ ਸੰਪੂਰਨ ਸਿੰਘ ਜੀ ਪੰਨ

੯੫-ਗ੍ਰੰਥੀ ਕਾਕੂ ਸਿੰਘ ਜੀ ਪੰਨ

੯੬-ਗ੍ਰੰਥੀ ਤਾਰਾ ਸਿੰਘ ਜੀ ਪੰਨ

੯੭-ਗ੍ਰੰਥੀ ਰਲਾਸਿੰਘ ਜੀ ਪੰਨ

੯੮-ਮਹੰਤ ਨਰੈਣ ਸਿੰਘ ਜੀ ਹਿਆਸਤ ਨਛਾ

੯੯-ਸਕਤ ਸਿੰਘ ਸਭਾ ਰਾਜ ਪੁਰਾ

੧੦੦-ਸੰਤ ਮਿਲਖਾ ਸਿੰਘ ਜੀ





# DASAM BANI AT GURDWARAS





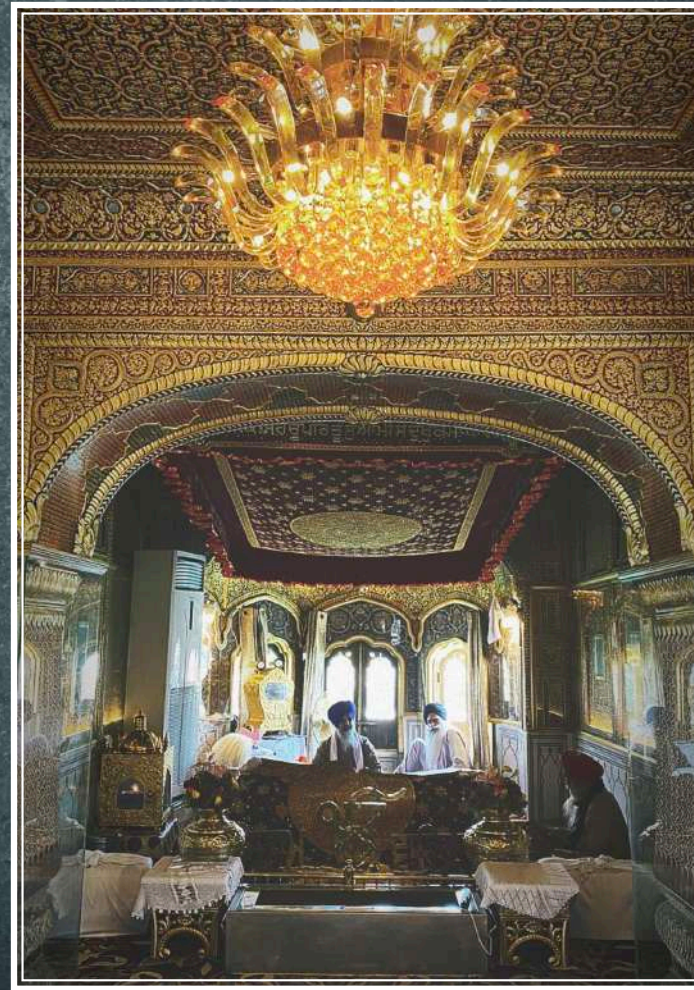
*Perkash of both Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji during an Amrit Sanchar Ceremony by the Sikh Regiment for new recruits. The ceremony was held at a Gurdwara Sahib in Lahore Pakistan Before pre-1947 CE.*



# PRESENCE OF DASAM BANI IN GURDWARAS

**S**ikhs from time to time has continually contributed in the beautification and maintenance of the Guru's house (Gurdwara). Even today, we find many historical and important Gurdwaras decorated with the Gurbani of Guru Gobind Singh Ji. The dual Perkash of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji is found in various historical Gurdwaras. In the following pictorial journey, we wish to demonstrate on how sacredly, Dasam Granth's composition find their place in the historical Gurdwaras.

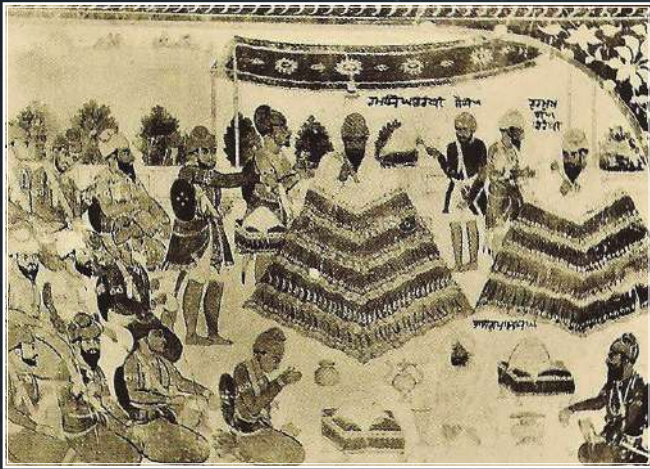
The examples given are a few amongst many other Gurdwaras that have the presence of Dasam Bani. There are various Gurdwaras with parallel Perkash especially at Hazur Sahib<sup>1</sup>. However, only a selected few are chosen for the benefit of the reader.



*Second floor of Sri Harmandir Sahib, beautifully decorated with frescos and gurbani verses from both Granths'*

<sup>1</sup> Almost every historical Gurdwara within the proximity of Hazur Sahib have the parallel Perkash of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji. Eg. Nagina Ghat, Heera Ghat, Shikar Ghat, Gurdwara Mata Sahib Devan Ji, Gurdwara Gobind Bagh, Bunga Mai Bhago Ji, Mal Tekdi Sahib etc.





01

^ A Fresco Painting , **1800 CE** in **Gurdwara Ramsar Sahib** that illustrates the Perkash of Sri Dasam Granth done alongside Sri Guru Granth Sahib Ji. A wide Channani (canopy) hovers above while the respected Granthis' are waving the Chaur Sahib (fly whisk) over both the Granths'.



02

< Chandi Di Vaar Verse , **1830 CE** on **Sri Harmandir Sahib**. At the west door, the first Pauri of Chandi Di Vaar is engraved in the gold plate:

ਪ੍ਰਿਥਮ ਭਗੁਤੀ ਸਿਮਰ ਕੈ  
ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥

✓ Rudra Avtar Verse , **1863 CE** in **Sri Harmandir Sahib**. On the 2<sup>nd</sup> floor wall, the final Sevaiya of Rudra Avtar (Dutt) is written in the gold:

ਦੇਸ ਬਿਦੇਸ ਨਰੇਸਨ ਜੀਤਿ  
ਅਨੇਸ ਬਡੇ ਅਵਨੇਸ ਸੰਘਾਰੇ ॥



03



04

^ A rare photograph of **Gurdwara Janam Asthan Nankana Sahib**, Pakistan dated **1922 CE** . The 3<sup>rd</sup> banner hung on the frontier is a verse from Bachitar Natak:

ਜਹਾਂ ਤਹਾਂ ਤੁਮ ਧਰਮ ਬਿਥਾਰੇ ॥  
ਦੁਸਟ ਦੋਖੀਅਨਿ ਪਕਰਿ ਪਛਾਰੇ ॥

03A



< Jaap Sahib inscription in **Sri Harmandir Sahib**, on the 2<sup>nd</sup> floor ceiling.





- ✓ **Akaal Takht**, Foreword by Gurcharan Singh Vaid in Dasam Granth Darpan by Giani Harbans Singh :

ਅਨੂਪ ਕੌਰ ਦੇ ਪ੍ਰਸੰਗ ਵਿੱਚ ਜੋ ਉਪਦੇਸ਼ ਪਿਤਾ ਜੀ ਨੇ ਦਿੱਤਾ ਉਹ ਅਦੁੱਤੀ ਅਤੇ ਅਲੌਕਿਕ ਹੈ । ... ਇਹ ਸੁੰਦਰ ਉਪਦੇਸ਼ ਸ੍ਰੀ ਅਕਾਲ ਤਖਤ ਸਾਹਿਬ ਅੰਮ੍ਰਿਤਸਰ ਦੀਆਂ ਸੱਜੇ ਪਾਸੇ ਦੀਆਂ ਪਉੜੀਆਂ ਦੇ ਉਤਲੇ ਪਾਸੇ ਸੰਗਮਰਮਰ ਦੀ ਸ਼ਿਲਾ ਉਤੇ ਕਈ ਚਿਰ ਪਹਿਲਾਂ ਦਾ ਉਕਰਿਆ ਹੋਇਆ ਹੈ । ਜੇਕਰ ਚਰਿਤ੍ਰ ਪਖਿਆਨ ਵਾਲੀ ਰਚਨਾ ਸਤਿਗੁਰੂ ਜੀ ਵਲੋਂ ਨਾਹ ਹੁੰਦੀ ਤਾਂ ਪ੍ਰਾਚੀਨ ਸਿੰਘ, ਜੋ ਗੁਰਮੁਖ ਪੰਡਿਤ ਸਨ, ਕਿਉਂ ਲਿਖਦੇ, ਜਾਂ ਕਿਸੇ ਨੂੰ ਲਿਖਣ ਦੀ ਆਗਿਆ ਕਿਵੇਂ ਦਿੰਦੇ?

The message within the anecdote of Anoop Kaur is both unparalleled and marvelous... This beautiful Charitr was inscribed on the beam above the stairs of Akaal Takht Sahib at the right hand side in marble. If this was indeed not Guru Ji's composition, why would the Gurmukh scholars of Akaal Takht allow it to happen?



Rare picture of Akaal Takht before 1984 CE. A large portrait of Guru Gobind Singh similar to the one in Hazur Sahib is visible on the right.



- ✓ Verse from Bachitar Natak (Apni Katha) on the exterior **Takht Sri Harmandir, Patna Sahib**:

ਤਹੀ ਪ੍ਰਕਾਸ਼ ਹਮਾਰਾ ਭਯੋ ॥  
ਪਟਨਾ ਸਹਰ ਬਿਖੈ ਭਵ ਲਯੋ ॥

06

- ^ **Parallel Perkash** of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji at the Perkash asthan of Guru Gobind Singh, **Takht Sri Harmandir, Patna Sahib** till today.

07



06A

- < Verse from Bachitar Natak (Apni Katha) on the wall above the sanctum sanctorum of **Takht Sri Harmandir, Patna Sahib** :

ਤਹੀ ਪ੍ਰਕਾਸ਼ ਹਮਾਰਾ ਭਯੋ ॥  
ਪਟਨਾ ਸਹਰ ਬਿਖੈ ਭਵ ਲਯੋ ॥







08

△ Verse of Charitropakhyan (Chaupai Sahib) on the Cendowa (canopy) of Sri Guru Granth Sahib Ji at **Takht Sri Damdama Sahib**, reading:

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥



09

△ **Parallel Perakash** of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji at the Joti Joyt Asthan of Guru Gobind Singh, **Takht Sachkand Sri Hazur Abchalnagar Sahib Ji** till today.

10

Verses from Jaap Sahib engraved in gold plate in the interior of the santum sanctorum of **Sachkand Sri Hazur Sahib**. The picture shown is one amongst the many verses engraved.



Verses from Bachitar Natak and Shastar Naam Mala, respectively are embroidered on the curtain of the santum sanctorum of **Takht Sri Keshgarh Sahib**. The verses are:

ਜਿਤੇ ਸਸਤ੍ਰ ਨਾਮੰ ॥ ਨਮਸਕਾਰ ਤਾਮੰ ॥  
ਜਿਤੇ ਅਸਤ੍ਰ ਭੇਯੰ ॥ ਨਮਸਕਾਰ ਤੇਯੰ ॥

and

ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ  
ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ॥  
ਸੈਫ ਸਰੰਗੀ ਸੈਹਬੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ ॥ >

11







12

△ Bachitar Natak Verse engraved on the beam in the darbar of **Gurdwara Hemkunt Sahib**. The verse reads:  
**ਹੇਮ ਕੁੰਟ ਪਰਬਤ ਹੈ ਜਹਾਂ ॥**



14

△ Chandi Di Vaar Verse engraved on the wall of **Gurdwara Sis Ganj (Anandpur Sahib)**. The cremation of the head of Guru Tegh Bahadur Ji was done here, the verse is from the first Pauri:

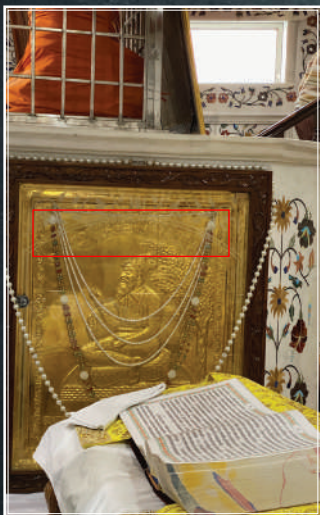
**ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰਿ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥ ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥**



16

△ Bachitar Natak Verse inscribed in a fresco painting of Guru Nanak Dev Ji at **Gurdwara Baba Atal Rai Sahib Ji**. The verse is:

**ਤਿਨ ਬੇਦੀਅਨ ਕੀ ਕੁਲ ਬਿਖੈ ਪ੍ਰਗਟੇ ਨਾਨਕ ਰਾਇ ॥ ਸਭ ਸਿੱਖਨ ਕੋ ਸੁਖ ਦਏ ਜਹ ਤਹ ਭਏ ਸਹਾਇ ॥**



13

< Verse from Chandi Di Vaar engraved in the gold portrait of Guru Sahib at **Gurdwara Thara Sahib, Amritsar**:

**ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰਿ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥ ਸਭ ਥਾਈਂ ਹੋਇ ਸਹਾਇ ॥ (ਪ: ੧੦)**

15

> Verse from Shastar Naam Mala embroidered at the Shastar display at **Gurdwara Moti Bhag Sahib, Delhi**:

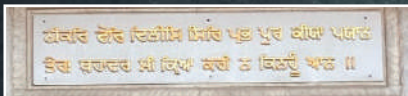
**ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ॥ ਸੈਫ ਸਰੋਹੀ ਸੈਥੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ ॥**





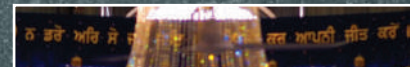
Bachitar Natak Verse on the exterior (below the window) of **Gurdwara Sis Ganj Sahib, Delhi**. The verse is as below:

ਠੀਕਰ ਫੋਰਿ ਦਿਲੀਸ ਸਿਰਿ ਪ੍ਰਭ ਪੁਰਿ  
ਕੀਯਾ ਪਯਾਨ ॥ ਤੇਗ ਬਹਾਦਰ ਸੀ  
ਕ੍ਰਿਆ ਕਰੀ ਨ ਕਿਨਹੂੰ ਆਨ ॥



Verse of Chandi Charitr 1 on the Cendowa (canopy) of Sri Guru Granth Sahib Ji at **Gurdwara Paonta Sahib**, reading:

ਨ ਡਰੋ ਅਰਿ ਸੋ ਜਬ ਜਾਇ ਲਰੋ ਨਿਸਚੈ  
ਕਰਿ ਅਪੁਨੀ ਜੀਤ ਕਰੋ ॥



17



< Chandi Di Vaar Verse on the exterior of **Gurdwara Bangla Sahib, Delhi**. The verse is from the first Pauri:

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸਨ ਧਿਆਈਐ  
ਜਿਸੁ ਡਿਠੇ ਸਭਿ ਦੁਖਿ ਜਾਇ ॥



19



21

Bachitar Natak Verse on the exterior (below the window) of **Gurudwara Sri Guru Tegh Bahadur Sahib, Bahadurgarh Patiala**. The verse is as below:

ਤਿਲਕ ਜੰਝੂ ਰਾਖਾ ਪ੍ਰਭ ਤਾ ਕਾ ॥  
ਕੀਨੋ ਬਡੋ ਕਲੁ ਮਹਿ ਸਾਕਾ ॥

20

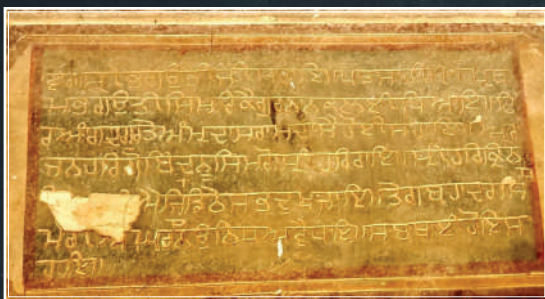
> Chandi Di Vaar Verse on the exterior of **Gurdwara Badi Sanggat, Benaras**.

The verse is from the first Pauri:

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰਿ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥







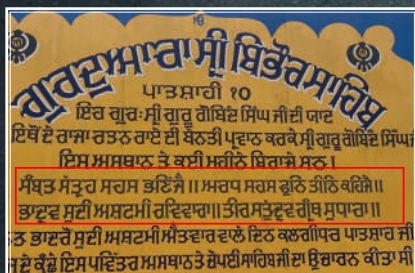
^ Chandi Di Vaar Verse at **Gurdwara Bhai Banno at Mangat, Pakistan:**  
ਵਾਰ ਸ੍ਰੀ ਭਗਉਤੀ ਜੀ ਕੀ ॥ ਪਾਤਿਸਾਹੀ ੧੦ ॥



24  
^ Verse from Chandi Di Vaar at **Gurdwara Sahib Yahiyaganj Lucknow** on the wall behind Guru Sahib's Perakash.  
The verse is:  
ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ  
ਘਰਿ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥



26  
^ **Parallel Perakash** of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji at Baba Deep Singh Ji's historical Gurdwara, **Gurdwara Tahla Sahib, Chabba.**



23  
^ Verses of Charitropakhyan (Chaupai Sahib) on the history board and entrance of **Gurdwara Bhibhaur Sahib**, the verses are:  
ਸੰਬਤ ਸਤ੍ਰਹ ਸਹਸ ਭਣਿਜੈ ॥ ਅਰਧ ਸਹਸ ਫੁਨਿ ਤੀਨਿ ਕਹਿਜੈ ॥  
ਭਾਦ੍ਰਵ ਸੁਦੀ ਅਸਟਮੀ ਰਵਿ ਵਾਰਾ ॥ ਤੀਰ ਸਤ੍ਰਦ੍ਵ ਗ੍ਰੰਥ ਸੁਧਾਰਾ ॥  
and  
ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥

25  
Parallel Perakash of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji at **Gurdwara Shahidi Bhag, Anandpur Sahib.**

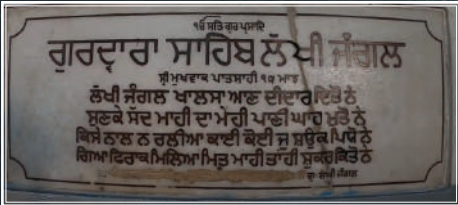






Shabad Hazare verse on a board behind the Jand tree at **Gurdwara Gurudwara Charan Kanwal Sahib Machhiwara**. This verse was recited at the Jand tree (still present):

ਖਿਆਲ ਪਾਤਿਸਾਰੀ ੧੦ ॥  
ਮਿਤ੍ਰੁ ਪਿਆਰੇ ਨੂੰ ਹਾਲੁ ਮੁਰੀਦਾਂ ਦਾ ਕਹਣਾ ॥



27

△ (1) **Parallel Perkash** of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji at **Gurdwara Sri Lakhisar Sahib, Lakh Jungle**.

(2) Dasam Bani Verse inscribed on the marble as below:

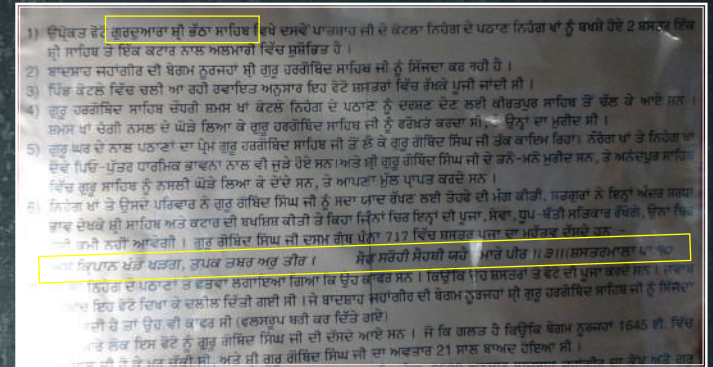
ਸ੍ਰੀ ਮੁਖਵਾਕ ਪਾਤਸਾਰੀ ੧੦ ਮਾਤ੍ਰ  
ਲੱਖੀ ਜੰਗਲ ਖਾਲਸਾ ਆਇ ਦੀਦਾਰ ਦਿਤੋ ਨੇ ॥



< **Parallel Perkash** of Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji at **Gurdwara Nanak Jhira Sahib, Bidar**.

28

29



Guru Gobind Singh Ji blessed Nihung Khan with a Sri Sahib (sword) and Kattar (punch dagger) at this Gurdwara.

31

△ The history information given of **Gurudwara Bhutta Sahib, Kotla Nihang** quotes a verse form Shastar Naam Mala to indicate the importance of respecting Shastar.

The verse is as below:

ਅਸਿ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ  
ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ ॥  
ਸੈਵ ਸਰੋਹੀ ਸੈਹਬੀ ਯਹੈ ਹਮਾਰੈ ਪੀਰ ॥

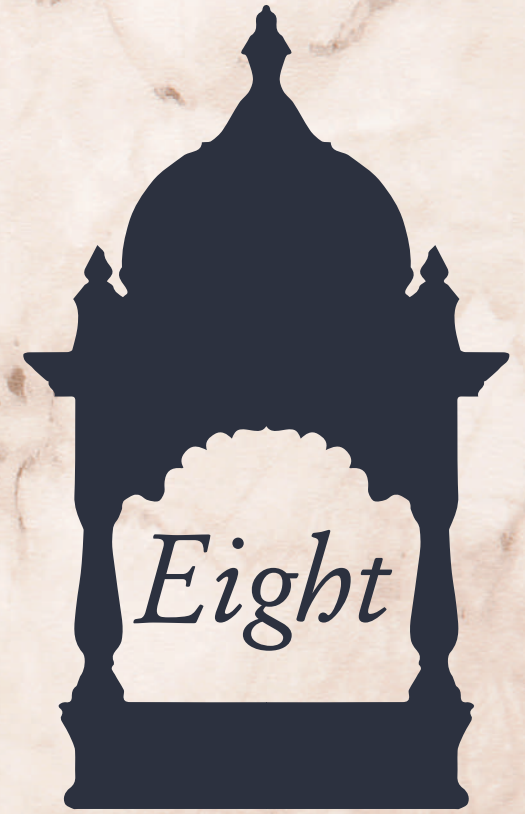
30

Shastar Naam > Mala Verse on the wall behind Guru Sahib at **Gurdwara Karte Parwan, Kabul**. The verse is as below:

ਤੁਹੀ ਨਿਸਾਨੀ ਜੀਤ ਕੀ ਆਜੁ ਤੁਹੀ ਜਗਬੀਰ ॥ (੫:੧੦)







# FOREIGN VIEWS OF SRI DASAM GRANTH JI





*A historic painting of Guru Gobind Singh Ji which is kept at Takht Sri Harmandir, Patna Sahib.*

*Giani Gian Singh in his book, Twarikh Gurdwariyan talks about this painting of Guru Sahib, he states:*

*"This painting was commissioned by Bahadur Shah from an Italian artist. from Italy. Before his death, he donated this painting to Patna Sahib. Another view is that, Raja Hajuri Singh visited Guru Gobind Singh Ji at Anandpur Sahib and got it painted upon seeing Guru Ji. He later took back the painting with him to Calcutta, which was later placed at Takht Sri Harmandir Ji, Patna Sahib. "*

*This photo was preserved by Director National Museum of Delhi & conservatives from Calcutta.*



# INTRODUCTION OF FOREIGN HISTORIANS AND SIKHS

**S**ince the dawn of foreign interest onto Hindustan, various foreign proselytisers, priests, western scholars and spies were sent into the Indian society to understand the social and religious believes of the many hundred different race, clan, caste, religion, etc. This was done as a groundwork onto which they were going to build their Raj. Once they understood the society, they understood the people and it became easier to rule over them. We find books by western writers even before Punjab was annexed meaning that studies were already ongoing to penetrate the society. Punjab was one of the last to fall under the Britishers and once they took control, many such books were written on the religion of Sikhs and their social and political framework. These were books written for an agenda. Translations of our sacred Granths were done where the Gurmat philosophy<sup>1</sup> lacked. Translation of various other religious texts of the Sikhs was done and some were discovered like the Prem Sumarag Granth (which clearly does not conform with Gurmat).

<sup>1</sup> Gurmat philosophy is the ideology which has been told within Gurbani and explained within Bhai Gurdas Ji Varan and Kabitt. The understanding of Sikhi can never be achieved without the study of the Varan and Kabitt. Furthermore, the meanings of Gurbani and other texts as taught by Guru Gobind Singh Ji which can be seen from lineage of Giani (Taksal) is required in order to get the correct meanings. Further explanation can be done but the basis should be the meanings that have been taught by Guru Ji. If the meanings are created on the basis of one's own intelligence and understanding (Haumai), it is nothing more than Manmat (mind-oriented intellect). This is where the foreigners have failed.



The construction of the Gothic tower by the British in 1874 CE was a terrible decision the British made as it was taller than the Akal Takht building. The construction of the gothic clock tower met with serious disapproval from the Sikhs, but the British ignored this and moved forward with their project. While Guru Arjan had Darbar Sahib built on the lowest elevation in the city as a mark of Sikh humility, at 145 feet the gothic clock tower completely dominated the sacred space of Darbar Sahib and the surrounding landscape of Amritsar. It endured in the complex for about 70 years. Later demolished by Sikhs.



It is with great sadness we say that even till today, the Sikhs and the universities are still referencing the works of such non-practitioners of Sikhi in order to understand Sikhi. The same amount of time should be spent on making the texts of the faithful Gursikhs available or the brilliant works of the Guru's poet, republished.

Within the list we have excluded the works of Cunningham<sup>2</sup>, Ernest Trump and etc. because they had written many offensive remarks and their analytical methods were not aligned with Gurmat. These scholars (e.g. Trump, et al.) were Christian missionaries who were funded by the British Government to degenerate the Sikh faith and to demonstrate absolute Christian superiority. Even those referenced in the following list have mentioned in a way or another, made objectionable remark, which does not fit the Gurmat philosophy as, explained by Bhai Gurdas Ji and other Gursikhs<sup>3</sup>.

***They are only to be taken as to grasp an idea that even the foreigners saw the close relationship of Sri Dasam Granth Sahib with the Sikhs. The study of Sikh religion or Sikhi can only be done through its practitioners and not an outsider who does not have love for the Gurus.***

<sup>2</sup> Cunningham was one of the first to raise a doubt on the authorship of certain portion of the Dasam Granth Sahib by giving baseless allegations. He neither had the spiritual or knowledge of the true essence of Sikhi.

<sup>3</sup> Maccauliffe within his book *The Sikh Religion* (Vol. 5, pg. 260) has doubted the intellectual ability of Shaheed Bhai Mani Singh Ji and he has tried to correct him by saying that the Dasam Granth Sahib contains errors. What he fails to realize is that, he is questioning Bhai Mani Singh Ji who was a life long companion of Guru Gobind Singh who faithfully served the Guru and Panth till his last drop of blood. Maccauliffe's intellectual acumen is not right. Great is Bhai Mani Singh Ji and we bow our heads to him.



A depiction of Shaheed Bhai Mani Singh Ji performing Katha whilst the Sikhs are writing it down. This drawing is from an old lithograph of *Gyan Ratnavali*, a book ascribed by Bhai Mani Singh Ji. Bhai Mani Singh Ji was amongst the 48 blessed Sikhs to hear the dictation of Sri Guru Granth Sahib Ji from Guru Gobind Singh Ji himself at Guru Ki Kanshi, Damdama Sahib.



# CAPTAIN MATTHEWS'S THE ASIATIC ANNUAL REGISTER

**I**n 1809 CE, Captain Matthews speaks about the Gurbani written by Guru Gobind Singh Ji in The Asiatic Annual Register, vol. XI for the Year 1809. Captain Matthews, Deputy Commissary of Ordnance at Fatehgarh, who traveled through the Punjab in 1808 CE. Matthews was a military spy dispatched by the then commander in chief of the British army to survey the power and military resource of Maharaja Ranjit Singh. Captain Matthews writes:

*It is neatly decorated, both within and with-out,  
and the rajah is making additional ornamented work to it at his own  
expense. In this sacred place is lodged, under a silken canopy,  
the book of laws, as written by Gooroogobind Singh,  
in the Goormook'hee character. The temple is called Hurmundul,  
or God's place.*

- Sicques, Tigers, or Thieves: Eyewitness Accounts of the Sikhs (1606-1809),  
Chapter 19: A Failed Spying Mission to Lahore , pg. 237



Sri Harmandir Sahib, Amritsar

Source: Himachal Pradesh State Museum,  
Shimla as referenced by Goswamy (2000) in the  
book Piety and Splendour, Sikh Heritage in Art.



# JOHN MALCOLM'S SKETCH OF SIKHS



Sir John Malcolm was a Scottish historian, soldier, and statesman. In 1782 he began working for the East India Company.

He was the author of several works including *Sketch of the Sikh* (1812), *A History of Persia* (1815), *Memoir of Central India* (1823), *Political History of India from 1784 to 1823* (1826), and *Life of Lord Clive* (1836). His books provide excellent insights into this period in British Imperial history.

**I**n 1812, Lt.Col. John B. Malcolm mentioned about Sri Dasam Granth as Dasama Padshah ka Granth' various times and the role of Dasam Granth in the Khalsa Panth. Various extracts from Sketch of Sikhs which narates about Sri Dasam Granth Sahib Ji:

Acalis [Nihangs], or immortals, who under the double character of fanatic priests and desperate soldiers, have usurped the sole direction of all religious affairs at Amritsar, and are, consequently, leading men in the council which is held at that sacred place...The assembly, which is called the Guru-mata, is convened by the Acalis [Nihangs]...**When the chiefs and principal leaders are seated, the Adi-Grant'h and Dasama Padshah ke Grant'h are placed before them.** They all bend their heads before these scriptures, and exclaim, Wa! Guruji ka Khalsa! Wa! Guruji ki Fateh!..

The Acalis, when the prayers are finished, desire the council to be seated.

- *Sketch of the Sikhs* (London:1812 CE)

Adi Grant'h means, the first Grant'h, or book, and is generally given to this work to distin- guish it from the **Dasama Padshah ka Grant'h, or the book of the tenth king, composed by Guru Govind.**

- *Sketch of the Sikhs* (London:1812 CE) , pg. 31

The **Dasama Padshah ka Grant'h, or the book of the tenth king** or ruler... Is at least as much revered, among the Sikhs, as the Adi-Grant'h of Arjunmal. This volume, which is not limited to reli- gious subjects, but filled with accounts of his own. battles, and written with the view of stirring up a spirit of valour and emu- lation among his followers, is at least as much revered, among the Sikhs, as the Adi-Grant'h of Arjunmal.

- *Sketch of the Sikhs* (London:1812 CE) , pg. 51



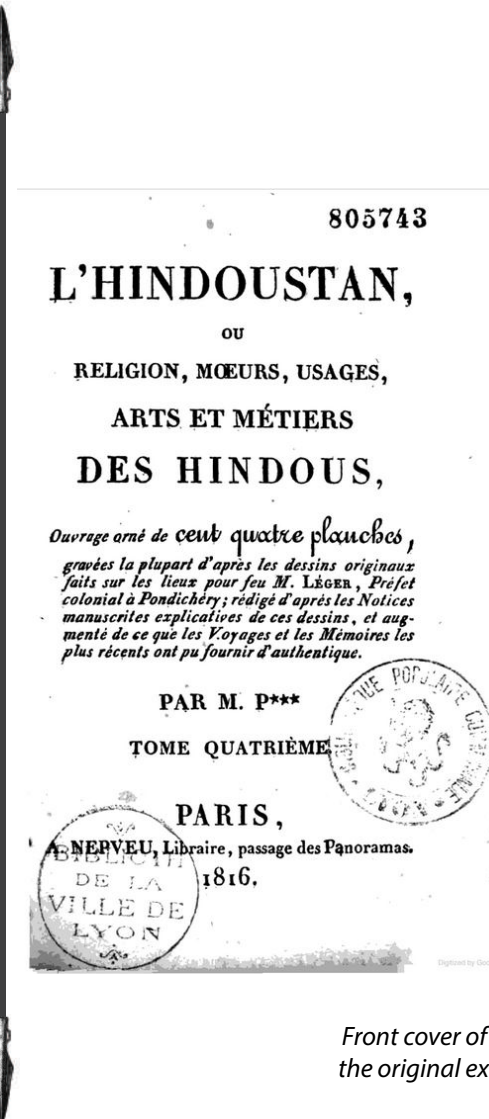
# JEAN-AMABLE PANNELIER'S L'HINDOUSTAN

In 1816 CE, Jian-Amable Pannelier's L'Hindoustan mentioned about the sacred scriptures of the Sikhs. The french text is translated below:

The sacred scriptures of Sikhs include the understanding of both their history and their laws. The first is Adi Granth, composed by (Guru) Nanac and his 4 immediate successors. The other is Dasama-padeha-ka-Granth, written by the tenth Gourou (Guru), Govinde (Singh). Sikhs publicly read these scriptures in their religious assemblies.

*Note: The mention of the four (4) immediate succesors after Guru Nanak Dev Ji's compositions is incorrect as the author failed to include the contribution of Guru Hargobind Sahib Ji, Guru Tegh Bahadur Sahib Ji and Guru Gobind Singh Ji. Guru Hargobind Sahib Ji had contributed by adding tunes to 9 out of 22 Vaars (Ballad). Guru Gobind Singh Ji on the other hand has one Dohira in Salok Mahalla 9.*

Based on the abstract above, it is clear that Sikhs had unwithering faith and reverence for the Bani of both Sri Guru Granth Sahib Ji and Sri Dasam Granth Ji as both were read publicly in religious congregations.



Les livres sacrés des *seiks* comprennent à la fois leur histoire et leurs lois. L'un, qui est l'*Adi-granth*, a été composé par *Nanac*, et par ses quatre successeurs immédiats; l'autre, le *Dasama-padeha-ka-granth*, ou le livre du dixième *gourou*, est de *Govinde*. Les *seiks* lisent publiquement ces livres dans leurs assemblées religieuses. La forme du gouvernement de ce peuple sous ses dix *gourou*, fut celle d'une république soumise à un chef spirituel, qui fut ensuite

Front cover of Jian-Amable Pannelier's L'Hindoustan (left) and the original excerpt of his mention of Sri Dasam Granth Ji (right).

# AUGUST SCHOEFFT'S PAINTING



August Theodor Schoefft  
(1809-1888 CE)

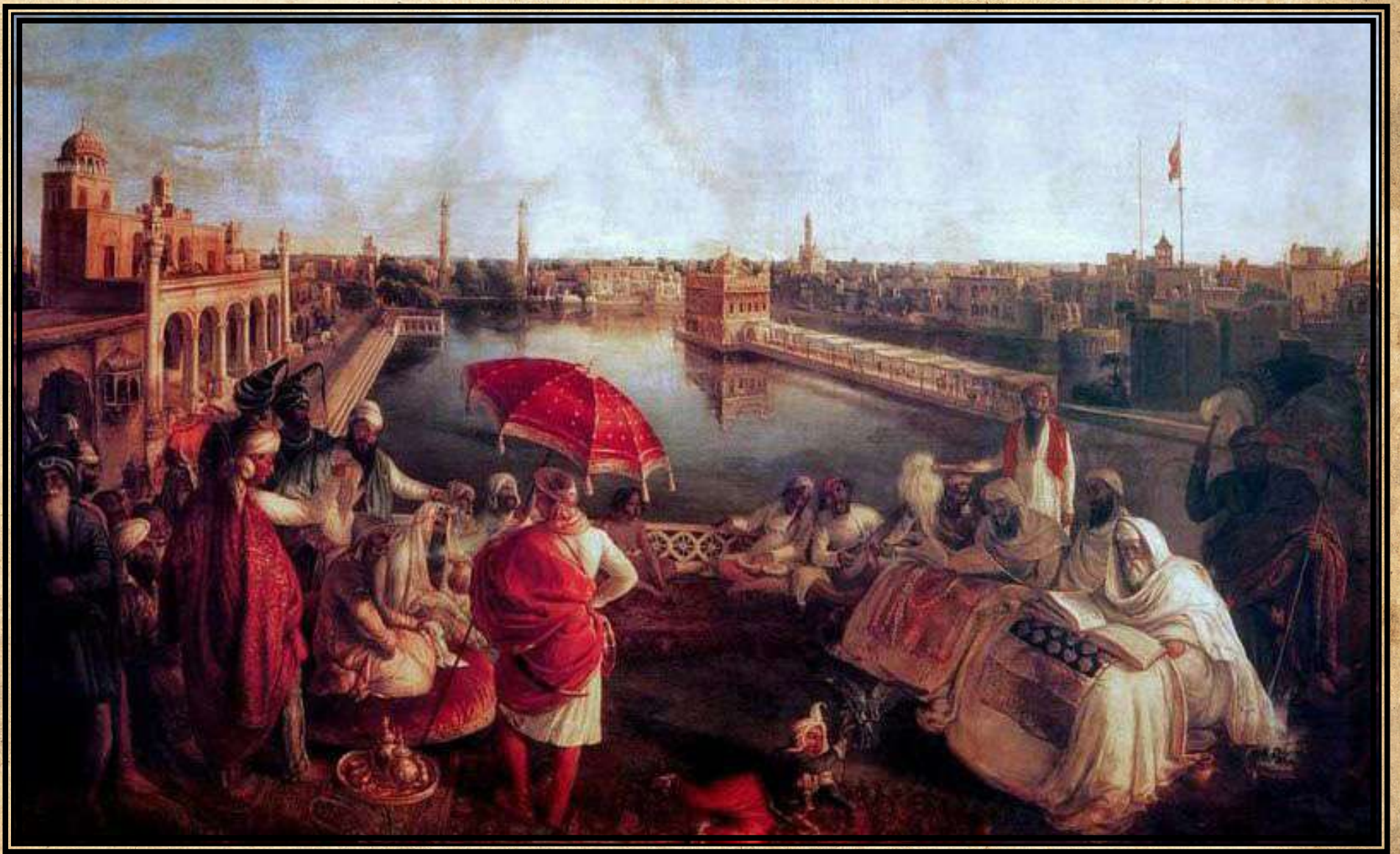
Hungarian National Museum, Budapest

**A**ugust Theodor Schoefft, a renowned Austrian painter made a painting of Maharaja Ranjit Singh sitting in devotion on a balcony that is overlooking the magnificent Darbar Sahib Complex. The Maharaja is seen sitting in front of Sri Guru Granth Sahib Ji and Dasam Granth Sahib Ji. Similar to the illustration at Gurdwara Ram Sar Sahib, the Dasam Granth is placed on the left on a palanquin that is lower to Sri Guru Granth Sahib as a mark of respect.

Schoefft reached the capital of the Sikh Kingdom, Lahore in November 1841 during the reign of Maharaja Sher Singh. Schoefft spent over a year in the Sikh Kingdom painting various scenes and masterpieces of prominent members of the Sikh Court. He heard various accounts of the scene during the time of Maharaja Ranjit Singh and observed the glory of the Sikh Royal Court and visited cities of Amritsar and Lahore. Schoefft created the two most famous epic historical paintings of the Court of Lahore and Ranjit Singh at Darbar Sahib.

*Note: This Painting ended up in the collection of Maharaja Duleep Singh living in England. Upon Duleep Singh's death the painting became the property Princess Bamba Jindan. She later moved to Lahore. After her death, her secretary Pir Karim Baksh Supra sold Schoefft's paintings to the Government of Pakistan in 1959. It is now in the Princess Bamba Collection at the Lahore Fort Museum in Pakistan.*





*Maharaja Ranjit Singh listening to Gurbani being recited near the Akaal Takht, and Sri Harmandir Sahib, Amritsar. Painted by August Schoefft, now in the Princess Bamba Collection at the Lahore Fort Museum in Pakistan.*



# SRI DASAM GRANTH JI IN FOREIGN LITERATURE



## *Origin of the Sikh Power in the Punjab by Henry T. Prinsep (1834 CE)*

The long hair on the head, and flowing beard, the entire renunciation of tobacco, and the use of the audible salutation of "Wah Gooroo-jee ke futeh," (victory to Gooroo jee,) proclaimed that the ploughshare had been exchanged for the avenger's sword, and that the **maxims and precepts of the granth of Gooroo Govind had prevailed over** the more peaceable doctrines of the vedas and shastras of pure Hindooism.

(Pic) Henry Thoby Prinsep, dated 1871 CE, portrait by G. F. Watts

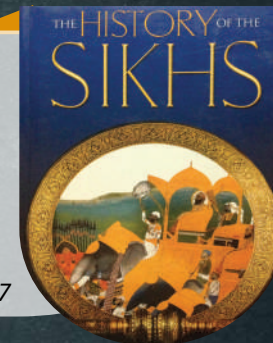
- Page 3

## *The History of the Sikhs by W.L. M'Gregor (1846 CE)*

This part is named Ad-Granth, to distinguish it from the second portion, composed exclusively by the great reformer Gooroo Govind, Nanuk's successor. **This second part is accordingly named the "Dasuma Padshah ka Grunth" or "Book of the tenth king."**

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(Pic) Front Cover of The History Of Sikhs, Re-printed in 2007



## *History of the Punjab by James Prinsep (1846 CE)*

The Dasama Padshah ka Grant'h, written by Guru Govind, is considered as holy as the Adi Granth.

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(Pic) James Prinsep, Young James drawn by his sister Emily.



*Journal of the Royal Asiatic Society of Great Britain and Ireland  
by H. H. Wilson (1847 CE)*

Guru Govind was an author as well as a soldier, and has left a record of his own exploits, in a work called the Vichitra Natak, forming the first portion of a larger compilation which shares with the Adi Granth the reverence of the Sikhs. It is called **Dasama Padshah ka Granth, the book of the 10<sup>th</sup> King.**

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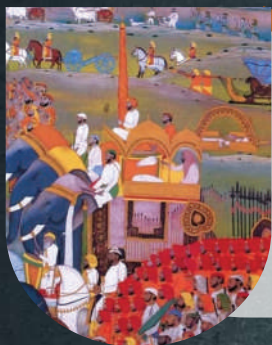
(Pic) Horace Hayman Wilson (1785-1860 CE)



*Ibratnama by Mufti Ali Ud din (13 September 1854 CE)*

He was always attended on his tours by a priest with a **volume of each of the two chief scriptures.** They were wrapped up in rich pieces of silk, placed in a cot under a big canopy... Every regiment had its own volumes of the Granths... Even the ministers of state carried separate copies of the Granths.

(Pic) Procession 1850 CE, Guru Granth Sahib is seen on a palanquin on the back of an elephant.

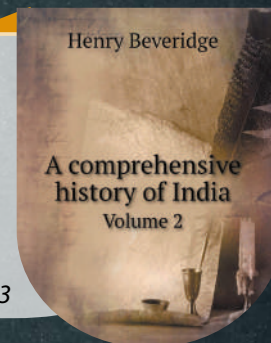


*A Comprehensive history of India by Henry Beveridge (1867 CE)*

After reading some of the first chapters of a work composed by Nanak, and **of other composed by himself (Guru Gobind Singh)**... they (Sikhs) have their own sacred books.

- Vol. 2, Page 80

(Pic) Front Cover of A Comprehensive History of India: Vol. 2, Replication in 2013



*Religious Thought and Life in India by Monier Williams (1883 CE)*

The temple dedicated to the tenth Guru Govind, at Patna, was rebuilt by Ranjit Singh... On the other side was a kind of low altar, on which were lying under a **canopy a beautifully embroidered copy of the Adi-Granth and the Granth of Govind.**

(Pic) Sir Monier Monier-Williams





### *Legends of the Punjab by R. C. Temple (1884 CE)*

Akaal Purakh, or the Immortal Man, meaning God, is a central figure in the Sikh Religion, and the hymn in his praise, **the Akaal ustut, immediately follows the japji or chief prayer in Guru Govind Singh's Granth (Scripture).**

- Page 531

(Pic) Richard Carnac Temple (1850-1931 CE)



### *Rulers of India: Ranjit Singh by Sir Lepel Griffin (1892 CE)*

Until the time of Guru Govind Singh, whose teachings and book of conduct were a new starting point for the Sikhs and did more than the authority of Nanak to form them into the military nation which they afterwards became.

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(Pic) Sir Lepel Henry Griffin (1838-1908 CE)

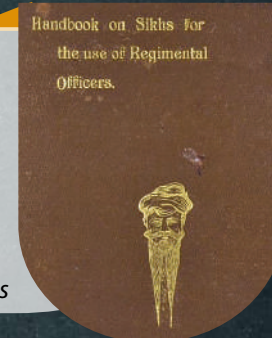


### *Handbook of the Sikhs by Captain R. W. Falcon (1896 CE)*

The Adi Granth, so called to distinguish it from the later Granth, is known as the book of Nanak... **Sikhs reverence the two Granths as being the visible sign** of the Guru (their mediator with God) and bow down before them as if in the presence of the Guru himself, and consider their words as sacred.

- Page 2

(Pic) A rare 1896 CE first edition military manual of Handbook on Sikhs for the use of Regimental Officers

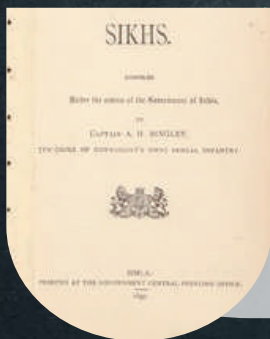


### *Sikhs by Captain A. H. Bingley (1899 CE)*

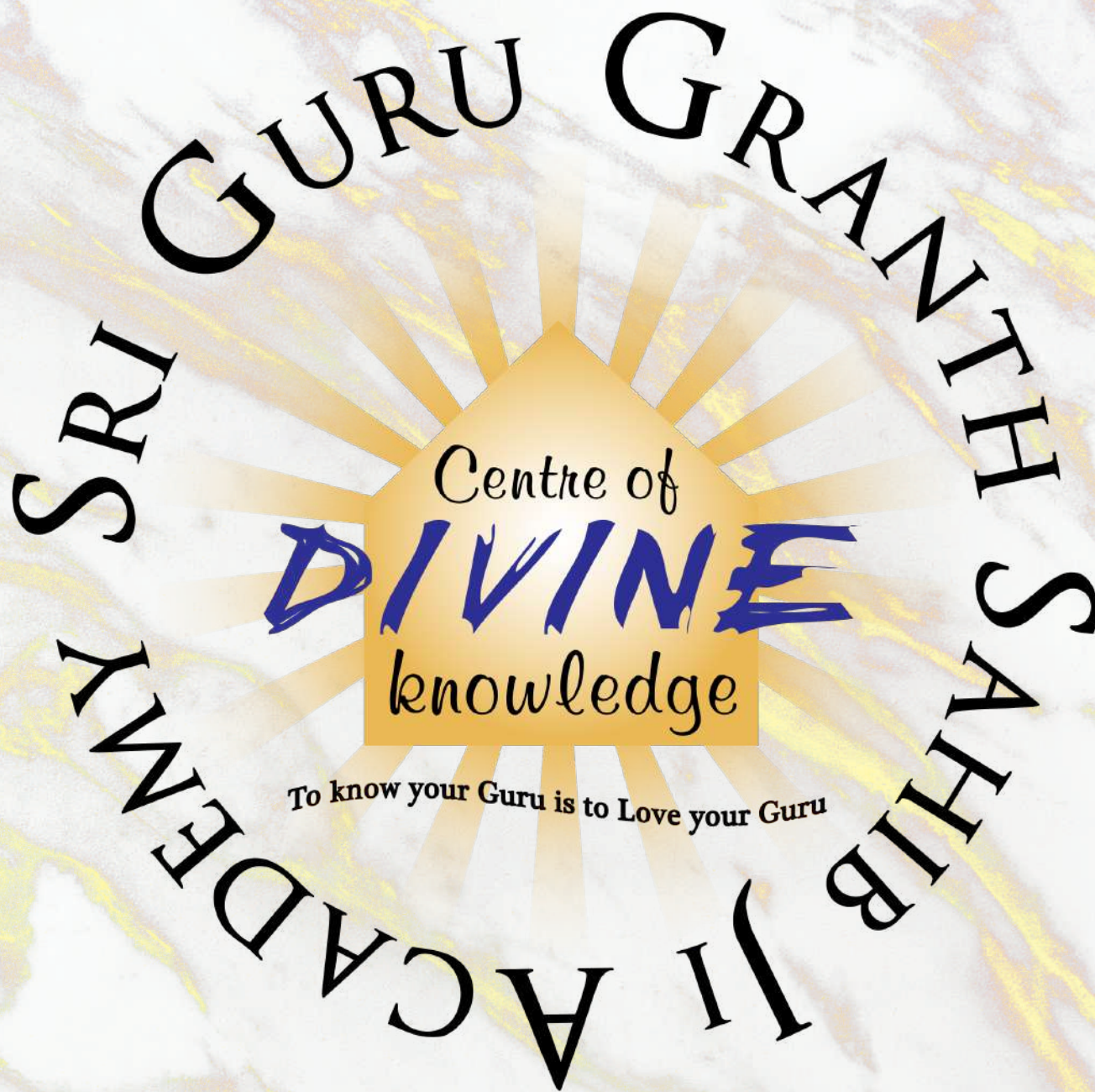
This version of the Granth was subsequently called the Adi Granth or First Book, to distinguish it from the **Daswen Badshah Ki Granth** written by Govind Singh, the tenth and last of the Gurus.

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(Pic) Cover of Captain A.H. Bingley's Sikhs







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ਅਤਿ ਮੀਠਾ ਅਤਿ ਮੀਠਾ ਗੁਰ ਕਾ ਬਚਨ ਹੈ

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Sweet to the mind and body  
is the Guru's word.



ਗੁਰਬਾਣੀ ਤਿਨਿ ਭਾਈਆ ਜਿਨਿ ਮਸਤਕਿ ਭਾਗ

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The Guru's words are only pleasing  
to those who have good fortune.

ਭਗੁਪਤੀ ਭਗੁਪਤੀ  
ਭੈਲਗੁ ਭਗੁਪਤੀ  
ਕਰ ਭਾਇਆ ਧਰ  
ਭਗੁਪਤੀ ਭਾਇਆ ॥  
ਸਿਰੁਨਾਥ ਬਿਸਾਥ  
ਬੇਦਨਾਥ ਬਾਲਕਰ  
ਬਾਸੀਭਾਥ ਬਾਨਾਥੀ  
ਬੰਨ ਬਾਨਾਥੀ ॥

ਭਗੁ ਪਿਆਰੇ ਨੂੰ  
ਭਲ ਮਹੀਦਾ  
ਦਾ ਕਰਦਾ ॥  
ਤੂੰ ਬਿਨੁ ਰੋਗ  
ਮਾਧੀਆ ਦਾ ਬਿਦਾ  
ਨਾਨਾ ਨਿਵਾਨਾ  
ਦੇ ਕਰਦਾ ॥

ਸੁਲ ਸੁਲਹੀ  
ਮੰਗੁ ਪਿਆਰਾ  
ਬਿਨ ਕਰਾਈਆ  
ਦਾ ਮਦਦਾ ॥ ਭਾਉ  
ਦਾ ਸਾਨੁ ਸੁਲਹ  
ਬੰਨਾ ਰੰਨ ਮੇਰਿਆ  
ਦਾ ਕਰਦਾ ॥

ਨਿਉਲੀ ਕਰਮ ਦੁਆਰੀ  
ਬਿਦਿਆ ਪਰ ਬੁਧਾਧਾਰੀ  
ਪਿਆਰ ਕੇ ਲਗਾਏ ਨੇਕ  
ਪਿਆਰ ਚੁੰਨ ਪਾਈਐ ॥  
ਰਸਮ ਕੇ ਰਾਜ ਮਹਾਰਾਜਨ  
ਕੇ ਮਹਾਰਾਜਾ ਅੰਮੇ ਰਾਜ  
ਭੀਤ ਅਉਰ ਦੁਨਾ  
ਕਉਨ ਪਿਆਈਐ ॥

ਅੰਗ ਬਿਸਮ  
ਖੰਡੇ ਖਤਰਾ ਤੁਝ  
ਤੁਝ ਅੰਗ ਤੁਝ ॥  
ਮੇਰੇ ਮੇਰੇ  
ਮੇਰੀ ਧਰੀ  
ਭਾਗੇ ਮੇਰੇ ॥

ਕਮਾਣੇ  
ਕਰਾਮਤ ਕਾਯਮ  
ਕਰੀਮ ॥  
ਰਜਾ ਬੁਲੀ  
ਰਾਜਿਕ ਰਿਹਾਏ  
ਕਰੀਮ ॥

ਮਹਾਰਾਜ  
ਰਾਜ ਕੇ ਰਾਜਾ ॥  
ਨਾਇਕ ਅਥਲ  
ਘਟਾ ਸਿਰ  
ਤਾਜਾ ॥

ਦਿਨਹੀ  
ਕੇ ਪ੍ਰਮਾਦ ਸ੍ਰ  
ਬਿਦਿਆ ਲਈ  
ਦਿਨਹੀ ਕੀ  
ਬਿਧਾ ਸੁਭ  
ਸੁਭ ਮੇਰੇ ॥

ਤੁਹੀ  
ਖਤਰਾਧਾਰਾ  
ਤੁਹੀ ਬਾਛਾਵਾਰੀ ॥  
ਤੁਹੀ ਤੀਰ  
ਤਰਵਾਰ ਕਾਤੀ  
ਕਰਾਰੀ ॥

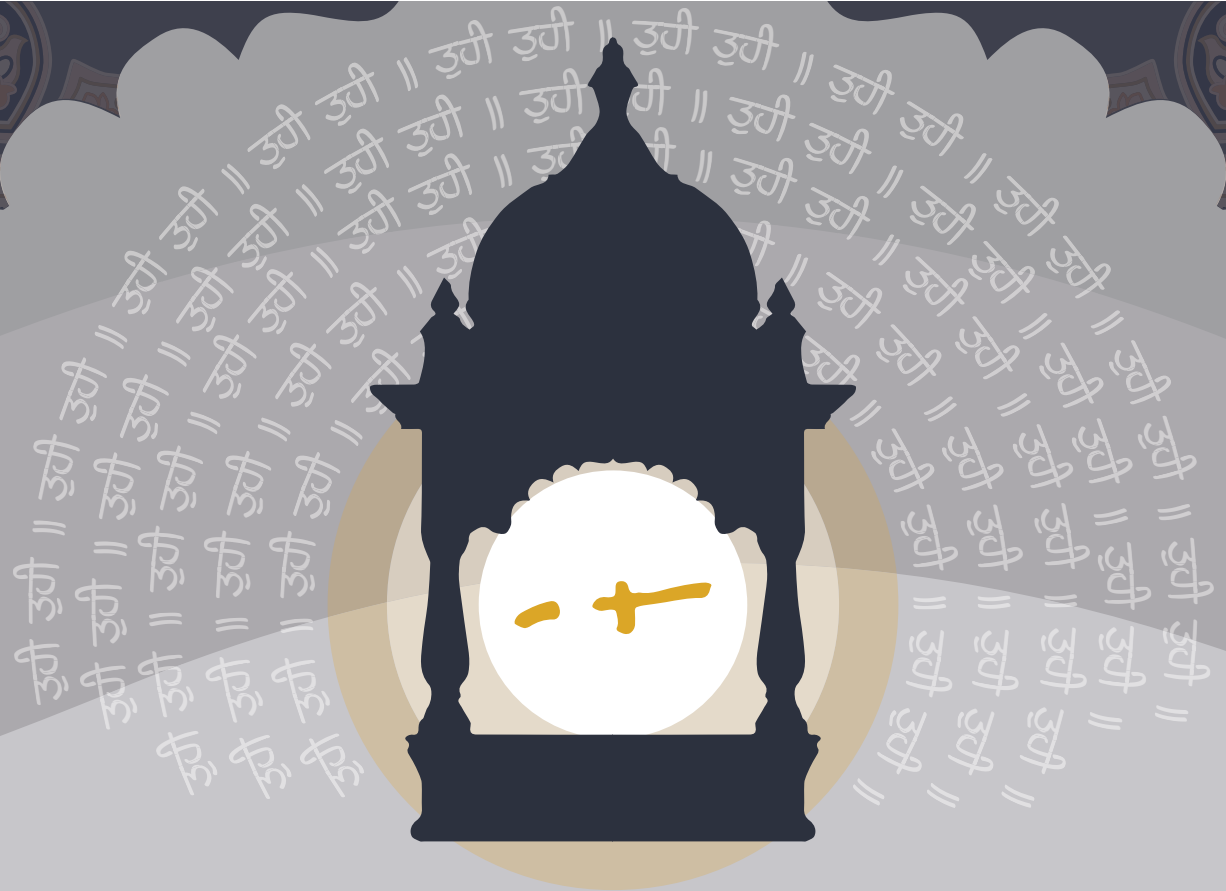
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

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ਦੀਆ ॥

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ਸੇਰੀ ਰਾਮ ਹੈ  
ਨਹੀ ਮੇਰੇ  
ਤਰੀਬ ਕਰੇਰ  
ਪਰੇ ॥

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ਸੁਨਹੀ ਮਹਾਰਾਜੀ  
ਤੁਹੀ ਹੈ ॥  
ਨਿਹਾਰੇ ਸਹਾ  
ਅਪ ਨਾਥੀ  
ਭਾਥੀ ਹੈ ॥



*The Sikhs are fortunate to have the original utterances of the Gurus (Gurbani). Not only are they from those periods, they have been authenticated by the Gurus themselves. Similarly, Sri Dasam Granth Sahib: Facts Beyond Doubt brings the readers on a journey where the evidences surrounding the compositions of the unparalleled poet, Sri Guru Gobind Singh Ji are elucidated. The evidences that are presented within this book are from the times of Guru Ji till the early 20<sup>th</sup> century. The importance of Dasam Bani in the life of a Gursikh is expounded through the study of the various evidences presented therein. Wherever possible, photographs of the hitherto unseen rare manuscripts some even belonging to the Guru are shared. Never seen before images of the writings of Sri Guru Gobind Singh Ji secured in the guardianship of the descendants of prominent contemporary Sikhs are unravelled. These manuscripts have survived the various tests of time and with the Guru's grace, they are still available. This book is aimed to serve as a repository of the various evidences available on the Sri Dasam Granth presented in an informative yet concise and illustrated manner for the future generations.*

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 **www.sggsacademy.com**  
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